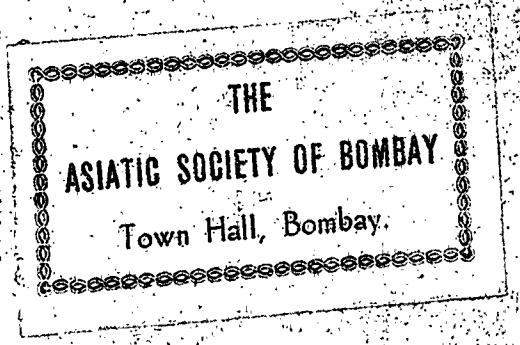
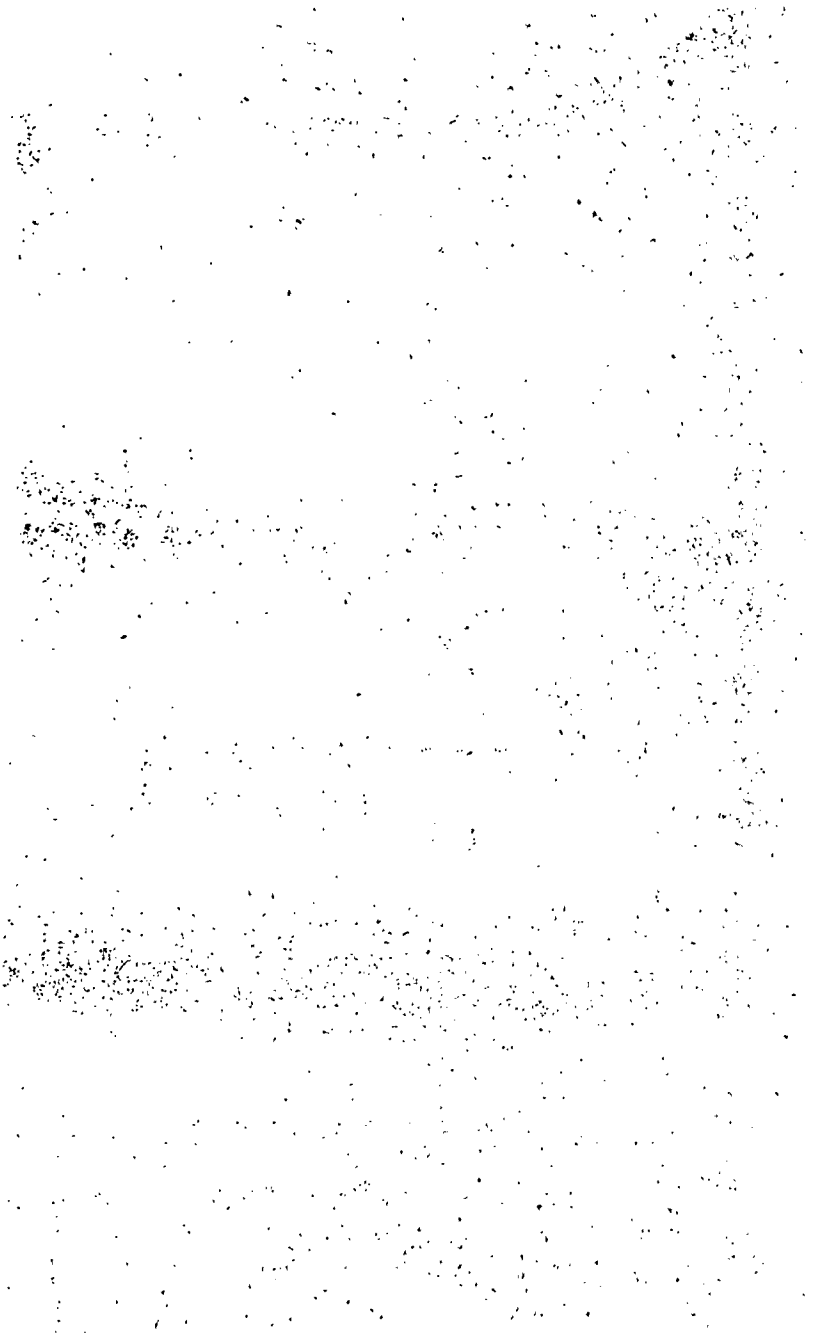
00025423



Digitized with financial assistance from the
Government of Maharashtra
on 15 March, 2016



B2538

XXa C 2

BIOGRAPHICAL DICTIONARY.

VOL. II.

COMMITTEE.

Chairman — LORD BROUGHAM, F.R.S., Mem. of the Nat. Inst. of France.

Vice-Chairman — EARL SPENCER.

Treasurer — JOHN WOOD, Esq.

W. Allen, Esq. F.R. and R.A.S.
Captain Beaufort, R.N., F.R. and R.A.S.
George Burrows, M.D.
Lord Campbell.
Professor Carey, A.M.
John Conolly, M.D.
William Coulson, Esq.
The Bishop of St. David's.
J. F. Davis, Esq., F.R.S.
Sir Henry De la Beche, F.R.S.
Professor De Morgan, F.R.A.S.
Lord Denman.
Samuel Duckworth, Esq.
The Bishop of Durham.
T. F. Ellis, Esq. A.M, F.R.A.S.
John Elliotson, M.D. F.R.S.
Thomas Falconer, Esq.
John Forbes, M.D. and F.R.S.
Sir I. L. Goldsmid, Bart., F.R. and R.A.S.
Francis Henry Goldsmid, Esq.
B. Gompertz, Esq., F.R. and R.A.S.
Professor Graves, A.M., F.R.S.
G. B. Greenough, Esq., F.R. and L.S.
Sir Edmund Head, Bart., A.M.
M. D. Hill, Esq., Q.C.
Rowland Hill, Esq., F.R.A.S.
The Rt. Hon. Sir J. C. Hobhouse, Bart., M.P.
Thomas Hodgkin, M.D.
David Jardine, Esq., A.M.
Henry B. Ker, Esq.
Professor Key, A.M.
Sir Denis Le Marchant, Bart.
Sir Charles Lemon, Bart., M.P.
George C. Lewis, Esq., A.M.
James Loch, Esq., M.P., F.G.S.
Professor Long, A.M.
The Rt. Hon. Stephen Lushington, D.C.L.
Professor Malden, A.M.
A. T. Malkin, Esq., A.M.
Mr. Serjeant Manning.
R. I. Murchison, Esq. F.R.S. F.G.S.
Lord Nugent.
W. Smith O'Brien, Esq., M.P.
John Lewis Prevost, Esq.
Professor Quain.
P. M. Roget, M.D., Sec. R.S., F.R.A.S.
R. W. Rothman, Esq., A.M.
Sir Martin A. Shee, P.R.A., F.R.S.
Sir G. T. Staunton, Bart, M.P.
John Taylor, Esq., F.R.S.
Professor A. T. Thomson, M.D.
Thomas Vardon, Esq.
Jacob Waley, Esq., B.A.
James Walker, Esq., F.R.S., Pr. Inst. Civ. Eng.
Henry Waymouth, Esq.
Thomas Webster, Esq., A.M.
Lord Wrottesley, A.M., F.R.A.S.
J. A. Yates, Esq.

THOMAS COATES, Esq., *Secretary*, 42. Bedford Square.

LONDON:
Printed by A. SPOTTISWOODE,
New-Street-Square.

LIBRARY OF THE ASIATIC SOC.

THE

BIOGRAPHICAL DICTIONARY

OF THE

SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

25423 a

VOLUME II.

XXA C 2

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS,
PATERNOSTER-ROW.

1843.

R
920
Bio/Sid
25423

00025423

LIST OF CONTRIBUTORS.

INITIALS.	NAMES.
J. H. B.	JOHN HILL BURTON, A. M., Advocate, Edinburgh.
W. D. C.	WILLIAM DOUGAL CHRISTIE, M.P.
G. L. C.	GEORGE L. CRAIK, A.M.
A. De M.	AUGUSTUS DE MORGAN, of Trinity College, Cambridge; Professor of Mathematics in University College, London.
W. B. D.	WILLIAM BODHAM DONNE.
D. F.	DUNCAN FORBES, A.M., M. As. Socs. London and Paris; Professor of Oriental Languages in King's College, London.
P. de G.	PASCUAL DE GAYANGOS, Late Professor of Arabic at the Athenæum of Madrid.
H. G.	HUNTER GORDON, A.M.
W. A. G.	WILLIAM ALEXANDER GREENHILL, M.D., Trinity College, Oxford.
C. P. H.	C. POULETT HARRIS.
W. C. H.	WILLIAM CHARLES HENRY, M.D., F.R.S., F.G.S.
G. M. H.	GEORGE MURRAY HUMPHRY, M.R.C.S.L.
D. J.	DAVID JARDINE, A.M.
J. W. J.	J. WINTER JONES, British Museum.
B. J.	BENJAMIN JOWETT, A.B., Fellow of Baliol College, Oxford.
C. K.	CHARLES KNIGHT.
E. L.	EDWIN LANKESTER, M.D., F.L.S.
W. H. L.	WILLIAM HENRY LEEDS.
G. L.	GEORGE LONG, A.M., Professor of Latin in University College, London.
J. C. M.	THE REVEREND JOSEPH CALROW MEANS.
J. N.	JOHN NARRIEN, F.R. and R.A.S.
J. N—n.	JOHN NICHOLSON, A.B. Oxon., Ph. D.
N.	LORD NUGENT.
A. T. P.	THE REVEREND ALFRED TOWER PAGET, A.M., of Caius College, Cambridge; Mathematical Master of Shrewsbury School.
G. E. P.	G. E. PAGET, M.D., Fellow of Caius College, Cambridge, Fellow of the Royal College of Physicians of London.
J. P.	JAMES PAGET, Demonstrator of Morbid Anatomy at St. Bartholomew's Hospital.
W. P.	WILLIAM PLATE, LL.D., M. R. Geographical Soc. of Paris.
T. R.	THOMAS REES, LL.D., F.S.A., F.G.S.
L. S.	LEONHARD SCHMITZ, Ph. D., late of the University of Bonn.

INITIALS.	NAMES.
C. J. S.	The Reverend C. J. Scratchley, of Brazennose College, Oxford.
P. S.	The Reverend Philip Smith, A.B.
W. S.	William Spalding, Professor of Rhetoric in the University of Edinburgh.
A. S.	Aloys Sprenger, M.D.
J. T. S.	John Tatam Stanesby.
T. S.	Thomas Stephen, King's College, London.
E. T.	Edward Taylor, Gresham Professor of Music.
F. H. T.	F. H. Trithen, Member of the Odessa Society for History and Antiquities.
A. V.	André Vieusseux, Author of History of Switzerland in Library of Useful Knowledge.
G. W.	The Very Reverend George Waddington, D.D., Dean of Durham.
J. W.	Joshua Watts.
T. W.	Thomas Watts, British Museum.
W. W.	William Weir.
R. W. jun.	Richard Westmacott, junior.
R. W—n.	The Reverend Robert Whiston, A.M., Fellow of Trinity College, Cambridge.
W. C. W.	W. C. Wimberley.
R. N. W.	Ralph Nicholson Wornum.

ADVERTISEMENT

TO

THE SECOND VOLUME.

THE Committee think it right to record in this place their thanks for the pecuniary assistance which the Society has received from several Noblemen and Gentlemen towards the Biographical Dictionary.

It was never expected by the Committee that there would be at its first appearance a large sale for a work which from its nature must fill many volumes and the publication of which must extend over a considerable time. But other successful works have occupied as long a time in publication as the Biographical Dictionary will probably require, and notwithstanding their bulk and cost have found a large number of purchasers.

These considerations, joined to the universal demand for a complete Biographical Dictionary founded on the best authorities and brought down to the present time, determined the Committee to commence this work notwithstanding the difficulties incident to such an extensive undertaking; and they have the pleasure of stating that the demand for the work has been encouraging and is increasing.

The completeness which they have so far attempted to give to the work is in their opinion one of its great merits; and in this respect it may be advantageously contrasted with another well-known work of great value, the French Biographie Universelle. Numerous articles which may seem unimportant or trifling to a reader who merely turns to a book for amusement, are valuable sources of information to the student, whether his researches are devoted to the history of science, literature and the arts, or to the political history of the world.

A work formed on this plan requires a large capital at its outset, but the only pecuniary aid which the Society can give to the Dictionary is the surplus of the income derived from its other works after defraying the ordinary expenses of the Society; and as this was insufficient for the purpose, the Committee have gladly availed themselves of the assistance of the Noblemen and Gentlemen whose names are subjoined.

The first list contains the names of those who have agreed to subscribe annually for three years the sums set opposite to their names; which sums are to be repaid in the event of the sale of the Dictionary enabling the Society to do so. The second list contains the names of those who have assisted the Society by Donations.

SUBSCRIPTIONS.

	The Duke of Sutherland, K.G.	£100
	The Marquess of Lansdowne, K.G.	50
	The Marquess of Breadalbane, K.T.	50
	Earl Fitzwilliam	50
	The Earl of Radnor	50
*	Earl Spencer, *Vice-Chairman of the Society* †	200
	The Earl of Burlington	30
	Lord Francis Egerton, M.P.	25
*	The Bishop of Durham	40
*	Lord Brougham, *Chairman of the Society* †	50
	Lord Dinorben	50
*	Lord Denman, Lord Chief Justice of the Queen's Bench	20
	Lord Ashburton	50
	Sir Francis Lawley, Bart.	50
*	Sir George T. Staunton, Bart. M.P.	10
*	Sir Isaac Lyon Goldsmid, Bart.	50
*	Captain Francis Beaufort, R.N.	25
*	Professor Carey	10
	Thomas Coates, Esq., *Secretary of the Society*	10
*	Samuel Duckworth, Esq.	30
*	Francis Henry Goldsmid, Esq.	10
*	H. B. Ker, Esq.	5
*	Professor Key	5
*	George C. Lewis, Esq.	25
*	Professor Long	5
*	Professor Quain	5
*	John Wood, Esq., *Treasurer of the Society*	25
		£1030

DONATIONS.

	The Duke of Bedford	£50
	The Marquess of Northampton, P.R.S.	20
*	The Bishop of Durham (beside his annual subscription)	40
	Lord Prudhoe	100
*	The late Right Hon. George Evans	25
	W. Ord, Esq., M.P.	20
*	J. A. Yates, Esq.	25
		£280

The asterisks denote the Members of the Committee.

42. Bedford Square,
1st June, 1843.

By order of the Committee.

THOMAS COATES, *Secretary.*

† In addition to their original subscriptions, the Chairman has paid 100*l.*, and the Vice-Chairman 200*l.*; and both have promised to make their annual subscriptions for three years 500*l.* each, if it should be necessary.

THE

BIOGRAPHICAL DICTIONARY

OF THE

SOCIETY for the DIFFUSION of USEFUL KNOWLEDGE.

ALEXANDER OF SELEUCI'A, a Greek rhetorician who lived in the reign of Marcus Aurelius, and enjoyed great reputation, especially on account of his rhetorical contests with Herodes. [HERODES.] He taught his art in the schools of Antioch, Athens, and other places, None of his works are extant. His son Alexander, surnamed Peloplaton, distinguished himself in the same profession as his father. (Westermann, *Geschichte der Griech. Beredtsamkeit*, § 94. n. 9. and 10.) L. S.

ALEXANDER SEVE'RUS. [SEVERUS.]

ALEXANDER SUESKIND (ר״ אלכסנדר סויסקינד), a German rabbi, the son of R. Samuel of Metz (Metensis), was at Leyden in the year 1708, where he wrote, at the request of the Reverend Philip Ouseel, who was afterwards professor of divinity at Frankfort on the Oder, a Hebrew work on the Cabbala in quarto, called "Reshith Chocmoh" ("The Beginning of Wisdom") (*Prov.* vi. 7.). In this work he treats on the ten Sephiroth, [CORDOVERO, R. MOSES,] and gives the doctrines of the greatest of the cabbalistical writers thereon; after which, in twenty-two chapters, he follows out the subject of the Jewish mystical theology, and gives an account of all the principal writers on the subject. He begins, in Chap. I., with the unity of God. Chap. II. Of the image and similitude of God, and so forth. The manuscript was in the collection of Ouseel, for whom it was written. He is also the author of a Hebrew grammar called "Derec Hakodesh" ("The Holy Way"), which treated more especially on the Hebrew accents. It was printed at Köthen, by Israel ben Abraham, A. M. 5478 (A. D. 1718). (Wolfius, *Biblioth. Hebr.* iii. 119.) C. P. H.

ALEXANDER, TIBE'RIUS, was the son of Alexander, alabarch of Alexandria, a person of considerable rank and wealth in the city, and the nephew of the celebrated Philo, some of whose writings are still extant. He was originally a Jew, but abandoned the religion of his fathers, and subsequently rose to high offices in the Roman state. His father was probably a Roman citizen, but Tiberius himself belonged to the equestrian order.

He succeeded Fadus as procurator of Judæa, B. C. 46, but remained in the government only a short time. Though he must have been obnoxious to the Jews as an apostate, there were no disturbances during his administration. An attempt was made by James and Simon, the sons of Judas the Galilæan, to disseminate the doctrines of their father, but it was soon suppressed by Alexander, who ordered James and Simon to be crucified. He was afterwards appointed by Nero, procurator of Egypt, which office he held for many years. During his government Alexandria was frequently disturbed by the dissensions between the Greeks and Jews, and on one occasion upwards of 50,000 Jews were killed by the Roman soldiers, whom Alexander had let loose against them, and the quarter of the city in which they resided was set on fire. He was probably appointed procurator of Egypt shortly after he returned from Armenia, whither he had accompanied Corbulo in B. C. 63, when he went into the camp of Tiridates as a hostage for the safety of the latter. He was the first Roman governor who declared in favour of the Emperor Vespasian, and he seems in consequence to have been held in the highest honour by the Flavian family. He commanded the troops under Titus at the siege of Jerusalem, and was present at the taking of the city. Of his history from that time nothing more is known. (Josephus, *Antiq.* xx. 4. § 2., *Jewish War*, ii. 15. § 1. ii. 18. § 7, 8. iv. 10. § 6. vi. 4. § 3.; Tacitus, *Annal.* xv. 28., *Hist.* i. 11. ii. 74. 79.; Suetonius, *Vesp.* 6.) P. S.

ALEXANDER TRALLIA'NUS (Ἀλέξανδρος Τραλλιανός), one of the most valuable of the ancient Greek physicians, was born (as his surname implies) at Tralles, a city of Lydia. His date can be ascertained with tolerable certainty, as he quotes Aëtius, (lib. xii. c. 8. p. 779. edit. Guinter,) who probably lived at the close of the fifth or the beginning of the sixth century after Christ; and he is mentioned by Agathias (*Hist.* lib. v. p. 149.), who wrote his history about the year 565, and also by Paulus Ægineta (*De Med.* lib. iii. cap. 28. vii. 5. 11. 19.), who is supposed to have lived in the seventh century. His father, whose name was Stephanus, was also a physician; and Agathias mentions that he had four brothers, all of whom were distinguished in their several professions. Of the events of his life we merely know that he visited Gaul and Spain, and finally settled at Rome, where he attained to great eminence in his profession. He was probably a Christian, and seems to have been a religious man, though (as was the case with Aëtius) his piety often degenerates into gross superstition. One or two examples of his faith in charms and amulets may be given, especially as it is surprising that an author, who displays so much judgment in other matters, should show so much weakness in this. For epilepsy he recommends a piece of an old sail-cloth taken from a shipwrecked vessel to be tied to the right arm for seven weeks together (lib. i. cap. 20. p. 30.); for the colic he orders the heart of a lark to be fastened to the left thigh (vi. 6. p. 165.); for a quartan ague, a few hairs taken from a goat's chin are to be carried about (x. 6. p. 241.): several other equally ridiculous instances might be given. By way of excuse he tells us that in his time many persons, particularly the rich, were very averse to medicine, and would by no means be persuaded to persist in a proper method; which forced them, says he, to have recourse to amulets and such things as were fondly imagined to effect a cure in a more expeditious manner. (viii. 7. 10. p. 165. 198.) He appears to have written several medical works besides those which are still extant, one of which, Περὶ τῶν ἐν Ὀφθαλμοῖς Παθῶν, "On Diseases of the Eyes," is mentioned by himself (ii. 1. p. 122.), and was translated into Arabic. (Al. Sprenger, *De Orig. Medic. Arab. sub Kalif*, 8vo. Lugd. Bat. 1840, p. 24.) Another of his works, "On Pleurisy," which is said to have been also translated into Arabic, was probably only the sixth book of his great medical work, entitled Βιβλία Ἰατρικὰ δυοκαίδεκα, "Twelve Books on Medicine," which is entirely devoted to this disease. This was written, as he tells us himself, (xii. 1. p. 666.) in his old age, when he was no longer able to bear the fatigues of practice, and treats of diseases in order, from head to foot. In the first book he notices the falling off of the hair, &c., cutaneous affections of the scalp, different forms of cephalalgia, phrensy, lethargy, various kinds of paralysis, and melancholy; the second is devoted to diseases of the eyes; the third, to diseases of the ears, nose, and teeth; the fourth treats of the different species of cynanche; the fifth, of diseases of the lungs; the sixth, of pleurisy; the seventh, of those of the stomach; the eighth, of those of the liver, spleen, and intestinal canal; the ninth treats of the different kinds of dropsy, and diseases of the kidneys, and urinary and genital organs; the tenth is devoted to the colic; the eleventh, to the gout; and the twelfth, to the different species of fevers. With respect to the merits of this work, Mr. Adams remarks (Barker's edition of Lempriere, London, 1838), that Alexander Trallianus "is a most judicious, elegant, and original author. No medical writer of ancient or modern times," says he, "has treated diseases more methodically; for, after all the nosological systems proposed and tried, none is more advantageous to the student than the method adopted by him of treating of diseases according to the part of the body which they affect, beginning with the head, and proceeding downwards. The same plan is pursued in the third book of Paulus Ægineta, who has copied freely from Alexander. Of the ancient medical writers subsequent to Galen, Alexander Trallianus shows the least of that blind deference to his authority for which all have been censured; in many instances he ventures to differ from him, apparently not from a spirit of rivalship, but a commendable love of truth. In his eleventh book he has given a fuller account of the causes, symptoms, and treatment of gout, than any ancient writer; it contains many things not to be found elsewhere, and deserves to be carefully studied. He judiciously suits the treatment to the circumstances of the case; but his general plan of cure appears to have consisted in the administration of purgative medicines, cathartic salts, or drastic purgatives, scammony, aloes, and hermodactylus. The last-mentioned medicine is most probably a species of colchicum autumnale, which forms the active ingredient of a French patent medicine called 'Eau Médicinale d'Husson,' which was much celebrated some years ago for the cure of gout and rheumatism. . . . . The writers, both Greek and Arabian, subsequent to Alexander Trallianus, repeat the praises bestowed by him on the virtues of hermodactylus; and Demetrius Pepagomenus has written a professed treatise to recommend this medicine in gout. The style of Alexander, though less pointed than that of Celsus, and less brilliant than that of Aretæus, is remarkable for perspicuity and elegance." He tells us himself (lib. xii. cap. 1. p. 667.) that his aim was to be concise and plain, and to make use of common words and expressions, and such as

would be easily understood by ordinary persons. This work first appeared in a Latin translation (Lyon, 1504, 4to.) by Franc. Fradin, "cum Expositione Glose interlinearis Jacobi de Partibus et Januensis in Margine posite (sic)." It was first printed in Greek by Rob. Stephens, Paris, 1548, fol., edited by Jac. Goupyl, together with "Rhazæ de Pestilentia Libellus, ex Syrorum Lingua in Græcam translatus." The Greek original, together with a new Latin version of Jo. Guinter, was published by Henr. Petrus, Basel, 1556, 8vo. This Latin translation has been several times reprinted; it is inserted in H. Stephens's "Medicæ Artis Principes," Paris, fol. 1567.; and also forms two of the volumes of Haller's Collection, Lausanne, 1772, 8vo.

Besides this work of Alexander Trallianus there is extant a short treatise on Worms, Περὶ Ἑλμίνθων, written by him in the form of a letter, of which an Arabic translation is mentioned by Dr. Sprenger (loco cit.). This was first published in Greek and Latin, Venice, 1570, 4to., edited by Hieron. Mercurialis; it is inserted in Greek and Latin in the twelfth volume of the old edition of Fabricius's "Bibliotheca Græca," p. 602, sq.; the Greek original is to be found in the first volume of Ideler's "Physici et Medici Græci Minores," Berlin, 1841; and a Latin translation is contained in Haller's edition of Alexander Trallianus mentioned above. There is an account of the life and works of Alexander Trallianus published by Edw. Milward, M.D., London, 1734, 8vo., with the title "Trallianus Revivicens; or an Account of Alexander Tralian, one of the Greek Writers that flourished after Galen; showing that these Authors are far from deserving the Imputation of mere *Compilers*," &c. (Freind's *Hist. of Physic*; Fabricius, *Biblioth. Græca*, vol. xii. p. 600, sq., ed. vet.; Sprengel, *Hist. de la Médecine*, tom. ii.; Haller, *Biblioth. Medic. Pract.* tom. i.)

Besides these two works, which are universally attributed to Alexander Trallianus, there are extant two others, the author of which is not certainly ascertained, but which may be noticed in this place. The first of these is a collection of Medical and Physical Problems, Ἰατρικὰ καὶ Φυσικὰ Προβλήματα, in two books, which generally go under the name of Alexander Aphrodisiensis, but which may be proved both from external and internal evidence to be the work of some other author. In the first place, they are not mentioned in the catalogue of his works given by the anonymous author of the "Arabica Philosophorum Bibliotheca," quoted by Casiri (*Biblioth. Arabico-Hisp. Escur.* tom. i. p. 243.); secondly, they appear to have been written by a person belonging to the medical profession, as he not only prefixes to the second book an encomium on physic, and everywhere displays much medical knowledge, but also speaks in one passage as if he were in the constant habit of himself administering remedies (lib. ii. probl. 11.); thirdly, he refers (i. 87.) to the second book of a work by himself, entitled Ἀλληγορίαι τῶν εἰς Θεοὺς Ἀναπλαττομένων Μυθικῶν Ἱστοριῶν, "Allegories of the Credible Stories fabricated about the Gods," which is nowhere mentioned as belonging to Alexander Aphrodisiensis; fourthly, he more than once speaks of the soul to be immortal (lib. ii. præf. et probl. 63. 67.), whereas Alexander Aphrodisiensis frequently argues against this doctrine, and says in one place (*Comment. in Aristot.* "*Topic II.*" p. 72. ed. Ald.) that "whoever declares the soul to be separable from the body and immortal, is as far from the truth as if he were to say that two and two make five;" and fifthly, the style and language of these books plainly show that the author must have lived later than the third century after Christ. Hieron. Mercurialis, Gataker, Sprengel, Choulant, and others attribute the work to Alexander Trallianus. This conjecture is somewhat confirmed by the numerous explanations of different morbid symptoms contained in it, which agree very well with the great value which Alexander everywhere sets upon a correct diagnosis (lib. v. c. 3. p. 239. viii. 4. p. 455. ix. 5. p. 512.); but as that writer, in his great work, refers to several of his other treatises, it is rather singular that he nowhere alludes to this; besides that it does not seem very likely that a pious Christian, like Alexander Trallianus, should have written the mythological work mentioned above. Like the works on the same subject by Cassius, Theophylactus, and others, these two books contain, along with much that is trifling and frivolous, several curious and interesting physiological and medical observations. It was first published in a Latin Translation by George Valla, Venice, 1488, fol. The Greek text is to be found in the Aldine edition of Aristotle's works, Venice, fol. 1495; and in that by Sylburgius, Frankfurt, 1585, 8vo.; it was published with a Latin translation at Paris, 1540–1, 12mo., edited by J. Davien; and it is inserted by J. L. Ideler in the first volume of his "Physici et Medici Græci Minores," Berlin, 1841, 8vo.

The other work is a short treatise on Fevers, Περὶ Πυρετῶν, which has also been attributed to both Alexander Trallianus and Alexander Aphrodisiensis. It is not likely to have been written by the former; for, in the first place, the whole of the twelfth book of his great work is taken up with the subject of fever, and he would hardly have composed two treatises on the same disease without making in either the slightest reference to the other; secondly, the way of treating the subject is quite different from Alexander's usual manner in his great

work, as this is merely a theoretical treatise, without any directions about the use of drugs, while that on the contrary is almost exclusively practical, and abounds especially in pharmaceutical preparations; thirdly, the writers quoted in the two works are quite different, as Empedocles, Zenon, and Aretæus (who are the only authors besides Hippocrates mentioned in the treatise on Fevers), are not once referred to by Alexander, while "the most divine" Galen (ὁ θειότατος), whom he notices so often, is not once named by the author of this treatise. The work bears the name of Alexander Aphrodisiensis, but, as it is addressed to a medical pupil whom the author offers to instruct in any other part of medicine (p. 1. ed. Passow), and as it is not noticed in the Arabic list of Alexander's works mentioned above, it is probably the work of some other person of the same name, who may be conjectured to have lived shortly before the time of Galen. It may be added that it is the more improbable that Alexander Aphrodisiensis would have omitted to mention Galen, as we happen to know that he was personally acquainted with him, and that he nicknamed Galen "mule's head" on account of "the strength of his head in argument and disputation." (Casiri, loco cit.; Abú-l-fáraj, *Hist. Dynast.* p. 78.) The work was first published in a Latin translation by George Valla, at Venice, 1498, fol., which was several times reprinted. The Greek text first appeared in the Cambridge "Museum Criticum," vol. ii. p. 359—389., transcribed by Demetrius Schinas, from a manuscript in the Medicean library at Florence; it was published together with Valla's translation by Franz Passow, Breslau, 1822, 4to., and also in Passow's "Opuscula Academica," Leipzig, 1835, 8vo. p. 521.; the Greek text alone is inserted in the first volume of Ideler's "Physici et Medici Græci Minores," Berlin, 1841, 8vo. W. A. G.

ALEXANDER, WILLIAM, Earl of Stirling, was the son of Alexander Alexander of Menstrie. The date of his birth is not very satisfactorily fixed. His father died in 1594. An engraved portrait of the Earl of Stirling, found in a few copies of the collected edition of his poems published in 1637, bears the inscription "ætatis suæ 57." According to this very imperfect evidence, he would have been born in 1580. But the print is of extreme rarity and very high value, being considered the finest production of William Marshall, the celebrated engraver of that day. The probability therefore is, that it was not originally attached to the edition of 1637, and, bearing no date itself, does not fix the age of the person represented. William Alexander, having succeeded to his father's landed property in the counties of Clackmannan and Perth, travelled for some time with Archibald the seventh Earl of Argyle. After his return to Scotland, he published in 1603, "The Tragedy of Darius;" which was followed in 1604 by two other tragedies, "Julius Cæsar" and "Crœsus." In 1604 he published "A Paræenesis to the Prince," the object of which was "to speak of princely things," and especially to enforce the choice of patriotic and disinterested councillors. In the same year he also printed "Aurora, containing the first Fancies of the Author's Youth, William Alexander of Menstrie." A collected edition of his plays, including a fourth, called "The Alexandræan Tragedy," was published in London in 1607, under the title of "The Monarchicke Tragedies." These were reprinted in 1616, and again in 1637, when they appeared with "Doomsday," a poem (originally published in 1614), containing something more than ten thousand lines; the "Paræenesis;" and "Jonathan," an unfinished poem. This collection was entitled "Recreations with the Muses." In these successive editions of his works, Alexander took very commendable pains to free them from those Scotticisms with which they originally abounded. Langbaine, speaking of the "Darius," says: "It was first composed in a mixed dialect of English and Scotch, and even then was commended by two copies of verses. The author has since polished and corrected much of his native language." In the last collected edition of these plays it is almost impossible to detect any of this dialect, which Langbaine seems to have considered as another tongue.

The poems of Alexander can scarcely now be regarded in a higher light than as literary curiosities. The quantity of verse which this author poured out in the course of ten years is remarkable enough; and this apparent facility is more remarkable, when it is considered that he was composing in a language which in many respects was to him a foreign one. But to this circumstance may be attributed not only what the critics of a later generation would have called the correctness of his versification, but the circumstance that the author is always labouring to express the commonest thoughts in the most high sounding words, and by the most wearisome circumlocutions. It is in vain that we turn over his pages to find a single natural image expressed with force and simplicity. His genius, if genius it can be called, was exclusively of the didactic character. All his productions, whatever form they assume, are a succession of the most cumbersome preachments, unenlivened by any variety of illustration; without adaptation, when they take the dramatic form, to the character of his speakers, and altogether wanting in applicability to the habits and feelings of mankind, and the practical business of human life. It is almost incomprehensible how such productions as the "Four Monarchicke Tragedies" could have appeared in the age of Shakspere and his great dramatic contemporaries. Their author must un-

doubtedly have fancied that he was doing a higher and a better thing than presenting a poetical view of real life, when he produced such a tragedy as his "Julius Cæsar," where the great interest of the action is utterly lost in the tumid dialogues and interminable soliloquies, and the personages talk, not only unlike Romans, but unlike men. Oldys, who has written his life in the "Biographia Britannica," says of his plays: "He calculated them not for the amusement of spectators, or to be theatrically acted, so much as for readers of the highest rank; who, by the wisest counsels and cautions that could be drawn from the greatest examples, of the ill effects of misgovernment, and confident reliance upon human grandeur, might be taught to amend their own practices, to moderate their own passions and their power over all in subjection to them; and if they have but this end with such readers, to term them historical dialogues, or anything else, can be no discredit to them." Alexander was evidently composing these tragedies upon a totally false theory of art; but it was one suited to his natural powers and his acquirements. The character of a poet, with which he chose to invest himself, had in his view no regard to the highest objects of poetry. Verse was for him a conventional thing, suited as he thought for the delivery of a series of lectures upon state policy and the moral virtues, in which the introduction of historical names as the speakers of the said lectures might give the sentences a greater authority than if they appeared to come wholly from the mouth of William Alexander. In our great age of dramatic poetry, these tragedies, therefore, offer a remarkable contrast to the living spirit which informs the acting plays of even the humblest of Alexander's contemporaries. A singular notion has prevailed, nevertheless, that Shakspere borrowed from Alexander, particularly in his own "Julius Cæsar." Malone suspects this, although he has the good sense to observe that what he calls the parallel passages "might perhaps have proceeded only from the two authors drawing from the same source." Another critic, of whom it would be difficult to say whether his presumption or his ignorance is the most conspicuous, affirms the resemblance more dogmatically: "There is a great similarity between the Julius Cæsar of Shakespear and that of Lord Stirling. Which was written the first? In other words, which of these writers borrowed from the other? This, we fear, cannot be ascertained . . . . . The probability is, that Shakespear borrowed from the northern poet." (Lardner's *Cyclopædia*: "Literary and Scientific Men," vol. ii.) One of the extracts given by this critic in support of this position we shall subjoin, with the addition of a passage from the source from which the two writers derived an incident common to each.

In North's Plutarch we find the following passage:—"Cæsar also had Cassius in great jealousy, and suspected him much: whereupon he said on a time to his friends, 'What will Cassius do, think ye? I like not his pale looks.' Another time, when Cæsar's friends complained unto him of Antonius and Dolabella, that they pretended some mischief towards him, he answered them again, 'As for those fat men and smooth-combed heads, quoth he, I never reckon of them; but these pale-visaged and carrion-lean people, I fear them most,' meaning Brutus and Cassius."

The Julius Cæsar of William Alexander thus addresses Calphurnia:—

"No corpulent sanguinians make me fear,
Who with more pain their beards than th' en'mies strike,
And do themselves like th' Epicurians bear
To Bacchus, Mars, and Venus borne alike;
Their hearts do always in their mouths remain,
As streams whose murmuring shews their course not deep,
Then still they love to sport, though gross, and plain,
And never dream of ought but when they sleep:
But those high sprites who hold their bodies down,
Whose visage lean their restless thoughts records:
Whilst they their caves' depth in their bosoms drown,
I fear their silence more than th' others' words.
Thus Cassius now and Brutus seem to hold
Some great thing in their mind, whose fire oft smokes;
What Brutus would, he vehemently would;
Think what they list, I like not their pale looks."

Cæsar's fear of Cassius, simply and forcibly expressed in the translation of Plutarch, paraphrased and diluted in the version of Alexander, is thus presented to us by Shakspere, in his dialogue between Cæsar and Antony:

"*Cæsar.* Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights:
Yond' Cassius has a lean and hungry look;
He thinks too much: such men are dangerous.
"*Ant.* Fear him not, Cæsar, he's not dangerous;
He is a noble Roman, and well given.
"*Cæsar.* 'Would he were fatter:—But I fear him not:
Yet, if my name were liable to fear,
I do not know the man I should avoid
So soon as that spare Cassius. He reads much;
He is a great observer, and he looks
Quite through the deeds of men: he loves no plays,
As thou dost, Antony; he hears no music:
Seldom he smiles; and smiles in such a sort
As if he mock'd himself, and scorn'd his spirit
That could be mov'd *to smile* at *any* thing."

"Of the affinity between these dramas a few extracts will convince the most careless reader," says the writer in Lardner's Cyclopædia.

The poems of Alexander were sufficiently bepraised in his own day. One calls him "the monarch-tragic of this isle;" another compares him with Sophocles, Euripides, and Æschylus. Even Drummond addresses him with—

"Thy Phœnix muse, still wing'd with wonders, flies."

John Davis of Hereford, in his Epigrams published about 1611, thinks that Alexander the Great had not won more glory by his sword than this Alexander with his pen. Yet in less than forty years after his death his poems were forgotten. Edward Phillips,

the nephew of Milton, does not even mention him in his "Theatrum Poetarum," although Drummond is spoken of as writing in a style "sufficiently smooth and delightful."

Alexander began to pay to King James the homage of verse-adulation at the exact moment when the king was in a condition to confer substantial benefits in return. In 1604, he addressed two poems to James, which have not been reprinted in his collected works: the "Monarchicke Tragedies" are dedicated to His Majesty in a poem of fourteen stanzas, in which the king is told—

"The world long'd for thy birth three hundreth years."

Honours and substantial offices were bestowed by James on the man whom he called "his philosophical poet." Alexander became gentleman usher, in 1613, to prince Charles; and in the same year was knighted, and made master of the Requests. The subsequent public career of Sir William Alexander is altogether very singular. In 1621, King James, by charter, granted to him the whole territory of Nova Scotia, coupled with the famous scheme of extending the order of baronets by granting purchased honours in connection with the new colony. The scheme was however laid aside during the last years of James's reign; but it was revived by Charles; and Sir William Alexander held out the greatest inducement to adventurers in his pamphlet, published in 1625, entitled "An Encouragement to Colonies." In the first year of his reign Charles created Sir William Alexander lieutenant general of New Scotland. In a few years after, he had the remarkable privilege granted him of coining small copper money. In 1626, he was appointed secretary of state for Scotland. In 1630 he was created Viscount Stirling, and in 1633, Earl of Stirling. In addition to his grant of Nova Scotia, he received a charter of the lordship of Canada in 1628, and obtained from the council of New England another grant of a large tract of country, including Long Island, then called the Island of Stirling. He applied himself with great energy, in concert with his eldest son, to colonise this island, and to found a settlement on the St. Lawrence. But he does not appear to have derived any permanent advantage from these projects, and the labours of his son brought on a disease which terminated in his death. Nova Scotia was sold by Sir William to the French, and its beguiled baronets lost the territorial grants which were to have been attached to the dignity. As might be suspected, a good deal of odium was attached to the schemes of Alexander. In a very extraordinary book written by Sir Thomas Urquhart, the translator of Rabelais, and published in 1652, under the title of "The Discovery of a most excellent Jewel, &c. found in the Kennel of Worcester Streets," he is spoken of with great freedom, although the chief object of the book is the commendation of Scotsmen. The humour of the following passage is exquisite: —"The purity of this gentleman's vein was quite spoiled by the corruptness of his courtiership; and so much the greater pity, for, by all appearance, had he been contented with that mediocrity of fortune he was born to, and not aspired to those grandeurs of the court which could not without pride be prosecuted nor maintained without covetousness, he might have made a far better account of himself. It did not satisfy his ambition to have a laurel from the Muses, and be esteemed a king among poets, but he must be king of some new-found land, and like another Alexander indeed, searching after new worlds, have the sovereignty of Nova Scotia!.... Had he stopped there, it had been well; but the flame of his honour must have some oil wherewith to nourish it: like another King Arthur, he must have his knights, though nothing limited to so small a number, for how many soever who could have looked out but for one day like gentlemen, and given him but one hundred and fifty pounds sterling (without any need of a key for opening the gate to enter through the temple of virtue which, in former times, was the only way to honour), they had a scale from him whereby to ascend unto the platforms of virtue.... Their king, nevertheless, not to stain his royal dignity or to seem to merit the imputation of selling honour to his subjects, did, for their money, give them land, and that in so ample a measure, that every one of his knight baronets had for his hundred and fifty pounds sterling, heritably disponed unto him six thousand good and sufficient acres of Nova Scotia ground, which, being but at the rate of sixpence an acre, could not be thought very dear, considering how prettily, in the respective parchments of disposition, they were bounded and designed: fruitful corn-lands, watered with pleasant rivers running along most excellent and spacious meadows; nor did there want abundance of oaken groves in the midst of very fertile plains, (for if they wanted anything, it was the scrivener or writer's fault, for he gave orders as soon as he received the three thousand Scots marks, that there should be no defect of quantity or quality, in measure or goodness of land,) and here and there most delicious gardens and orchards, with whatever else could, in matter of delightful ground, best content their fancies.... But at last, when he had enrolled some two or three hundred knights, who, for their hundred and fifty pieces each, had purchased amongst them several millions of New Caledonian acres, confirmed to them and theirs for ever under the great seal, the affixing whereof was to cost each of them but thirty pieces more; finding that the society was not like to become any more numerous, and that the ancient gentry of Scotland esteemed of such a whimsical dignity as of a disparagement

rather than addition to their former honour; he bethought himself of a course more profitable for himself and the future establishment of his own state; in presenting whereof, without the advice of his knights, (who represented both his houses of parliament, clergy and all,) like an absolute king indeed, disponed heritably to the French for a matter of five or six thousand pounds English money, both the dominion and propriety of the whole continent of that kingdom of Nova Scotia." The countrymen of Lord Stirling seem to have had a notion that his poetry and his financial projects were equally conducive to the art of money-making. His base copper coins were called "turners," and Douglas in his Peerage tells us that the favourite of James and Charles having built a large house in Stirling on which he inscribed "Per mare, per terras," his motto, it was whimsically read "Per metre, et turners." He certainly obtained very substantial tokens of the royal favour, for, besides the American grants, the baronies of Menstries, of Largis and Tullibody, of Tullicultre and of Gartmore were successively conferred upon him; and in addition to his office of secretary of state, he was keeper of the signet, commissioner of exchequer, and an extraordinary lord of session. Yet after his death, which took place in 1640, his family estates were given up to his creditors by his third son, Anthony. This is he of whom Garrard in one of his gossiping letters to the Earl of Strafford in 1637 tells a curious story of his marriage with the rich grandchild of Sir Peter Vanlore (Garrard calls him Vanlove), alderman of London, who was to have been married to a son of Sir Thomas Read:— "The day before, in the afternoon, she sends to speak with one Mr. Alexander, a third son of the Earl of Stirling, secretary of Scotland here; he comes, finds her at cards, Mr. Read sitting by her; she whispers him in the ear asking him if he had a coach (he was of her acquaintance before); he said, yes: she desired Mr. Read to play her game, and went to her chamber, Mr. Alexander going along with her. Being there, she told him that, to satisfy her friends, she had given way to marry the gentleman he saw; but her affection was more to him; if his was so to her, she would instantly go away with him in his coach, and be married. So he carried her to Greenwich, where they were married by six that evening." By his wife Janet, the daughter of Sir William Erskine, the Earl of Stirling had seven sons and two daughters. The eldest son, William, died in the lifetime of his father, and the grandson succeeded to the earldom, but died about a month after the subject of this article. The second son, Henry, became then Earl of Stirling. The title is now extinct; the last of the male descendants died in 1749; but it is claimed by the representative of the younger brother of the great grandfather of the first earl. (*Recreations with the Muses*, 1637; *Encouragement to Colonies*, 1625; *Map and Delineation of New England*, 1630; Urquhart's *Discovery of a most exquisite Jewel, &c.*, 1652; Langbaine's *Dramatic Poets;* Kippis's *Biographia Britannica.*) C. K.

ALEXANDER, WILLIAM, M.D., was educated at Edinburgh, and commenced practice as a surgeon in that city. He subsequently took the degree of doctor of medicine, and in the year 1769 removed to London. He again returned to Edinburgh, and died there in 1783. The following are his works:— 1. "Experimental Essays on the external Application of Antiseptics in Putrid Diseases; on the Dose and Effects of Medicines; on Diuretics and Sudorifics." Edin. 1768, 8vo. London, 1770, 8vo. Having learned by experiment the power possessed by certain substances of arresting putrefaction in dead flesh, he imagined that the same principle would apply to living tissues, and therefore proposed the internal exhibition and external application, in the form of baths, of nitre and cinchona, as a remedy in putrid fevers. The proposition is founded simply on theoretical deductions, and he does not support his arguments by any cases in which it had been put in execution. The experiments which he relates with regard to the properties of medicines were performed principally on his own person, and, from the absence of any effect produced upon him by large doses of castor and saffron, he excludes these substances from the list of useful articles in the materia medica. 2. "Tentamen medicum de Cantharidum Historia et Usu." Edin. 1769, 8vo. 3. "An experimental Inquiry concerning the Causes which have been said to produce Putrid Fevers." London, 1771, 8vo. 4. "Directions for the Use of the Harrowgate Waters." London, 1773, 8vo. 5. "The History of Women from the earliest Antiquity to the present Time," London, 1779, 2 vols. 4to., and 1782, 2 vols. 8vo. In the third volume of the Physical and Literary Essays he communicated the case of "a person seemingly killed by a blow on the breast, recovered by bleeding and the warm bath." (Alexander's *Works;* Watt's *Bibliotheca Brittanica.*) G. M. H.

ALEXANDER, WILLIAM, an English artist born at Maidstone in 1768. At the age of fifteen he came to London for the purpose of studying the art of design, which he practised with considerable success. Alexander was appointed in 1792 to accompany Lord Macartney on his embassy to China as draughtsman, and many of his drawings of the scenery, and his illustrations of the customs of China, were engraved for Sir George Staunton's narrative of the embassy. He himself also published, in 1805, a splendid work entitled "The Costume of China, in 48 coloured Plates," with descriptions by John

Barrow. On the formation of the Royal Military College at Great Marlow, Alexander received the appointment of teacher of drawing in that institution, but he resigned the place not long afterwards, when he was made keeper of antiquities in the British Museum. Whilst he held that office he made many drawings of the marbles and terracottas for the work published by Mr. Taylor Combe in three volumes, quarto. He published also the following work: "Engravings, with a descriptive Account, of Egyptian Monuments in the British Museum, collected by the French Institute in Egypt, and surrendered to the British Forces. The Drawings by W. Alexander, and the Engravings by T. Medland." Twelve parts, folio. He made drawings also for other works of a similar nature. He died in 1816. (Fiorillo, *Geschichte der Mahlerey*, vol. v.; Pilkington, *Dictionary of Painters*, ed. 1829.) R. N. W.

ALEXANDER II. (Ἀλέξανδρος Ζεβινᾶς), ZABI'NAS, ZEBI'NAS, or ZEBINÆUS, reigned for six years (B. C. 128–122) over part of the Greek kingdom of Syria. The people of Antioch, Apamea, and some other towns, having become dissatisfied with the government of Demetrius Nicator, soon after his return from his Parthian captivity, petitioned Ptolemy Physcon, king of Egypt, to give them another king. He sent to them a young man, the son of an Egyptian merchant, named Protarchos, and pretended that he had been adopted by Antiochus Sidetes. This young man took the name of Alexander, and was called by the people in jest Zebina, which is a Syriac word signifying "bought." A large number of the Syrian towns submitted to his government; he made an alliance with John Hyrcanus, prince of the Jews, and defeated Demetrius in a battle near Damascus. It was not long, however, before he quarrelled with his patron, the King of Egypt, who then espoused the cause of Antiochus Philometor Gryphus, the son of Demetrius II. Antiochus, at the head of an Egyptian army, defeated Zebinas, who fled into Antioch, and there attempted to pillage the temple of Victory, in order to pay his army. This excited an insurrection of the people; Zebinas fled, and was taken by some robbers and brought by them before Antiochus, who commanded him to be put to death. There are several coins of this king extant. On the obverse they represent the head of the king and on the reverse Jupiter sitting half naked, holding a small figure of Victory in one hand and a spear in the other. (Josephus, *Jewish Antiquities*, xiii. 9, 10.; Justin, xxxix. 1, 2.; Athenæus, v. 17.; Frölich, *Annales Syriæ*; Eckhel, *Doctrina Numorum Veterum*, iii. 237.) P. S.

ALEXANDRA. [Aristobulus.]

ALEXANDRA. [Herod the Great.]

ALEXAN'DRA (Ἀλεξάνδρα), widow of the Jewish king Alexander Jannæus [Alexander Jannæus], succeeded her husband (B. C. 78) on the throne of Judæa. At the time of his death Alexander Jannæus was besieging Ragaba, a fo[illegible] in the country east of Jordan; and on [illegible] deathbed he recommended his widow to conceal his decease until the place was taken. This she did; and then, having returned with her victorious army to Jerusalem, and gained over the Pharisees, (who had great influence with the people, and had been persevering and troublesome opponents to Jannæus,) was allowed quietly to occupy the vacant throne. This alliance of the reigning family with the popular sect was part of the dying counsel of her husband. The high-priesthood, which had previously been united with the regal dignity, was conferred by Alexandra on her eldest son Hyrcanus, whose quiet disposition was more acceptable to her than the turbulent temper of Aristobulus, her younger son. [Aristobulus II.; Hyrcanus II.]

Josephus characterises Alexandra as an ambitious woman, but of considerable sagacity and "great piety towards God." She restored the power of the Jewish state, which had been shaken by the troubles of her husband's reign; collected a large army, taking a considerable body of mercenary soldiers into her service; and rendered herself formidable to the small kingdoms which had been formed round Judæa during the decay of the Macedonian dynasty of Syria. She gave up the internal government of Judæa into the hands of the Pharisees; but the severity which they exercised against the friends and advisers of the late king excited great opposition and alarm; and the malcontents, under the conduct of Aristobulus, who aimed at dethroning his mother, became sufficiently powerful to obtain from the queen the charge of the chief fortresses of the kingdom, except three in which her treasures were kept. Aristobulus did not however obtain the crown; and probably the failure of an expedition against Ptolemy, son of Mennæus, which the queen had placed under his command, diminished for a time his popularity and influence. The invasion of Syria by Tigranes king of Armenia about this time alarmed the Jews, and appears to have repressed their civil dissensions: but he having been recalled home by the victories of the Romans under Lucullus, and Alexandra having fallen ill, Aristobulus gathered an army with the view of seizing the government. His progress was very rapid; and during his revolt Alexandra died at Jerusalem (B. C. 69), having lived seventy-three years and reigned nine. (Josephus, *Antiquities*, book xiii. chap. xv. xvi., *War*, book i. chap. v.) This Alexandra has been by some writers (as Calmet) improperly confounded with Salome, called by Greek writers Alexandra (Josephus, *Antiquities*, book xiii. chap. xii.), widow of Ari-

Aristobulus I., elder brother of Alexander Jannæus. J. C. M.

ALEXANDRA (Ἀλεξάνδρα), daughter of Hyrcanus II., king and high-priest of the Jews, and wife of Alexander, who was the son of Aristobulus II., Hyrcanus's brother and rival. She had two children by her husband: Mariamne, the elder, was married to Herod [HEROD]; for the younger, Aristobulus, she was anxious to obtain the high-priesthood, which Herod had, to her great indignation, conferred on Ananelus, an obscure member of the priestly race (B. C. 36). To effect her object she intrigued with Marcus Antonius then in the East, and with Cleopatra, queen of Egypt. Aristobulus obtained the priesthood, rather, however, by the influence of his sister Mariamne, than by his mother's exertions; but having excited Herod's jealousy, he was drowned by his contrivance near Jericho, when only eighteen years old (B. C. 35). Alexandra now renewed her intrigues with Cleopatra in order to avenge the murder of her son; and Antonius, at Cleopatra's suggestion, summoned Herod before him at Laodicea, in Syria (B. C. 34); but Herod obtained impunity by means of costly gifts, and on his return threw Alexandra into prison. Her restless disposition was not, however, subdued; she instigated her father, Hyrcanus, to attempt to escape into Arabia; but the plan having been betrayed to Herod, Hyrcanus was put to death [HYRCANUS II.], and Alexandra and Mariamne were placed in the fortress of Alexandrium, while Herod went to Rhodes (B. C. 30) to meet Cæsar Octavianus (who had the year before conquered Antonius at Actium), leaving orders that in case of any disaster befalling himself, they should be put to death. Herod's return was followed, after the interval of a year, by the execution of Mariamne [HEROD], whom Alexandra reproached and insulted on her way to the scaffold (B. C. 29), apparently from a pusillanimous desire to avert Herod's anger from herself. Herod's remorse for the death of Mariamne having brought on an illness, at Sebaste or Samaria, from which his life was despaired of, Alexandra intrigued to get into her hands the two forts which commanded the city of Jerusalem; and her intrigues having been made known to Herod, he despatched orders to put her death. Her execution took place B. C. 28. (Josephus, *Antiquities*, book xv. ch. ii. iii. vi. vii.) J. C. M.

ALEXANDRE of ARLES, Latinized Alexander Arelatensis, a Capuchin monk of the province of St. Louis, one of those into which the convents of this order were divided, is described by Bernardus a Bononia as a clever preacher and writer. He published, early in the eighteenth century, "Histoire de la Fondation du Monastère de la Miséricorde de la Ville d'Arles," dedicated to François de Mailli, at that time Archbishop of Arles. According to Le Long there must have been two editions of this work, one in 1705 in 8vo., and one in 1707 in 12mo.; both published at Aix in Provence: Bernardus a Bononia gives 1704 as the year of publication. Nothing further is known of this writer. (Bernardus a Bononia, *Bibliotheca Capuccinorum*; Le Long, *Bibliothèque Historique de la France.*) J. C. M.

ALEXANDRE, JACQUES, commonly called Dom Jacques Alexandre, a Benedictine of St. Maur and native of Orleans, died in 1734, at the age of eighty-two. He published two works, now forgotten; one in 1720 on the tides, another in 1734 on horlogery. Lalande has preserved his list of writers on gnomonics in the "Bibliographie Astronomique." A. De M.

ALEXANDRE, NICOLAS, a Benedictine of the congregation of St. Maur, was born at Paris in 1654, was admitted into his religious order in 1678, and died at St. Denis in 1728. He is known by two works—1. "La Médecine et la Chirurgie des Pauvres." Paris, 1708, 12mo. This work contains an account of remedies, cheap and easily prepared, for external and internal affections. 2. "Dictionnaire Botanique et Pharmaceutique." Paris, 1716, 8vo., explaining the principal properties of the various mineral, vegetable, and animal substances employed in medicine. Both works passed through several editions; they were merely of a popular nature, and contain, therefore, no very accurate information of the subjects on which they treat. (*Biographie Médicale.*) G. M. H.

ALEXANDRI'NUS, JU'LIUS À NEUSTAIN, the son of Count Pedro Alexandrini, was born at Trent in 1506. When young he was sent to Padua to study medicine and philosophy as well as the Greek language, to which he paid much attention, and translated and commented on several of Galen's works. He was particularly attached to the writings of that author, and zealously defended his opinions against the attacks of his contemporaries, especially against those of Argenterio, who was at that time public professor of medicine at Pisa. He was also engaged in a controversy respecting the use of Theriaca (a compound employed as an antidote to venomous bites and poisons), in pestilential fevers, in the course of which he showed that the treatise on that subject which had been ascribed to Galen was not really his production. He was appointed physician to the Emperor Frederick II., and the same office was continued to him by Maximilian and Rudolph II., who successively confirmed him in his rank and nobility, and, in addition, granted him the title of à Neustain. He afterwards left his family and native place, and travelled in pursuit of science through several of the principal cities of Europe, and returning into his own country died at Trent in 1590. He wrote several treatises, which

are principally of a theoretical nature, and many of them are intended simply to explain and defend the doctrines of Galen, as will appear from the following list of them:—1. "Johannis Actuarii de Affectionibus et Actionibus Spiritus Animalis. Venet. 1547," 8vo. Ibid. 1554, 4to. This translation was also published with the works of Actuarius at Lyon, 1556, 8vo. 2. "Galeni LXIV Enantiomatum Libri, item Galeni Encomion. Venet. 1548, 8vo. Francof. 1598," fol. The object of this treatise was to explain and reconcile the apparent inconsistencies in the writings of Galen. 3. "Claudii Galeni Liber contra ea quæ a Juliano in Hippocratis Aphorismos dicta sunt. Vienn. 1550," fol. 4. "Claudii Galeni Liber adversus Lycum, quod nihil in eo Aphorismo Hippocrates peccavit." 5. "Claudii Galeni Liber de Succorum Bonitate et Vitio." 6. "Antiargenterica pro Galeno. Venet. 1552," 4to. 7. "De Medicina et Medico Dialogus Libris quinque distinctis. Tigur. 1557," 4to. 8. "Antiargentericorum suorum Defensio adversus Galeni Calumniatores. Venet. 1558 and 1564," 4to. 9. "Pædotrophia, sive de Puerorum Educatione. Tigur. 1559," 4to., in verse: this was reprinted and published with some other of his poetical compositions at Trent in 1586, 8vo. 10. "Salubrium, sive de Sanitate tuenda, Libri XXXIII. Coloniæ, 1575," fol. 11. "In Galeni præcipua scripta Adnotationes, accessit trita illa de Theriacâ Quæstio. Basil. 1581," fol. 12. "Epistola Apologetica ad Rembertum Dodonæum. Francof. 1584," 8vo. 13. "Epistola ad Petr. Andr. Matthiolium de Animadversionibus quibusdam in Galenum,—De Expurgatione Vomicæ Pulmonis." This was published in the "Epistolæ Medicinalium" of Matthiolus. 14. "Epistola ad Andr. Canutium," which was published in the "Excussio præcipui Morbi" of Canuzio at Florence, 1580, 4to. It treats of four questions:—1. Whether bleeding should be adopted in intermittent fevers. 2. Whether bilious temperaments are more sanguineous than others. 3. Whether a patient, during the decline of a disorder, can die of some other affection. 4. Whether pepper is carried to the liver. Some other Latin essays were published by him in the "Tractatus de Momento Temporis. Venet. 1586," 4to. (Mazzuchelli, *Scrittori d'Italia.*) G. M. H.

ALEXARCHUS (Ἀλέξαρχος), a Greek historian who wrote a work on the history of Italy (Ἰταλικά), of which Plutarch mentions the third book. Servius the grammarian simply calls him a Greek historian, and evidently refers to his work on Italy when he quotes him as his authority for the derivation of the name Campania. (Plutarch, *Parallela*, 7.; Servius, *Ad Virgil. Æn.* iii. 334.) A Greek grammarian of the same name is mentioned by Clemens of Alexandria. (*Protrept.* p. 36.) L. S.

ALEXAS. [Herod.]

ALEXEJEV. [Alexæev.]

ALE'XIAS (Ἀλεξίας), an ancient Greek physician, who was a pupil of Thraseas of Mantinea, and is mentioned by Theophrastus (*Hist. Plant.* lib. ix. cap. 17.) with much respect. He says that he was equal to his master in knowledge of botany, and superior to him in other branches of medicine. As he was a contemporary of Theophrastus, he probably lived about B. C. 350. W. A. G.

ALEXI'NUS (Ἀλεξῖνος), a native of Elis, and a philosopher of the Megarian school. He was a disciple of Eubulidas and the successor of Euclides. He distinguished himself chiefly as a logician, and in this branch of philosophy he opposed Aristotle and Zeno, the founder of the Stoic school, and examined their systems most rigorously. He also wrote against Ephorus the historian. His quarrelsome disposition is said to have given rise to his name being changed into the nickname Elenxinus (Ἐλεγξῖνος). At one time of his life he endeavoured to establish an independent philosophical school of his own at Olympia; but the undertaking failed, apparently more on account of the bad situation he had chosen than from a want of skill on his part. He is said to have perished while bathing in the river Alpheus. Of his works not a fragment is extant. (Diogenes Laertius, ii. 109, 110.; Cicero, *Academ.* ii. 24.) L. S.

ALE'XION is mentioned several times by Cicero (*Epist. ad Attic.* vii. 2. xiii. 25. xv. 1, 2:) as being his friend as well as his physician; at the same time he speaks highly of his medical skill, and deeply laments his sudden death. W. A. G.

ALEXI'PPUS (Ἀλέξιππος), an ancient Greek physician, who is mentioned by Plutarch (*Alexander*, p. 689. A. ed. Paris, 1624) as having cured Peucestes, one of the officers of Alexander the Great, for which service he received a letter of thanks from the king. W. A. G.

ALEXIS (Ἀλεξις), an ancient Greek sculptor mentioned by Pliny, who states simply that he was a scholar of Polycletus, without informing us of his country or mentioning any of his works. Pausanias also mentions an Alexis as the father of Cantharus of Sicyon, who made a statue at Elis of the beautiful young wrestler Cratinus of Ægira in Achæa. Thiersch supposes the Alexis of Pliny to be the same person as the Alexis mentioned by Pausanias, to which supposition there is no substantial objection. Yet Sillig, in his Dictionary of the Artists of Antiquity, abiding scrupulously by the dates of Pliny, has criticised this opinion, and has endeavoured to show that it is an anachronism. Pliny's system of assigning the period of artists is at best extremely vague, for he gives almost invariably only one date, a single Olympiad, as the time in which an artist lived. From such data Sillig draws the following result: he says, the elder Polycletus, to whom Pliny evidently refers as the master of Alexis, was

already advanced in life in the 90th Olympiad and cannot be supposed to have had pupils later than the 98th Olympiad; Pausanias tells us that Cantharus was the scholar of Eutychides, who according to Pliny flourished in the 120th Olympiad; Cantharus therefore flourished probably in the 128th, and the Alexis of Pliny cannot have been the same as the Alexis of Pausanias. This may be a right conclusion, but not for the reason assigned by Sillig. The history of the arts offers many instances of artists long surviving their scholars, who had nevertheless lived sufficiently long to earn themselves a reputation, and who therefore, according to Pliny's system of giving one unspecified date, flourished before their masters. Besides, masters are sometimes younger than their scholars, and are very frequently only a few years their seniors. Cantharus therefore, even supposing the 120th Olympiad to be a correct date for Eutychides, may have still flourished long before that date, and his father Alexis may have easily studied with Polycletus, for although Polycletus was celebrated in the 90th Olympiad, it does not follow that he was dead in the 100th (B.C. 380—377): Titian enjoyed a great name for seventy years.

Sillig remarks also that there is no authority for concluding that the Alexis of Pausanias was an artist at all; he supposes the name to have been copied by Pausanias from the inscription upon the statue, for it was not an uncommon practice for the Greek artists to inscribe their father's name after their own upon their productions. (Pliny, *Hist. Nat.* xxxiv. 19.; Pausanias, vi. 3.; Thiersch, *Epochen der bildenden Kunst unter den Griechen*; Sillig, *Catalogus Artificum.*)

R. N. W.

ALEXIS (Ἀλεξις), a native of Thurii in Southern Italy, who afterwards, probably on the destruction of his native town in B.C. 390, went to Attica, where he obtained the franchise and became a member of the demos of Oeon. He was a contemporary of Plato, Aristotle, and Alexander the Great. In a fragment still extant he mentions the marriage of Ptolemæus Philadelphus with his sister, which took place in B.C. 288. He must therefore have survived this event; and if we may place any reliance on the statement that he died about B.C. 288, at the age of one hundred and six years, he must have been born about B.C. 392. According to Suidas, Alexis was the uncle of Menander the comic writer, who is said to have been very much attached to him, and to have profited much by his intercourse with him.

Alexis as a poet belonged to the so-called middle school of the Attic comedy, and was, next to Antiphanes, the most prolific of all the comic writers of antiquity: he is said to have composed two hundred and forty-five comedies, though we have every reason to believe that most of them were never acted. The faults which almost unavoidably accompany such fertility are manifest even in the fragments which we possess, for the same ideas are repeated in different forms. Notwithstanding this, however, Alexis was considered by the ancients as one of the most skilful comic writers. He seems to have been particularly happy in drawing the characters of parasites, and to have often introduced them in his plays. The Roman comic writers have often imitated Alexis. Athenæus has preserved the titles and fragment of upwards of one hundred of his comedies. The subjects of some of them, as their titles indicate, are mythological; others were written on contemporary events: in regard to some, we are altogether ignorant of their subjects. One of the last which he composed, and in which he mentioned the marriage of Ptolemæus Philadelphus, was the Hypobolimæus. The fragments of Alexis are collected in A. Meineke, "Fragmenta Comicorum Græcorum." (Fabricius, *Biblioth. Græc.* ii. 406, &c.; Meineke, *Quæstiones Scenicæ*, specim. iii. p. 27, &c.; A. Meineke, *Historia Critica Comicorum Græcorum*, p. 374, &c.; Bode, *Geschichte der Dramat. Dichtkunst der Hellenen*, ii. p. 405, &c.)

L. S.

ALEXIS I., or ALE'XIUS COMNE'NUS (Ἀλεξις, or Ἀλέξιος Κομνηνός), emperor of CONSTANTINOPLE, was the third son of John Comnenus, and the nephew of Isaac, the first of the Comneni who ascended the throne. He was probably born in 1048. Endowed with all the advantages of birth, beauty, and extraordinary talents, he received a careful education from his mother Anna, a woman of superior talents and character. At the age of fourteen he accompanied the Emperor Romanus Diogenes in his war against Alp-Arslan the sultan of the Turks-Seljuks in Asia Minor; and in the various chances of this war he found opportunities for learning moderation in success and fortitude in adversity. When Romanus Diogenes was deposed and blinded by Michael VII. Ducas, who was proclaimed emperor in 1071, Alexis with his elder brother Isaac adhered to the new prince, and was despatched against the rebels in Asia. Ursel or Russel of Baliol, a kinsman of the Scotch kings, the commander of a band of Frankish adventurers, had got possession of several towns and strongholds in the Armenian mountains. Alexis, after a long guerilla war, succeeded in taking one castle after another, and in seizing the rebel, who became afterwards a faithful servant of his conqueror. Alexis Comnenus continued to serve Michael Ducas with fidelity, although his own mother Anna was accused of intrigues and banished to an island in the Propontis. Alexis defended the cause of Michael against the rebellious Nicephorus Botaniates until resistance became useless, and after the deposition of Michael in 1077 presented himself

to Nicephorus, the new emperor, and offered him his services, saying that he intended to be as faithful to him as he had been his obstinate enemy. Nicephorus III. treated him with confidence, appointed him his field-marshal, and commissioned him to quiet Asia, which was then in a state of rebellion.

Nicephorus Bryennius, one of the rebels, not only disobeyed the authority of Botaniates, but openly aspired to the imperial power. Alexis by stratagem got the advantage over a rebel who was his equal in courage. In a decisive battle which took place in Epirus, Alexis had his phalanx broken, and his Frankish auxiliaries went over to the enemy; but Alexis restored the battle by a desperate charge, and, seizing the horse of Bryennius, who escaped, he cried out that the rebel had been made a prisoner, and ordered the horse to be shown to his troops. The false report spread through both armies: the troops of Bryennius were defeated; he himself fell into the hands of Alexis, and was blinded by order of the emperor. When Alexis returned to Constantinople, he was saluted with the title of Sebastos (the Sublime); but the jealous emperor listened to the calumnies of his courtiers, and was contriving the disgrace of his successful general. Alexis however escaped the danger for the present by flattering the empress, who adopted him as her son. At last Nicephorus gave orders to blind him, but he escaped with his brother Isaac and joined the troops in Thrace, who proclaimed him emperor. Isaac, although the elder of the two brothers, was the first to do homage to Alexis, who immediately set out for Constantinople. His troops being too few in number for a regular siege, he took the city by one of his usual stratagems (A. D. 1080), and allowed his soldiers to plunder it. Nicephorus exchanged the throne for a monastery, and Alexis and Isaac expiated by public acts of penitence the horrors which had been committed by their orders. The state of the empire was most deplorable. While Alexis was in Epirus, and afterwards on the banks of the Danube, the Turks had taken the greater part of the Asiatic provinces, and in Europe the empire was threatened by the Norman knights of Robert Guiscard, duke of Apulia, who had crossed the Adriatic and besieged the town of Durazzo in Epirus, hoping thus to find his way to Byzantium, and to ascend the throne of the Cæsars. Neither the number of his enemies nor the miserable state of the imperial army alarmed Alexis. He concluded peace with the Turks, giving up to them the greater part of Asia Minor, on condition that they should assist him with an auxiliary corps; he made an alliance with Venice and Henry IV. emperor of Germany; he united himself with the Paulicians, a sect of persecuted heretics; he sold the gold and silver vessels of the church; with the money he levied troops in Servia, Bulgaria, and Walachia; and he set out for the relief of Durazzo. On the 18th of October, 1081, 70,000 Greeks attacked 15,000 Normans. After a desperate struggle, in which Gaita, the wife of Robert, fought by the side of her husband, the Greeks were defeated, and Alexis, says Anna Comnena, who could not win the day, spurred his horse, and fled as far as Lychnidus. Robert traversed Epirus, conquered Thessaly, entered Macedonia, and besieged Thessalonica. Constantinople trembled, and at the same time its domestic peace was disturbed by religious disputes, while the Turks again marched to the Bosporus. Henry IV., the ally of Alexis, was then embroiled in his memorable quarrel with Pope Gregory VII., and meditated an offensive war against Rome, but want of money checked his operations. A flattering letter from Alexis, which was accompanied by a large sum of money, enabled him to continue the war, and he immediately marched to Rome, took the city, expelled the pope, and thus obliged Robert, the pope's faithful ally, to leave Greece to defend his own estates. This powerful diversion saved the East. For although Henry was repelled by Tancred, and though Bohemond, the son of Robert, defeated Alexis in two battles, a revolt of his barons compelled Robert to remain in Italy, and Bohemond, whose army had greatly suffered from fatigue, famine, and disease, was obliged to leave Epirus and to join his father in Apulia. In 1184 Robert again sailed from Otranto, fought twice with the Venetian galleys, dispersed in a third battle the united fleets of Venice and Constantinople, landed an army in Epirus, and in one campaign conquered Greece and Macedonia. He died suddenly of an epidemic disease, but not, as the Normans said, poisoned by Alexis. The Normans in consternation left Greece, and Robert's successor, Roger, contented himself with Apulia.

Alexis was now enabled to make a more vigorous resistance to the Turks, against whom he defended the remainder of his Asiatic dominions with the courage of despair, but without success. The narrow strait of the Bosporus and the ignorance of the Turks of navigation for some time protected Europe, when suddenly a fleet of Turkish galleys, constructed by Greek captives, appeared in sight of Constantinople. Alexis despaired of his own forces, and he implored the assistance of the princes of the West. Europe was then in a state of religious agitation, such as had never stirred the world since the doctrines of the Koran had spread over the East. Jerusalem had been conquered by the Turks, and nations rose in arms to rescue the Holy Sepulchre from the hands of the Infidels. Their imagination was inflamed by Peter the Hermit, and their agitation became almost a religious madness, when the ambassadors of Alexis appearing at Piacenza in 1095, de-

scribed to the pope and the assembled princes the deplorable state of the East, and implored them to deliver Constantinople before attempting to recover Jerusalem. They promised them the active assistance of their master. The proposition met with approbation, and now Alexis saw himself on the eve of that memorable epoch which has intimately connected his name with the most extraordinary enterprise ever undertaken. In hopes of being delivered from the Mohammedans, and in secret apprehension of some unknown danger from the Christians, he was anxiously looking forward to the catastrophe; he felt that in that critical moment he had only two faithful allies, his own cunning and presence of mind. In 1096 the first crusaders appeared in Constantinople: children, women, men, a countless host of vagabonds, commanded by Peter the Hermit and a poor knight, Walter the Penniless. Alexis received these strange allies with caution and contempt, and when they had robbed the gardens of Constantinople, he hastened to send them over into Asia. There they fell by the sword of the Turks, who made a pyramid of their bones. After them came Hugo, count of Vermandois, the brother of Philip I., king of France. For his own security, Alexis ordered him to be taken into custody as a hostage; a treacherous act, which had the most serious consequences for the emperor. Gradually there arrived the host of the crusaders, the flower of European chivalry, commanded by Godfrey of Bouillon, and under him by powerful barons and renowned captains, among whom was Bohemond, the gallant son of Robert Guiscard, the mortal enemy of the Greek emperor. They had crossed Germany, Hungary, Servia, and Thrace, and met under the walls of Byzantium. When they heard of the captivity of the Count of Vermandois, their indignation was roused, and they threatened Constantinople. Alexis, however, went into their camp and appeased their fury by gentle words and promises of assistance and plenty of provisions. But the stores which arrived were scanty, and the ridiculous rumour was spread that the emperor would starve them in their camp. The suspicious jealousy of the Latins burst out into fresh fury. The moderate and mild Godfrey put himself at the head of the crusaders, and the emperor was assailed in his capital by the very knights whom he intended to make the instruments of his safety. Alexis had himself conjured up the storm, but he had also the power of controlling it. By a successful defence he showed the crusaders that his military forces were not contemptible, and then again soothed them by submitting to their claims, as well as by promises and professions of friendship. Inviting them to continue their stay in the neighbourhood of Constantinople, he at the same time artfully exalted their imagination by commending their holy enterprise, and he spared no flattery which might induce them to quit Europe as soon as possible. In the spring of 1097 part of them were sent over to Asia, but no sooner were they landed, than the ships sailed back, and did not return except to carry over a new body of crusaders. Thus their army was divided into two bodies, and Constantinople was delivered from danger. At last Alexis crowned his adroit policy by persuading the chiefs of the crusaders to take an oath to restore to him the Asiatic provinces which were conquered by the Turks, and to do homage to him for all the conquests they should make in Asia beyond the ancient limits of the empire. Hugo of Vermandois, Godfrey, Raymond of Toulouse, Robert of Flanders, and Robert the son of William the Conqueror, submitted to this extraordinary demand; but Bohemond, surnamed the Latin Ulysses, remembering his retreat from Epirus, refused. Alexis, however, guessing his motives, flattered him with the glory he had acquired in the battles of Durazzo and Larissa, and one day ordered him to be conducted, as if by chance, into an apartment of the imperial palace which was almost filled with gold and silver. "What wealth and what riches!" cried the Norman, "and what conquests could be made with so much gold!" No sooner had he uttered the words than the cunning emperor begged him to accept it as a present, and Bohemond could not resist the temptation. The Latin Ulysses was thus ensnared by the Greek Ulysses, and did homage for his future conquests. At last Tancred, the proudest of all, reluctantly followed their example, but secretly escaped to Asia in order to avoid the public ceremony of the homage. Sitting on his throne, the emperor received the adoration of the Latin princes: Robert of Normandy, Godfrey of Bouillon, and Hugo of the royal house of France kissed the feet of Alexis. During the performance of the ceremony, the emperor was insulted by Robert, count of Paris, but he dissembled his indignation, and treated him with as much politeness as in our days a count of Paris would show to a rude pasha of Constantinople. Before the rest of the crusaders crossed the Bosporus Alexis adopted Godfrey as his son, in order to show his sincere esteem for the peaceful intentions of this great chief, who had more than once resisted Raymond and Bohemond when they instigated him to surprise Constantinople. Alexis again promised him to contribute with his forces to the holy enterprise, embarked them all in his fleet, and was heartily glad to see them on their way to Asia.

During the siege of Nicæa, the residence of the Turkish sultan, in May and June, 1097, Alexis assisted the crusaders with a chosen body of archers, and a fleet of boats

on the lake Ascanius. But while they assaulted the walls with balistæ and catapults, he intercepted the flight of the beautiful sultana; and when at last they had prepared the fall of the town, he persuaded the garrison to surrender to him, and kept the conquest for himself. From this moment he separated his cause from that of the crusaders, who marched to Jerusalem, while he, expelling the Turks from Chios and Rhodes, from Smyrna, Ephesus, Sardis, and Laodicea, reunited with the empire the lost Asiatic provinces. When the crusaders were exposed to dreadful sufferings before Antioch in Syria, he retreated instead of rescuing them; and Bohemond, the new prince of Antioch, was so enraged at this faithless conduct, that he left the defence of the town to Tancred, and hastened to Europe in order to renew the war of Epirus. He levied troops in France, in Apulia, in Sicily, crossed the Adriatic Sea, and again besieged Durazzo. The same causes, however, that had made abortive his former two campaigns in Epirus, famine, disease, and the military stratagems of Alexis, produced an unhappy issue for this third undertaking. Peace was concluded between the emperor and Bohemond, who retired from Greece; and when he died soon afterwards, his heirs did homage to Alexis for the principality of Antioch. Tarsus and Malmistra were separated from it, and restored to the Greek empire. Alexis employed the rest of his life in consolidating his extensive conquests, and restoring the peace of the church, which was then disturbed by schisms. But the clergy never forgave him for saving the empire by selling the sacred vessels of their churches. Broken down by the fatigues of an active and agitated life, he died in 1118 at the age of seventy.

The life and the character of Alexis I. have been stigmatised with infamy by contemporary as well as by modern writers, while they have been eulogised by his daughter Anna in a style which even filial piety cannot excuse. Certainly he was not a great man, but he was an extraordinary man. When he ascended the throne, the east part of the empire was in the hands of the Turks, the west was in the hands of the Normans, the north threatened with the invasions of the Bulgarians, and in his capital he was exposed to mutiny and treason. At his death he left to his heir an empire three times greater than that of his predecessor, and defended by a well-disciplined army, which did not exist before his reign. Greece was invaded by friends more dangerous than enemies, and yet he turned their hostile intentions into profit for himself. Fanatic Turks and barbarous Bulgarians, haughty Normans and shrewd Greeks, were managed by Alexis with equal dexterity. He has been accused of cowardly selfishness because he did not join the crusaders as he had promised; but [illegible] tell us what would have been the [illegible] for Constantinople if the emperor had been at Jerusalem? In his relations with the Latins he was their inferior in honesty, for he had no virtue, although he could assume the appearance of it; but he surpassed them all in self-possession, and in fact he had attained to a modern civilisation, for he possessed the great art of making other people work for him while they believed that they were working for themselves. His corrupt countrymen the Greeks often cried out against him, but did it because their vanity was piqued at his knowing them so well. He robbed the churches, but affected zeal for religion. He loved money well, and pleasure almost as much. He alternately submitted to the pretensions of foreigners, and threatened them; he flattered their pride as dexterously as the vanity of his countrymen; but it was because he thought these the only means of saving the empire under the extraordinary circumstances in which he was placed, of maintaining himself on a tottering throne, and of transmitting his sceptre to his posterity. On the eve of his death the empress urged him to nominate Bryennius, the husband of his daughter Anna, his successor: he only answered with a sigh over the vanity of the world, and the empress contemptuously exclaimed, "You die as you have lived, a hypocrite." (Anna Comnena, *Alexias*; Glycas, P. iv. in fin. pag. 616, &c. ed. Bonn.; Albertus Aquensis, l. ii. c. 9—19.; Wilhelmus Tyrensis, l. ii. c. 5—23.; Strada, *Thesaurus Antiquitatum seu Vitæ Imperatorum Occidentalium et Orientalium, in Vit. Alexii*; Gibbon, *Decline and Fall of the Roman Empire*, chaps. 48. 56. 58, 59.; Comp. Wilken, *Geschichte der Kreuzzüge*; Mill, *History of the Crusades*; Michaud, *Histoire des Croisades*, and *Bibliothèque des Croisades*.) W. P.

ALEXIS or ALE'XIUS II. COMNE'NUS (Ἄλεξις or Ἀλέξιος Κομνηνός) emperor of CONSTANTINOPLE), the son of the Emperor Manuel and of Maria, the daughter of Raymond, prince of Antioch, was born in 1167 according to Nicetas, which is adopted by Ducange, who has rectified the different statements of the Byzantine historians as to the birth and the death of this emperor. In 1179 he married Agnes or Anna, the daughter of Louis VII., king of France. After the death of his father in 1180, he at first reigned under the guardianship of his mother, but soon became the mere instrument of his ambitious kinsman Andronicus Comnenus, who aspired to the crown. The empress, who endeavoured to frustrate his plans, fell a victim to his rage, and young Alexis was forced to subscribe the sentence by which his mother was condemned to be strangled. Some time afterwards Andronicus seized the imperial crown, and by his order Alexis was strangled with a bowstring, while his youthful widow Agnes, who

was then only eleven years old, became a prey to the lust of the usurper (1195). [ANDRONICUS COMNENUS.] (Nicetas, *Alexius Manuelis Comn. Fil.*, especially cap. 18.; Ducange, *Familiæ Byzantinæ*, p. 188.; Gibbon, *Decline and Fall*, c. 48.; Le Beau, *Histoire du Bas-Empire*; Strada, *Thesaurus Antiquitatum, seu Vitæ Imperatorum.*) W. P.

ALEXIS or ALE'XIUS III. A'NGELUS, (Ἄλεξις or Ἀλέξιος Ἄγγελος), emperor of CONSTANTINOPLE, was the brother of Isaac Angelus, the son of Andronicus Angelus, and the grandson of Constantinus Angelus, who married Theodora, the youngest daughter of Alexis I. Comnenus. The year of his birth is unknown. During the reign of the tyrant Andronicus Comnenus he fled to the court of Saladin, and did not return to Constantinople until his brother Isaac had dethroned Andronicus and seized the crown. After having spent ten years in luxury and intrigues, Alexis conspired against his brother, and during his absence from the capital he was proclaimed emperor by the army in 1195. He assumed the noble name of Comnenus on account of his descent from Theodora Comnena. Isaac, forsaken by his guard, fell into the hands of the usurper, and had his eyes put out by order of his own brother, who however spared the life of Isaac's son Alexis, who afterwards reigned under the name of Alexis IV. An unhappy war with the Persians, and an inglorious campaign against the Sultan of Koniah in 1198, are the only important events of his short reign. He lost the crown by the active intrigues of his nephew Alexis, who had fled from Constantinople in the disguise of a common sailor and found a refuge in Sicily. The young prince, whose sister Irene was married to Philip, duke of Suabia, sent messengers to Germany and offered the crown of Greece to Philip, if he and his brother, the Emperor Henry VI., would take the trouble to come to Constantinople. Henry sent an embassy to Alexis III., who, dreading such an adversary, promised him a large sum of money if he would not interfere with the affairs of Greece, and Henry accepted the offer. But as soon as Alexis was in possession of the money, which he raised by plundering the churches and oppressing his subjects with a heavy poll-tax, he kept it for himself, and treated the Emperor of Germany's claims with scorn. The German immediately took possession of several Greek islands and assumed the sovereignty of the kingdom of Cyprus, which was a vassal state of the Greek empire. The death of Henry VI. (1197) and the ensuing disturbances in Germany saved Alexis III. from all dangers on that side. Some years later, however, the Latin princes prepared a new crusade at Venice, and the young prince Alexis implored their assistance for the restoration of his father Isaac. This was granted on condition that he would put an end to the schism of the Greek church, pay a subsidy of two hundred thousand marks of silver, and assist them in recovering the Holy Sepulchre as soon as he or his father should be restored. Thus the Emperor Alexis was suddenly threatened in 1203 by the powerful fleet of the crusaders, which under the command of Dandolo, doge of Venice, [DANDOLO] passed the Dardanelles and cast anchor at the very entrance of the Golden Horn. Although Theodor Lascaris, the emperor's son-in-law, prepared a vigorous resistance, Alexis III. abandoned his capital like a coward, and, laden with jewels and ten thousand pounds of gold, fled with the Empress Euphrosyna to Conrad, marquis of Monteferrato, who had married his sister Theodora. Constantinople was taken by the crusaders, who delivered Isaac and acknowledged him as emperor with his son Alexis. [ALEXIS IV.] The deposed emperor, Alexis III., afterwards returned to Greece and led a private life at Messinoble, the present Kumurjina, near Gallipoli, where, some years later, he treacherously blinded his own son-in-law, the deposed emperor Alexis V. Murzuphlus [ALEXIS V.], and he ended his life in a monastery at Nicæa, where he was confined by his son-in-law, Theodor Lascaris, in 1210. Alexis III., who reigned at a time when the Greek emperors as well as their ministers considered power only as a means of enriching themselves by rapacity, surpassed them all in the art of plundering the wealthy. Frivolous, base, and given to luxury, he loved calumniators of others almost as much as his own flatterers. Stung by conscience for having blinded his brother, he tried to appease his remorse by acts of penitence, but he did nothing to soothe his brother's captivity. Haughty in success and abject in adversity, he showed the baseness of his character in all his actions. (Nicetas, *Alexius Angelus, Isaacius Angelus III.* c. 8. seq., *Isaacius et Alex. fil*, c. 1.; Villehardouin, *De la Conqueste de Constantinoble*, ed. Paulin Paris, Paris, 1838, c. 51. 56, seq.) W. P.

ALEXIS or ALE'XIUS IV. A'NGELUS (Ἄλεξις or Ἀλέξιος Ἄγγελος), the only son of Isaac II., emperor of CONSTANTINOPLE, was crowned on the 1st of August 1203, after he had expelled the usurper Alexis III. with the assistance of the crusaders. [ALEXIS III.] He reigned together with his blind father Isaac. At first he was admired by the Greeks, but very little respected by the Latin barons, who treated him rather as one of their fellow knights, than as a crowned head. They forgot themselves so far that one day, when they were playing with him at dice, one of them took off the diadem from the emperor's head, and put a common soldier's cap on it. As he did not fulfil his promises to the chiefs of the crusaders, and especially to the Venetians, serious quarrels broke out between him and

the Latins, in which the weakness of his administration became manifest. A party of the fickle Greeks proclaimed Nicolas Canabus emperor, but the rebel shrunk back before the activity of a bolder rival. This was Alexis Ducas Murzuphlus, a near relative of Isaac, who, possessing the confidence of the young emperor, employed his authority in defeating the rebel and in checking the crusaders, after which he seized the crown under the name of Alexis V. On the 28th of January, 1204, Alexis IV. was arrested by order of Murzuphlus. He was murdered in his prison on the 5th of February, after a reign of five months. The year of his birth is unknown. [ALEXIS III.; ALEXIS V.; ISAAC II.; DANDOLO.] (Nicetas, *Isaacius Ang. et Alexius fil.* iii. 1.; Ducange, *Familiæ Byzantinæ*, p. 204.; Gibbon, *Decline and Fall*, c. 60.; Le Beau, *Hist. du Bas-Empire.*) W. P.

ALE'XIS or ALE'XIUS V. (Ἄλεξις or Ἀλέξιος), emperor of CONSTANTINOPLE, with the surname of MURZUPHLUS, derived from the junction of his black and shaggy eyebrows, belonged to the imperial family of Ducas, and was probably the son of Isaac Ducas Sebastocrator [ALEXIS IMPOSTOR] and second cousin of Alexis IV. The year of his birth is not known. He was a man of courage and energy, but these qualities were not ennobled by virtue. Like all his countrymen, he was fickle, shrewd, faithless, and cruel. Lustful from the time that he ceased to be a child, he married a child, but repudiated her, and after her his second wife also. His conduct during the short reign of Alexis IV. has been related. [ALEXIS IV.] Alarming the young emperor with the false report of a rebellion, he attended him down a private staircase, which, as he pretended, led out of the palace, but by which the unhappy prince was conducted to a dungeon. Murzuphlus, who called himself Alexis V., was present at the murder of his predecessor. He proclaimed that he had died a natural death, and prepared for him a royal funeral. But the crusaders soon discovered the truth, declared him guilty of murder, and assailed him in his capital. This was the second and most memorable siege of Constantinople by the crusaders. Nicetas states that Murzuphlus might have avoided a war with the Latins, if he had paid them fifty thousand pounds of gold, and put an end to the schism of the Greek church; but he wanted either the will or the power to do this. Instead of answering their proposition, he made two desperate sallies and twice attempted to burn the fleet of the besiegers. However, his fireboats were destroyed by the Venetian sailors, and he himself, in a nocturnal engagement, lost an "ancone," or a sacred image of the Holy Virgin, and his "gonfanon," or imperial standard, which is still shown at Venice as a trophy. (Villehardouin, comp. with Gibbon and Ducange.)

After these misfortunes he thought himself no longer safe, and secretly left the city, accompanied by Euphrosyna, the wife of the deposed emperor, Alexis III., and her daughter Eudoxia, the widow of Simeon (Stephanus ?), king of Servia, who had just become the wife of Murzuphlus. This happened only two months and sixteen days after he had ascended the throne. As soon as the emperor abandoned Constantinople, the crusaders took the city by storm, and while they were plundering one quarter, a violent fire destroyed the other. The hatred and contempt of the Latins for the Greeks burst out in all their fury, and horrors were committed on that awful day which the barbarous victors themselves were ashamed to relate. When slaughter ceased from weariness, the rage of lust had to be satiated, and every conceivable enormity was perpetrated before the eyes of the inhabitants. Three churches were filled with the most precious objects of plunder. The pavement of the church of St. Sophia was drenched with blood; the altar, a masterwork of Greek art, was broken, and the pieces were distributed among the soldiers; and at last the mob of the crusaders, to ridicule the ceremonies of the Greek church, seated a prostitute on the throne of the patriarch, and forced her to dance and to sing obscene songs, which they accompanied with roars of laughter. While they thus violated the feelings of the pious Greeks, the learned had to suffer other insults. The illiterate soldiers ridiculed them by displaying before their eyes pens, inkhorns, and sheets of paper, an insult which the senator Nicetas relates with unsuppressed indignation. This eminent man as narrowly escaped from death as his daughter from infamy. In the disguise of a soldier, and guarded by a Venetian friend, he left his burning palace; and when beyond the gates of the city, turned his eyes back to the ruins of Constantinople, and, like another Jeremiah, pronounced those emphatic words: "O city, city! thou, the eye of all the cities! thou wonder of beauty," &c. (*Murz.* c. 5.) While these horrors were committed, the emperor fled to his father-in-law, Alexis III., who, himself an exiled prince, led an obscure life near Gallipoli; and it has been already told that Murzuphlus had his eyes put out treacherously by the ambitious father of his wife. His vacant throne was occupied by Baldwin I. count of Flanders, the first Latin emperor of Constantinople. [BALDWIN I.] The blind Murzuphlus took refuge in the Morea, but he was arrested by the Latins, who conducted him to Constantinople, and inflicted upon him a barbarous punishment. They led him to the Theodosian column, a pillar one hundred and forty-seven feet high, and compelled him to throw himself from the summit. (Nicetas, *Murzuphlus; Isaacius Angelus et Alex. fil.* cap. 4, 5.; *Gesta*

Francorum, c. 94.; Villehardouin, *De la Conquête de Constantinople*, ed. Paulin Paris, c. 41. 56. 60, &c., 98. 106. 113. 115. 127, &c.; Gibbon, *Decline and Fall*, c. 60.; Le Beau, *Histoire du Bas-Empire*; Ducange, *Historia Franco-Byzantina*.) W. P.

ALEXIS or ALE'XIUS DRAGO COMNE'NUS, was most probably born in 1553, at Pera or Galata, near Constantinople, but at an early age he left his native country, where, as a descendant of the imperial house of the Comnenes, (he is said to have been a descendant of Michael, the third son of John III., emperor of Trebizond,) he ran the risk of being murdered by order of the sultan. He went to Turin, and became a page of Emanuel Philibert, duke of Savoy. As soon as he was able to bear arms he entered the service of Venice, and distinguished himself in the wars of that republic against the Turks. In 1573 he was living at Zara in Dalmatia, and his royal descent was acknowledged in public documents. He afterwards went to Avignon, became the standard-bearer of a squadron of cavalry, and served under the Count of Villaclara, the commander-in-chief of the forces of Pope Gregory XIII., by whom he was sent to Paris in order to congratulate Henry III. on his accession to the throne of France in 1574. Invited by Queen Catherine of Medicis, he remained in France, became the commander of a body of cavalry, and took an active part in the civil war which then desolated that country. In 1590 (Ducange says 1610) he became governor of the province of Perche, and in 1592 he married Dionysia de Harqueville, of an old and noble Norman family. He died on the 23d of January, 1619, and was buried in the church of St. Étienne du Mont at Paris. His only son was Emanuel Comnenus, who returned to Savoy. His last male descendant, Joseph Comnenus, died at Chamberry in 1784, aged sixty. (Ducange, *Familiæ Byzantinæ*, p. 199, 200.; *Précis Historique de la Maison Impériale des Comnènes*, by Demetrius Comnènes, a captain of the Dragoons of Louis XVI., king of France.) W. P.

ALEXIS, GUILLAUME, a Benedictine monk of the fifteenth century, born at Lire in Normandy. He appears to have embraced the monastic life in the Benedictine abbey of that town. He afterwards became prior of Bussy in Le Perche, in the diocese of Evreux. He made a pilgrimage to Jerusalem in the year 1486, and there (according to the author of the "Contre-Blason de faulces Amours," a supplement by a later author to one of the poems of Alexis) suffered martyrdom. The accuracy of this statement has been doubted, on the ground that it is inconsistent with the date of one of the works commonly ascribed to Alexis; and it has been supposed that "martyrdom" was only an exaggerated expression to describe the toils and perils of his pilgrimage. The statements of the author of the "Contre-Blason" seem however to admit of no other interpretation than that of martyrdom, strictly so called. The works of Alexis are almost entirely poetical. He composed a number of rondeaux and ballads, and four "royal chants" in honour of the Virgin. The chants were included in a quarto collection of poems composed by various authors in honour of the conception of the Virgin, and printed at Paris, Rouen, and Caen, without date. Of the other compositions of Alexis, the chief are — 1. "Le grant Blason des faulces Amours." This is a dialogue of a hundred and twenty-six stanzas, of twelve lines each, each stanza having only two rhymes. The easy and lively style of the dialogue attracted the admiration of La Fontaine, who imitated the versification, difficult as it was, in one of his own pieces. The parties to the dialogue are a gentleman and the author, who are supposed to be riding together from Rouen to Vernoil (Verneuil) in Perche: the subject is love, which the gentleman defends and the author attacks; the author obliges his opponent to own himself vanquished. There have been several editions of this poem. One in black letter (16mo., Paris, no date) in the king's library in the British Museum has the "Contre-Blason" above referred to bound up with it. 2. "Le Debat de l'Homme et de la Femme." 3. "Le Passe Temps de tout Homme et de toute Femme." We learn from the prologue to this poem that it is a version, made in the year 1480, from a Latin treatise of Pope Innocent III. on the misery and wickedness of man, a future judgment, and the torments of hell. A collection of moral precepts in verse, subjoined to this work, as if by the same author, was professedly made A. D. 1505. If this was made by Alexis it sets aside the account of his martyrdom, but we doubt much if it is by him. 4. "Dialogue du Crucifix et du Pélerin," a work chiefly but not wholly in verse, composed, according to the title, at Jerusalem, A. D. 1486, which enables us to fix the time of Alexis' pilgrimage. 5. "Le Passe Temps du Prieur de Bussy et de son Frère le Cordelier," a dialogue in rhyme. 6. "Le Miroir des Moines." These two works, printed at Rouen, without date or author's name, are ascribed by Du Verdier to Alexis. 7. "Le Martyrologe des fausses Langues, et le Chapitre général d'icelles, tenu au Temple de Danger," in verse. (*Les Bibliothèques Françaises de la Croix du Maine, & de Du Verdier*, edition of M. Rigoley de Juvigny. *Bibliothèque Française de Goujèt; Le Contre-Blason de faulces Amours*; and the works of Alexis himself.) J. C. M.

ALEXIS (Ἄλεξις) THE IMPOSTOR was a Greek of Constantinople, whose real name is unknown. During the first reign of Isaac II. (1185—1195), he gave himself out as the Emperor Alexis II., although this prince had been put to death by Andronicus.

[ALEXIS II.; ANDRONICUS COMNENUS.] For the purpose of forming a party, he went to Armalu, a town not far from the Halys or Kizil-Irmak in Asia Minor, where he lived in the house of a wealthy Latin. The impostor had a striking resemblance to the Emperor Alexis, and he skilfully imitated the stammer of that young prince. Persuaded of the adventurer's royal descent, his Latin friend presented him to Az-ed-dín, sultan of Koniah, in whose presence the impostor said that after having been miraculously saved from the hands of Andronicus, he had hid himself for eight years, but now the hour was come for delivering Constantinople from the usurper Isaac. Az-ed-dín confronted him with an ambassador of Isaac, who endeavoured to unmask the impostor by communicating to the sultan the well-known circumstances of the death of Alexis II.; but the false Alexis, assuming the appearance of a calumniated man, rushed on the ambassador, struck his face, and would perhaps have killed him but for the interference of the sultan. It does not appear that Az-ed-dín was convinced of his being the Emperor Alexis, but he allowed him to levy troops in his dominions, and the impostor soon saw himself at the head of 8000 Turks, with whom he ravaged the country about the Kizil-Irmak. He assumed the title of emperor, and had adherents in Constantinople, where any adventurer might at that time have acted the emperor with more dignity and honour than the base Isaac. Several of Isaac's generals were defeated, and even Alexis Sebastocrator, the emperor's brother, a distinguished soldier, was unable to put down the rebellion. One day, however, the impostor was drunk, and retiring to his room fell into a deep sleep. A priest, who was the imposter's confessor, thought this a favourable opportunity to make his fortune by killing the man. He took a sword, entered the room, beheaded the impostor, and presented the head to Alexis Sebastocrator. The rebels dispersed as soon as they learned the fate of their chief, and the revolt was terminated without a struggle. Some time afterwards another impostor appeared in Paphlagonia, and a third adventurer, Basilius Chozas, assumed the name of Alexis II. in Nicomedia; but both perished before they had gained any advantages over the imperial troops. (Nicetas, *Isaacius*, iii. c. 1, 2.; Le Beau, *Histoire du Bas-Empire*, xx. p. 231, &c.) W. P.

ALEXIS MIKHAYLOVICH, sometimes called "the Wise," the second Russian prince of the house of Romanov, which is now on the throne, was born on the 19th of March, 1629, and succeeded to the crown on the 13th of July, 1645, in the seventeenth year of his age. His father [MICHAEL THEODOROVICH] left him an empire which was still weak from the effects of the civil wars excited by the impostors who assumed the name of Demetrius [DEMETRIUS], and which was totally destitute of influence in the affairs of Western Europe, and even unable to cope with its nearest and dangerous neighbour, Poland. The talents of Alexis, which were destined to change this state of things, did not develope themselves immediately after his accession. He spent his time in falconry and other sports, and abandoned the management of public affairs to some favourite boyars, and in particular to Boris Morozov, who had been his governor. Morozov and the tzar married two sisters, the daughters of one Miloslavsky, who was first elevated to the dignity of a boyarin on the marriage of his daughters. The measures of Morozov and Miloslavsky brought on a revolt, which broke out at Moscow in May, 1648; and Alexis could only save his brother-in-law's life by appealing to the feelings of the insurgents, and promising to begin a new course of government. From that time, though still frequently in the habit of taking Morozov's advice, he governed for himself, and showed great talents. He has often been called the precursor of Peter the Great, who was his son; but Alexis pursued a course very different in many respects from that adopted by Peter. He scarcely introduced anything entirely new; he was in most respects a strict adherent to ancient manners and usages, and directed his efforts to remove obvious blemishes, and to improve what already existed. The first business to which he applied himself was legislation. Immediately after the insurrection of Moscow he intrusted to the princes Odoevsky and Volkonsky the task of preparing a digest of the existing laws; and it is recorded that, with trifling assistance, they accomplished the task in two months and a half. A council of eminent men, both lay and ecclesiastic, proposed alterations and improvements, and before the new code was officially promulgated it was submitted to an assembly of men of all classes selected by the tzar, who gave it their approbation. This, it may be remarked, is the third code in Russian history; the second being that drawn up by the order of Ivan, afterwards surnamed "the Terrible" [ADASHEV]; and the fourth that promulgated in our own times by the Emperor Nicholas, which is the result of the labours of ten commissions, during a period of a hundred and twenty-six years. The code of Alexis, which is known by the name of "Ulozhenie," is distinctly acknowledged as the basis of the modern system. It is founded on the principle that every man should be equal in the eye of the law, the adoption of which is remarkable not only for that country but for that age. Alexis was mindful, in general, of the interests of the people. There is a tradition that in his favourite village of Kolomen a chest was placed on the ground opposite his sleeping apartment, and that as soon as the tzar awoke he went to the

window and took notice of the supplicants who brought petitions, and placed them in the chest, which was immediately after taken into the house. Some of the first alterations he introduced were in commerce. At that time the complaints of the Russian merchants were loud against the encroachments of the English. In the reigns of Ivan the Terrible and Boris Godunov many privileges had been granted to the English over the native merchants, for the sake of inducing them to come to Russia, amongst others the important one of paying no duties. At first their commerce was confined to Archangel; but in the troubled reign of Michael Theodorovich they had extended their operations to the interior of the empire, and established factories in Moscow, Novgorod, Pskov, Vologda, and Yaroslavl, and by the aid of their privileges and by combining together, according to the allegations of the Russians, to buy cheap and sell dear, they were now fast driving their native competitors out of the field. Alexis found himself in a position to change the policy of his predecessors, by prohibiting the English from carrying on any internal commerce, and by imposing on them the obligation of paying duties even at Archangel, while he also invited, as far as lay in his power, other foreign nations into the market. He at the same time abolished many of the exorbitant dues levied on the interior traffic, which he was the less averse to do that a large portion of them went to the monasteries and to boyars. Alexis also endeavoured to improve the art of war among his subjects; and a work on military exercise (a copy of which is in the British Museum) was published under his patronage at Moscow in 1647, with the object of introducing into Russia the military system of the Germans. In the church extensive reforms were introduced during his reign, chiefly through the agency of his favourite the patriarch Nikon [NIKON], who afterwards became his antagonist. Alexis, who detested drunkenness, likewise adopted several measures for the promotion of temperance, in particular that of confining the distillation of wine and brewing of beer, which had hitherto been entirely unrestricted, to appointed places in the towns and large villages under the superintendence of the government, and prohibiting the sale of ardent liquors except in limited quantities and at certain specified times.

The great event of the reign of Alexis was the war in which he engaged for the purpose of transferring the allegiance of the Cossacks from Poland to Russia. The zeal of the Polish princes to extend the Roman Catholic religion to their Russian subjects of the Greek faith had already given rise to numerous wars and revolts, which terminated unfavourably for the Cossacks. One of the methods adopted for punishing them was singular: the Greek places of worship were farmed to the Jews, who used to extort exorbitant sums for the permission to celebrate divine service, and for marriages, baptisms, and funerals. Nothing could be more impolitic than the conduct of the Polish government. The Cossacks, up to the beginning of the seventeenth century, had been a strong protection against the Turks and Tartars, and had, though Russian in language and religion, more than once contributed to the triumphs of Poland over Russia. At length, when in 1638 it was decreed in the Polish diet that the Cossacks of Malorussia or Little Russia should henceforth have no further rights than ordinary Polish serfs, the Cossacks applied to Michael Theodorovich, the father of Alexis, to take them under his protection. Michael, who had twice waged war with Poland unsuccessfully, was afraid to accept the offer: his son was more resolute when the opportunity again presented itself. The private wrongs of Bogdan Chmielnicki [CHMIELNICKI], a Cossack leader, drove him to take up arms; in 1648 he proffered to Alexis the allegiance of the Cossacks; and in 1652, finding himself unequal to sustain the contest with Poland, he repeated the offer. Alexis, after having sought to fasten a quarrel on the Poles on the ground of their having in some public documents not given him his proper title, came to the real question in 1653, and promised to overlook these imaginary offences if the Polish government would restore their privileges to the Cossacks. The king, John Casimir, replied with a refusal, and Alexis received the oath of the Cossacks of Malorussia as his subjects, promising in return to allow them to preserve their ancient right of electing their own hetman and officers, subject to the tzar's approbation; of maintaining their own tribunals without any interference; and of receiving pay when required to render military service beyond the bounds of their own country. The Poles at once declared war, which began in earnest; Alexis moved in person at the head of the whole forces of Russia against John Casimir, and took Smolensk, Vitepsk, Mohilev, and Polotzk in the first campaign in 1654; in the second, in 1655, Wilna and Grodno. The Poles were the less able to resist, that they were invaded on another side. The assumption of the title of king of Sweden by John Casimir, in virtue of his descent from the branch of the house of Vasa which had lost the Swedish throne by its adherence to the Roman Catholic religion, drew on him the vengeance of the Protestant champion, Charles Gustavus of Sweden, at the same time that his treatment of the Cossacks exposed him to the attacks of Alexis as the defender of the Greek faith. In his first campaign in 1655 Charles conquered all the Polish dominions on the left bank of the Vistula, seized Warsaw and Cracow, and

drove John Casimir into Silesia. Thus pressed, the unfortunate King of Poland concluded a treaty with Alexis at Wilna in October, 1656, by which it was stipulated that after Casimir's death the Tzar of Russia should become also King of Poland, a dignity for which he had been an unsuccessful competitor at the time that John Casimir was elected, and that White Russia and Little Russia should be permanently united with the dominions of Alexis. On these conditions the Russian invader turned his arms against the Swede, against whom war was also simultaneously declared by Denmark, Brandenburg, and the empire. Alexis found his armies no match for those of Charles Gustavus; but, although humbled by a series of almost uninterrupted defeats, he finally concluded a treaty on favourable terms with the Swede, who had too many enemies on hand to pursue his advantages. John Casimir, fatigued with the cares of government, declared his intention to resign the crown, and Alexis seemed about to realise his favourite plan of seeing under his government the two great Slavonic countries. The diet however refused to ratify the convention of Wilna, and a new war was the result, which lasted seven years. During this war, and especially during the first four years, the Poles were triumphant on all sides. The talents of their generals, Sobieski, Czarnecki, Lubomirski, and Wiesnowiecki, found nothing capable of opposing them in the Russian army. The tzar's treasury was exhausted; he was obliged to coin copper money and force it to pass for silver; universal misery was the consequence, and a revolt burst out in Moscow, which was only suppressed with the loss of 4000 lives. The Cossacks, for whom the war had been begun, finding a tax laid on them to support it, were of all the most discontented; and Chmielnicki's successor Doroszenko [DOROSZENKO] proffered his allegiance to the Turkish sultan, Mahmud IV., who showed himself by no means unwilling to accept it. The news of this threatened calamity saved Alexis by bringing the war to an end. The Poles, equally terrified with the Russians, hastened to conclude a peace: it was signed at Andrusov on the 30th of January, 1667, on condition that Malorussia should be divided between the two, Poland retaining the part on the right, and Russia acquiring the part on the left bank of the Dnieper, while the Zaporogian Cossacks were to be under the protection of both, with the obligation of defending the frontier against the Turks and Tartars.

Thus ended a war which, after such various turns of fortune, gave Russia, perhaps for ever, the preponderance over Poland. The objects of the treaty of Andrusov were not effected; the Cossacks who were thus returned to Poland preferred to offer themselves to the sultan, who invaded Malorussia to take possession, and forced the king, Michael Wiesnowiecki, to yield it up to him by treaty, but finally in a new war was defeated by Sobieski in the great battle of Choczym. The Cossacks, still refractory, again applied to Alexis to be taken under his protection, and finally, in 1674, he declared that he would accept them as subjects. He died on the 29th of January, 1676, while preparing for the war, with both Turkey and Poland, which he anticipated as the necessary consequence of his resolution.

How unruly these new subjects were likely to prove Alexis had already experienced in the revolt of Stenko or Stephen Razin, a Cossack who, at the head of an army it is said of 200,000 men, made himself king of Astrakhan, but whose extraordinary career was finally terminated by the gallows. He had also been troubled with a new false Demetrius, a pretended son of the first false Demetrius, who had been crowned in Moscow. The fate of the new impostor was the same as that of Razin. These were individuals opposing an individual; but during the reign of Alexis there arose a more interesting contest between the secular and the ecclesiastical power in Russia, the tzar and the patriarch, which ended in the triumph of the former. The patriarch Nikon, one of the most remarkable men in Russian history, was deposed for disrespect to the tzar, who was himself a patriarch's grandson. [NIKON.]

During the reign of Alexis, Russia became generally known to foreign powers. He twice sent ambassadors to India to Aurungzebe; he received the singular compliment of an embassy from China; and he sent one thither, which was obliged to return without effecting any good, having been obstructed by the usual forms. He was the only prince in Europe who refused to acknowledge the English Commonwealth and its protector Cromwell. Charles II. sent the Earl of Carlisle on an embassy to him, the account of which contains an interesting description of his court. Another envoy, Mayerberg, sent by the Emperor of Germany, also wrote an instructive work containing observations made during his journey.

Alexis was twice married; first, as has been mentioned, to the daughter of Ilia Miloslavsky, by whom he had twelve children, the ninth of whom, Theodore, was his successor: most of the others died young. The second marriage was also one of affection. Alexis, who was in the habit of familiarly visiting a boyar named Artimon Sergayevich Matvāyev, stopped one day to dine at his house, when he was struck with the beauty of a girl who seemed to form part of the family. On inquiry he learned that she was a poor girl, by name Natalia Kirillovna Naruishkin, a relation of Matvāyev's, who had adopted her from motives of charity, and

now wished to procure her a husband. A few days after Alexis astonished the boyar by himself proposing for her hand. She became the mother of three children, the eldest of whom was Peter the Great. (Ustrialov, *Russkaya Istoriya*, ii. 200—255.; S. Glinka, *Russkaya Istoriya*, vi. 79—150.; Leclerc, *Histoire de la Russie Ancienne*, iii. 40. 97.)

T. W.

ALEXIS PEDEMONTA'NUS. [ALESSIO PIEMONTESE.]

ALEXIS PETROVICH, the unfortunate son of Peter the Great, emperor of Russia, was born at Moscow on the 28th of February, 1690, by the new style, or the 18th by the old, which was then retained in England as well as Russia. His mother, Eudocia Theodorovna Lopukhin, with whom Peter had been united in the seventeenth year of his age, was unfortunate enough to show some well-founded jealousy of the tzar's attachment to Anna Moens, a beautiful Fleming, then at Moscow; on account of which, and also of her strong aversion to the revolution in Russian manners effected by Peter, she was divorced, sent to a monastery at Suzdal, and there in 1699 compelled to become a nun. The young Alexis, left till this period in the hands of his mother, was taught to regard the alterations introduced by his father with feelings of horror. The tzar took little notice of him till he had attained his thirteenth year, when he committed him to the care of a Westphalian named Huyssen, who was directed to conduct his education on the plan laid down in Fénélon's "Telemachus." Huyssen, in a letter which was printed at the time in the German periodical called "Die Europäische Fama," spoke of the talents of his pupil in the highest terms, and mentioned at the same time the unusual nature of the studies to which his inclination led him. "He has already read the Scriptures six times through, five times in Slavonic and once in German, and diligently looked through all the Greek fathers and other religious and secular works which have been published in Slavonic at Moscow and Kiev, and in Wallachia." Alexis had indeed not only read all the Greek fathers, but made marginal notes in the copies he used. He avoided the festivals of the court, or conversations on affairs of war and state, and was never so happy as when engaged in discussion with a priest on subjects of church history, such as the early heresies. Huyssen endeavoured to give the mind of his pupil another direction, and would probably have succeeded, but that after a short time he was sent to Germany as ambassador, and the care of Alexis's education was entirely committed to Peter's favourite, Menshikov, the whole extent of whose literary acquirements consisted in the faculty of writing his name. To this superintendent the favourite occupations of the bookish prince appeared sheer folly: he viewed him with contempt on that account, and with hatred as an obstacle to the rise of his patroness Catherine, who had now succeeded to the affections of the tzar. He is suspected to have abstained, with a view of widening the breach between father and son, from all real effort to change the character of the opinions and predilections of Alexis, which were perhaps already unalterably fixed. The court buffoon of Peter the Great was of this opinion, for he took a sheet of paper, folded it strongly, and presenting it to his master, said, "Now, man of genius, take out that fold if you can."

Peter made Alexis keep him company in several campaigns in Poland and Livonia; but the prince showed so little inclination for military exertion, that at the time when Peter made his triumphal entry into Moscow, he had risen to no higher rank than that of a private soldier, and walked in the procession as such. In 1711, however, when Peter set out on his campaign against the Turks in Moldavia, he appeared disposed to try the effect of placing confidence in his son, and named him regent during his absence. The news of the appointment was no sooner made public than the partisans of the old order of things, who had long been looking to the accession of Alexis to power as a signal for a change in the course of affairs, sent in their statements of grievances and petitions for redress to the regent. Alexis, who was convinced in his own mind of the justice of their complaints, ventured to state his opinion to the tzar, and to support in his despatches the prayers of the petitioners. Peter was incensed; and when, surrounded by the Turks on the banks of the Pruth, and in momentary expectation of being cut to pieces with all his army, he wrote a farewell letter to the senate, he concluded with these words: — "If I perish, choose the worthiest among you for my successor." By the dexterity of Catherine he was rescued from his dangerous situation; and he determined, in gratitude to her, to render public the marriage which he had privately contracted with her so far back as the year 1707. The son of his divorced wife, who was still living in her convent, could hardly be supposed to look with complacency on this new alliance. He was expected, however, to give another proof of obedience. The tzar had conceived an idea that the only method of improving his mind, and converting him thoroughly to the new order of things, was to marry him to a foreign princess. The ancient custom of the tzars of Russia had been to select a bride from among their own subjects, of whom the most beautiful were gathered together from the whole empire, and marshalled before them for that purpose. Alexis, however, who since the letter to the senate entertained fears respecting his succession to the throne, appeared to be not unwilling to

please his father in this respect, and in October, 1711, was married at Torgau to the bride whom Peter had selected, a princess of Wölfenbüttel, the second daughter of Duke Rudolph of Brunswick, and younger sister to the Empress of Germany. The princess is universally spoken of as having been an excellent wife, but the marriage was not happy. Alexis, after some time, neglected her, and openly showed his attachment to a Finnish girl of the name of Euphrosyne. His father was displeased, and did not conceal his displeasure; though if his son had ventured to recriminate, the history of his neglected and repudiated mother might have furnished him with ample materials. It has been said that Alexis not only treated his wife with brutality, but thrice attempted her life with poison. It may be safely believed that had there been any truth in the charge, it would have been brought forward at the subsequent trial of Alexis, when none of his faults were forgotten. His indifference and contempt were sufficient to destroy her happiness, and finally her life, for there seems to be little doubt that the melancholy caused by her situation brought on her death. She died on the 2d of November (N. S.) 1715, leaving two children by Alexis; a girl, named Natalia, and a boy, named Peter. Seven years afterwards a Polish adventuress, who was living at Paris, finding that a French officer named D'Aubant who had served in Russia was struck by her resemblance to the Princess of Wölfenbüttel, laid hold of the idea of passing herself off as the wife of Alexis, and imposed upon D'Aubant with a story that the report of the princess's death had only been spread to enable her to escape from the brutality of her husband. D'Aubant married her, and died in the belief that his wife was the widow of Alexis; but subsequent investigation after the death of both demonstrated the falsity of her tale.

The compassion which has hitherto been bestowed upon the wife of Alexis must now be transferred to the prince himself. A series of transactions commenced between him and the tzar, of so extraordinary and deeply interesting a nature that they demand to be narrated somewhat at length. Immediately after the funeral of the princess, Peter went in person to the prince, and delivered to him a letter of the most startling description. It commenced with reminding him of the labours his father had undergone in the war to possess himself of the seaports necessary for Russia, but formerly in the power of the Swedes. It then went on to complain, in a strain of unmitigated harshness, of the prince's aversion to the toils of war, and to point out that it was not sufficient for a sovereign to have able generals under him unless he understood something of the art of war himself. It concluded thus: —

"I am a man and mortal. To whom shall I leave the care of preserving and finishing what I have begun?

"Call to mind your obstinacy and depravity. How many times have I exhorted you, how many times have I punished you, and how many years have passed in which I have disdained to speak to you at all? All this has been fruitless. It seems as if you had no other pleasure than to remain in your apartments, plunged in idleness and stretched on the softest cushions. The only thing which can please you is what ought to make you blush.

"It is time to let you know at length my ultimate determination. I am willing to wait still some time to see if you will amend: if not, I will exclude you from my succession as a man cuts off a mortified limb.

"Do not imagine, because I have no other son, that I only write to intimidate you. If I do not spare my own life for the good of my country and the welfare of my subjects, why should I spare yours, of which you refuse to make yourself worthy? I would rather intrust my empire to a stranger who deserved it than to a son who did not."

This terrible letter was followed in eight days by the birth of a son to Peter from his favourite Catherine. It was not till then that Alexis returned an answer, and it was of a kind that showed the impression made upon him. "I have read the letter which your Majesty gave me on the 27th of October, 1715 (O. S.), after the funeral of my wife. I have only one answer to make: if your Majesty wishes to deprive me of the crown on account of my incapacity, your will be done. I even urge you to it, for I see, myself, that I am unfit to govern. My mind is much weakened, and he who would conduct the affairs of a state should have it in all its strength. My last illness has taken away my powers both of mind and body, and I am become incapable to govern so many nations: such a task demands a healthier and a stronger man than me. After the death of your Majesty, therefore, even if I had not a brother, as I now have one, to whom I wish constant health, I should not seek the succession to the throne. Never will I demand it, — I take God to witness, I swear it on my soul, — and to show it I write and sign this with my own hand. I recommend my children to your Majesty. For myself I ask nothing beyond a simple maintenance, leaving everything else to the judgment and good pleasure of your Majesty."

This letter plainly shows that Alexis, affrighted, as well he might be, by his father's threats, and convinced that the birth of a second son portended him no good, was willing, at whatever sacrifice, even that of his birthright, to purchase safety. Perhaps a less submissive answer might have served him better; for his father, conscious, perhaps, how differently he would himself have acted

in a similar case, distrusted his sincerity, and grew still more stern in a second letter of reproach. "My indisposition," he begins, "has prevented me from declaring my sentiments on your reply to my previous letter. I observe that you speak of the succession to the throne as if I had asked your consent in a matter which depends on myself alone. I informed you of my dissatisfaction at your conduct, and you pass that over in silence, though I urgently demanded an answer on that point. By this I see that the exhortations of your father do not penetrate to your heart. I have therefore resolved to write to you this once for the last time. If, during my lifetime, you despise my advice, what respect will you pay it when I am no more? Is it possible to confide in your oaths, when you show a heart of stone?... Though you should at present intend to keep your promise, the long-beards who surround you" (this phrase alludes to the nobles who were attached to the ancient customs) "would manage you at their pleasure, and force you to break your oaths..... I do not observe in you that gratitude which you owe to a father. I have good reason to believe that you will overturn everything if you survive me. I cannot abandon you to your caprices. Change your conduct; render yourself worthy of the throne; or enter a monastery. Owing to you, I cannot feel at ease, especially now when my health is growing weak. When you receive this letter, answer at once, either by writing or in person. Unless you do so, I will treat you as a culprit."

The reply of Alexis to this letter was short. "I received early yesterday your letter of the 19th of this month; my bad health prevents me from returning a long answer. I wish to assume the monastic habit, and I ask your consent to that effect. Your Majesty's servant and unworthy son, Alexis."

This answer did not satisfy the tzar. He was conscious, perhaps, that in the event of his death nothing more would be necessary than the production of this correspondence to obtain Alexis as easy an absolution from his vows in public opinion as he would be likely to grant himself as head of the church; or perhaps some touch of parental feeling might cross his heart. He visited Alexis, whom he found apparently ill in bed, and allowed him a delay of six months to reconsider his choice. The same day he set off for Germany, and it is said that Alexis rose immediately from his sick bed and went to a jovial dinner: but it must be remembered that this statement appears in the narrative of the tzar.

Six months elapsed, and the tzar, who was then at Copenhagen, wrote by an express courier to his son, to remind him that the time for determination was come, and to require his answer. He commanded Alexis, in case he had resolved to render himself worthy of the succession, to set out in a week for Copenhagen to be present at the opening of the campaign against the Swedes; but if he still preferred a monastic life, to send him word of the monastery he meant to enter, and the very day on which he would take the vows. The letter concluded thus: — "I again tell you that I absolutely insist that you determine upon something, for otherwise I shall judge that you seek only to gain time to spend it in your customary laziness."

Alexis, in the interval that had been granted him, had taken the most prudent resolution that lay in his power, which was to make his escape from his father's dominions and seek refuge in some corner of Europe till circumstances should be more in his favour. He took advantage of the summons to Copenhagen to quit Russia without exciting suspicion, and at Königsberg met one of his friends named Kikin, a nobleman strongly opposed to Peter's alterations, by whose advice he determined to put himself under the protection of the emperor Charles VI., who had married the sister of Alexis's wife. His sudden disappearance from Königsberg excited the surprise of Europe, and general curiosity as to the course he had taken. The tzar, who was at Amsterdam when he received the intelligence of his flight, soon found, however, that he had made application to the court of Vienna, by whom he was first concealed in a castle in the Tyrol, and, after the discovery of this retreat, sent to the castle of St. Elmo at Naples, then subject to an Austrian viceroy. At the same time that the tzar assailed the perplexed court of Vienna with strong remonstrances against the support they gave a disobedient son, he sent two of his trustiest myrmidons, Rumiantsov and Tolstoy, to Naples, to try their utmost to induce Alexis to return. They took with them a letter from the tzar, not the least extraordinary in this extraordinary correspondence. It ran as follows: —

"My dear son, your indocility and your contempt of my orders are known to all the world. Neither my remonstrances nor my corrections have had power to make you conform to my will. As soon as I had parted from you you deceived me, and at last, in contempt of your oaths, you have carried your disobedience so far as to take to flight. You have put yourself, like a traitor, under foreign protection, an unheard-of thing not only in our family but even among our nobles. What sorrow you bring on your father! What an injury you do to him, and what a dishonour to your country!

"I write to you for the last time. I order you to do all that Tolstoy and Rumiantsov tell you from me and in my name. Do you fear me? I assure you, and I promise in the name of God, and by the last judgment, that I will not inflict any punishment upon you, and that I will love you even more than before, if you submit to my will and return. If

you do not, then, as your father, and in the exercise of the power that God has given me, I pronounce upon you my everlasting curse for the injury and dishonour you have done to your father ; and, as your sovereign, I declare you a traitor, and swear that I will find a way to punish you as such ; in doing which I hope for the aid of God on account of the justice of my cause."

Alexis was staggered by the receipt of this letter, all the arguments of which were enforced in the strongest way by the messengers of the tzar, who declared that he might return in perfect safety. His mistress Euphrosyne, who had accompanied him from Königsberg, was gained over by the envoys, and joined in persuading him to seize so favourable an opportunity of a reconciliation. The viceroy of Naples, who had received an intimation from the emperor that the court was embarrassed by the demands of Peter, threw the weight of his recommendations into the same scale. Won over by all these inducements, but especially by the distinct promise of entire pardon in the letter, Alexis returned.

The prince arrived on the 13th of February, 1718 (N. S.), at Moscow, where on the same day he had a long interview with his father, and a report spread throughout the city that they were reconciled and all was forgotten. The next morning all the soldiers were ordered at break of day to stand to their arms and take possession of the gates. The great bell of Moscow was rung, the boyars and privy councillors were ordered to assemble at the Kremlin, and there, to their astonishment, they beheld Alexis brought in as a prisoner before his father. He fell at Peter's feet, and presented to him a paper in which, imploring clemency, he confessed that " he had infringed the duties of a son and a subject in putting himself under the protection of the emperor and asking his assistance." This paper was signed " Your Majesty's submissive and worthless slave, unworthy to be called your son, Alexis." The tzar replied that he gave him his life, but that by his conduct he had forfeited the right of succeeding to the throne, and must publicly renounce it. The wretched Alexis accordingly signed a declaration to the effect that he acknowledged that he had justly forfeited the right to the throne ; that he solemnly swore he would never seek nor desire nor accept the succession at any time and in any manner, and that he recognised for the true and legitimate heir his brother Peter Petrovich, the infant child of Catherine. After this, a declaration by the tzar was read, in which, after enumerating his causes of complaint against his son, he declared that Alexis, by becoming the enemy and calumniator of his father, had rendered himself worthy of death ; that nevertheless, moved by a truly paternal clemency, he forgave him his crime, but could not in conscience leave him the right of succession to the throne, and therefore demanded that all present should then and there take a solemn oath recognising Peter Petrovich as the heir of Russia. The oath was taken, and the whole assembly then went in procession to the cathedral, where a similar oath was administered to the clergy, who had been ordered to collect there. The tzar then addressed Alexis in terms of reproach for his alleged crimes ; and at the end of the speech, instead of dismissing his disinherited son, informed him that it was a condition of his pardon that he should reveal all the circumstances of his flight, all who had advised it, and all who had been cognizant of it, and that the least reserve on any of these subjects would render his pardon null and void. Alexis swore on the cross to conceal nothing, and the assembly broke up.

The tzar drew up a series of questions to be put to Alexis, determined to carry out to the utmost his plan of forcing that son to whom he had been talking so loftily of virtue to the last extreme of baseness. For four months following, Alexis was obliged to answer a series of interrogatories by which he was certain to draw into misfortune all who had ever shown him any signs of friendship ; and he was more than once required to search into his own mind to find out fresh subjects of accusation against himself, under the threat that the slightest concealment would forfeit his pardon. The most important circumstance brought forward against him was that of his having written a draft of a letter from Vienna to the senators and archbishops of Russia, in which, after complaining that it was wished to treat him like his mother, and shut him up in a convent, he said, " I am under the protection of a great prince, and I entreat you not to abandon me now." The word " now " had been drawn through with the pen, then re-written, then drawn through a second time, and the letters had never reached their destination, having been kept back by the court of Vienna. The other grounds of accusation were drawn from the confessions of Alexis himself, who seemed to exert his ingenuity in contriving them. During the absence of Alexis, a slight revolt had taken place of a portion of the Russian army : the tzar in his interrogatories remarked that the prince had expressed pleasure at this event, and added, " I believe you had some view in this, and that you would have declared for the rebels, even during my lifetime." Alexis replied, " If the rebels had invited me, even during your lifetime, I dare say I should have joined them, supposing they had been strong enough." The prince also acknowledged that he had once confessed to a priest named Yakov that he wished for the death of his father ; and the priest had replied, " God will pardon you : we all wish the same thing." The unfortunate Yakov was arrested, owned the truth of the prince's

statement, and was put to death. The other charges were less important even than these, although the Finnish girl Euphrosyne was brought as a witness against the father of her children to depose to what he had uttered in moments of confidence.

At the time that these proceedings were going on, it was discovered that Eudocia, the mother of Alexis, had been cognizant of his flight, and that she had thrown off the religious habit she had been compelled to assume and taken some measures which seem to prove that she was really disposed to rebel against the tzar. She was tried and sentenced to the knout, her accomplice and alleged paramour Glaybov was impaled alive; and when he was in the agonies of death the tzar thought fit to put to him some questions to lead him to betray his accomplices. The dying man replied by spitting in his face. The numerous confessions of Alexis produced the fruit that might have been expected in an extensive slaughter of his friends, but the tzar still thought that he had not fully revealed everything, and therefore had forfeited his pardon. On the 15th of June (N. S.) he summoned the heads of the clergy to attend the senate. Alexis was brought before them; the letters of the tzar to the prince, his answers, and all the evidence which had been taken, were read aloud, and the tzar pronounced Alexis guilty. The prisoner was then removed, and a declaration was read to the clergy, which began, "You have now been sufficiently informed of the crime of my son against us, his father and his sovereign, a crime almost unheard of in the world." It went on to say that though fully entitled to pronounce judgment, the tzar felt unwilling to decide on the punishment to be inflicted in his own case, the more especially as he had twice, first by writing and then by word of mouth, promised pardon to his son in case he sincerely declared all his faults. "But he has rendered himself unworthy of this pardon," it proceeded, "by keeping back several circumstances of the greatest importance, and above all, his design of revolt and rebellion against his father and sovereign." The tzar therefore requested the clergy, as the interpreters of the word of God, to show him from the text of the Scriptures what punishment the enormous crime of his son deserved, adding that it seemed to him much to resemble the crime of Absalom. An almost similar declaration was read to the secular judges, which finished with these words: — "I beg of you to examine this affair seriously and with attention, and decide, without flattering me, or apprehending that if you award only a slight punishment it will be disagreeable to me; for I swear to you, by the great God and his judgments, that you have absolutely nothing to fear on that head. Forget, also, that you are judging the son of your sovereign; decide with justice, and destroy neither your souls nor mine, that we may be without blame in the terrible day of judgment, and that our country may enjoy an unshaken repose."

The reply of the clergy, delivered in public after several days' deliberation, contained all the passages from the Old and New Testament which they conceived to bear upon the subject, and concluded with a recommendation for mercy, which they made as plain as their fear of the tzar, in spite of all his declarations, would allow. Alluding to the example of Absalom, they did not venture to point out the difference between his open rebellion and the disobedient thoughts of Alexis never carried into effect, but they referred to the example of David, who had given orders to Joab not to kill his son. "The father," they said, "wished to spare him; the justice of God did not spare him. The heart of the tzar is in the hands of God; may he choose for the best." This document was signed by eight prelates, three archimandrites, and two doctors. The first name on the list was that of Stephen, the archbishop of Riazan, who was himself under accusation for having formerly spoken in praise of Alexis in a sermon, it was now supposed with sinister designs.

The reply of the secular judges, a hundred and forty-four in number, chosen by the tzar for this occasion, was a unanimous sentence of death. They declared that they came to this decision "after mature consideration, without fear or flattery, or respect of persons, in their consciences as Christians, and having before their eyes the law of God." An English writer remarked at the time that in England, out of one hundred and forty-four persons whose opinion should be requested on the case, he was confident that not one would be of the opinion which the Russians pronounced unanimously. Levesque goes farther, and states his belief that not one of these hundred and forty-four would have pronounced the sentence they did if they had been free, and dared to obey the voice of their conscience. The first name in the list is that of Menshikov.

Alexis was brought before the senate on the 6th of July, 1718 (N. S.), the sentence of death was read to him, and he was conducted to prison. The morning after, news was brought to the tzar that from the effects of terror his son had fallen into apoplectic fits; in a few hours a second messenger announced that the illness was dangerous; and soon after a third, that he could not survive the night, and that he wished to see his father. Peter went to see him, accompanied by his boyars, and was so affected that he shed tears. Alexis besought him to revoke his curse pronounced upon him at Moscow, and to give him his blessing; the tzar complied, and retired. At four o'clock in the afternoon another messenger came to say that Alexis,

now in the agonies of death, was desirous of seeing him once again. Peter with some reluctance set out to comply with this request, but received on his road the intelligence that Alexis was no more. A public funeral was assigned him, and the tzar walked in the procession, weeping all the way.

Such was the account of the death of the heir of Russia sent to the different courts of Europe. It was then received with general disbelief, but it has since been considered worthy of credit by Buhle and some other writers, whose strongest argument appears to be that the tzar would hardly have incurred all the odium of the public condemnation of his son, if he had been willing to rid himself of him secretly. The reports that got in circulation, and were credited by Büsching, Coxe, and others, that Peter beheaded his son in prison with his own hand, appear indeed to be unworthy of serious notice. There is however an anecdote related by Bruce, a German officer of English descent in the service of Peter, which outweighs all negative evidence. Bruce relates that he was sent on the day of Alexis's death by Marshal Weyde, who had charge of the prince's person, to a certain chemist for a potion for the prince, with directions that it should be "made strong;" that the chemist on hearing these orders turned deadly pale and staggered like a drunken man, and that Weyde exhibited the same signs of horror and confusion on receiving the draught. The veracity of Bruce is undisputed, and it is difficult to avoid drawing the conclusion that the "strong potion" was poison.

In an estimate of the conduct of Peter it will however not make much difference if we consider him to have destroyed his son by poison or by the terror of a violent death acting on an enfeebled mind, which by his own statement was the fact. In either case, can it be reasonably doubted that a more deliberate instance of tyrannical perversion of justice, aggravated by every form of brutality and hypocrisy, and by perjury of the worst description, was never laid to the charge of any one than is proved by his own public statements against Peter the Great? He has however not wanted defenders: in Russia the recent history of that country by Glinka, and the still more recent one by Ustrialiv, pass lightly over the wrongs of Alexis, and speak of his sacrifice as an effort of patriotism honourable to his father. Von Halem and Buhle use almost similar language. Voltaire in France, and Sir John Barrow in England, are half inclined to take the same view of the question at first, but find their sense of justice too strong in the end to allow them to overlook so monstrous a perversion of it. Leclerc and Levesque speak the language of honest indignation, and Levesque with an eloquence and force that place him high in the list of historians.

The ground on which the proceedings against Alexis are defended — the necessity of protecting the infant institutions of Russia against an heir who was inimical to their existence — might justify perhaps the disinheritance of Alexis, but no more. It is said that his stepmother Catherine entreated Peter to confine his measures to this, but in vain. The death of the little Peter Petrovich, her son, in 1719, left the succession to the children of Alexis. A decree was issued in 1722, by which it was made the law of Russia that the reigning sovereign might always nominate his successor, a law which existed till after the accession of Paul, and during that interval had a great share in producing the almost constant struggles which took place on the demise of the sovereign. In pursuance of this law Peter nominated Catherine for his successor, and on her death in 1727, without children, Peter the son of Alexis ascended the throne. He ordered a commission to reconsider the trial of his father, liberated his grandmother Eudocia, who was still in prison, recalled from Siberia the exiles whose connection with Alexis had caused their banishment, and exiled those who had been most active against him on the trial, in particular Menshikov.

Two impostors took advantage of the doubts which prevailed on the death of Alexis to give themselves out for that prince, and excited revolts in the provinces, on the death of Peter the Great. They were both taken and executed in November, 1725. (*The Trial of the Czarewitz Alexis Petrowitz, published by order of His Czarian Majesty, and now translated into English.* London, 1725, 8vo.; Levesque, *Histoire de Russie*, v. 1—70.; Leclerc, *Histoire de la Russie Ancienne*, iii. 419—502.; Voltaire, *Histoire de Russie*, part ii. chap. 10.; *Family Library, Life of Peter the Great*, by Sir J. Barrow, p. 279—306.; Von Halem, *Leben Peters des Grossen*, ii. 205—254.; article by Buhle in Ersch und Gruber, *Allgemeine Encyclopädie*, iii. 64—72.; Glinka, *Russkaya Istoriya*, vii. 174—177.; Ustrialov, *Russkaya Istoriya*, iii. 145—149.) T. W.

ALEXIS (Ἄλεξις) of SAMOS, a Greek historian, who wrote annals of the history of his native island (Σαμίων ὧροι), of which the second and third books are mentioned by Athenæus (xii. 540. xiii. 572.) In another passage (x. 418.) Athenæus mentions a work of one Alexis "On self-sufficiency" (Περὶ αὐταρκείας): but as we know nothing about the life of the historian Alexis, it cannot be decided whether the two works belong to the same or to different authors. L. S.

ALEXIS or ALE'XIUS I. COMNE'NUS (Ἄλεξις or Ἀλέξιος Κομνηνός), emperor of TREBIZOND (Τραπεζus). This is the prince whom Ducange calls a duke, and who is mentioned by Gibbon in the following terms: "By the indulgence of the Angeli he was appointed governor or duke of Trebizond; his birth

[illegible] ambition, the revolution independ[illegible]; and without changing his title, he [illegible] in peace from Sinope to the Phasis, along the coast of the Black Sea. That Comnenian prince was no more than duke of Trebizond, and the title of emperor was first assumed by the pride and envy of the grandson of Alexis." Such were the opinions respecting this Alexis, until professor Fallmerayer published his excellent critical history of the empire of Trebizond, from which this notice is chiefly taken.

After the fall and death of Andronicus, the last Comnenus who sat on the throne of Constantinople (1185), Isaac II. Angelus, his successor, resolved to exterminate the whole race of the Comneni. John, the eldest of the two sons of Andronicus, had his eyes put out, and died under the operation; his brother, the moderate Manuel Sebastocrator, was likewise blinded in his prison, and his name was heard of no more (1186). Prince Manuel, however, left two sons; Alexis, who was then only four years old, and David, the younger son. These children were saved by a daughter of the late emperor Andronicus, a princess whom Fallmerayer calls Thamar, but whose name is not mentioned by Ducange. Moved by pity, and perhaps by some political views, the Princess Thamar saved the two children, upon whom reposed all the hopes of the Comnenian party, and with them and her treasures she fled to Trebizond on the Black Sea, in the eastern corner of the Byzantine empire. The town and the country of Trebizond, then exposed to continual attacks of Thamar, the queen of Georgia, and after her death, of her son and successor George, was feebly defended by the emperors of Constantinople. If, therefore, the Princess Thamar succeeded in maintaining herself there only for some time, it is very probable that she did so under the protection of the Queen of Georgia. For eighteen years, her and the young princes' fate remained unknown to history, although it appears that the Comnenian princes were not always safe at Trebizond, but lived several years in Georgia.

After the conquest of Constantinople by the crusaders in 1204, the Greeks were forced to bear the yoke of a Latin prince, Baldwin of Flanders, and troubles and rebellion broke out in the empire. In the same year, but before Constantinople had surrendered, an army commanded by Alexis, who was then twenty-two years of age, and his brother David, left the kingdom of Georgia, crossed the Phasis, and invaded the eastern part of the Byzantine territory. Alexis soon took Trebizond, Cerasus, Mesochaldion, Jasonis, and all the coast of the Black Sea as far as Amisus. At the same time David advanced to the Halys, took Sinope, occupied Paphlagonia, and appeared on the shore of the Propontis. Full of hatred against their Latin conquerors, the inhabitants of these provinces did homage to Alexis, who, surrounded by the fugitive aristocracy of the old Byzantine court, and sustained by the adherents of the Comnenian family, assumed the title of emperor in the month of April, 1204. This happened before the coronation of Baldwin (9th May, 1204). However, Alexis did not call himself emperor of the Romans, but of Anatolia; his complete title was found by Tournefort in an inscription in a convent at Trebizond: Βασιλεὺς καὶ Αὐτοκράτωρ πάσης Ἀνατολῆς, ὁ Μέγας Κομνηνός, "Emperor and Autocrat of all Anatolia, the Great Comnenus." Alexis was therefore not only a duke or a governor of Trebizond, but he was recognized as emperor; and this circumstance, which has given occasion to many historical disputes, has been cleared up by Fallmerayer so as to leave almost no doubt of the fact. If Nicetas, Pachymeres, Acropolita, Nicephorus, and other Byzantine historians, refused that title to Alexis, they did so because they were the humble servants of the Latin emperors of Constantinople, or of Theodor Lascaris, the emperor of Nicæa. The reign of Alexis was troubled by perpetual wars with the Turks, with Theodor Lascaris, and with the Caucasian nations, although the invasion of the Mongols prevented the Caucasian nations from becoming dangerous to Alexis. David, the brother of Alexis, commanded the army against Theodor Lascaris; but notwithstanding his courage and military skill, after a struggle of ten years he was obliged to sue for peace, after his ally Henry of Flanders, emperor of Constantinople, had made peace with Theodor in 1210. Peace was concluded between Theodor and Alexis in 1214: the Emperor of Trebizond lost all his western provinces as far as the range of mountains which, stretching from south to north, runs out in the promontory of Carambis. David Comnenus died soon after without leaving any issue. In the same year, as Fallmerayer shows, the emperor Alexis was made a prisoner by Ghayáth-ed-dín, the sultan of Koniah, and did not recover his liberty till he had ceded to the victor the district and the town of Sinope, which were occupied by the Turks on the 13th of May, A.D. 1214. Thus the empire of Trebizond was confined to the country along the Black Sea, between the Phasis in the east and the Thermodon in the west. Alexis I. died in the month of February, 1222, at the age of forty. His successor was not his nameless son, as Gibbon states, but his son-in-law, Andronicus I. Guido, or Gidon, of a branch of the Comneni, who, thirteen years later, was succeeded by John I. Axuchus, the son of Alexis I. No coins of the emperors of Trebizond are known to us. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 34—101., who cites Panaretus MS. and Bessarion, Εἰς Τραπεζοῦντα MS.; Comp. Gibbon, *Decline and Fall*, vol. xi. c. 61. p. 254, 255. ed. 1797.; *Histoire des Empereurs Français de Constantinople*, lib. ii.

p. 20.; Le Beau, *Hist. du Bas Empire*, liv. 96.; De Sauley, *Essai de Classification des Suites Monétaires Byzantines*, Metz, 1836, p. 413—424.) W. P.

ALEXIS or ALE'XIUS II. COMNE'NUS (Ἄλεξις or Ἀλέξιος Κομνηνός), emperor of TREBIZOND, was born in 1282. He was scarcely fifteen years of age when he ascended the throne in 1297, after the death of his father, John II. Andronicus II. (Palæologus), emperor of Constantinople, his guardian, wished to marry him to the daughter of one Chumnus, a Greek nobleman and prefect of the Canicleus; but Alexis, anxious to get rid of all control, chose for his wife the daughter of an Iberian prince. The Emperor of Constantinople assembled his clergy in order to obtain from them the nullification of his ward's marriage; and Eudoxia, the mother of Alexis, who was then at Constantinople, having promised to persuade her son to repudiate his wife, Andronicus allowed her to go to Trebizond for that purpose. No sooner had she arrived there than she advised her son not to repudiate the young empress, and thus all connection between the two Greek courts was broken off. Meanwhile the Turkomans made an invasion into the Trebizond territory; they conquered the district of Chalybia, and they besieged Cerasus, the second town in wealth after the capital. Alexis drove them back into the mountains of Armenia, and his success enabled him to humble the pride of the Genoese merchants. As early as the beginning of the fourteenth century these enterprising Italians had established themselves at Trebizond, and as they were exempt from duty for their goods in Constantinople, they claimed the same privilege at Trebizond, and threatened to leave the place with all their wealth unless they obtained their demand. The emperor, who knew that the Venetians intended to make his capital a centre for their commerce with the countries on the Black and the Caspian seas, was indifferent about these menaces; but as the Genoese carried them into effect, he claimed the duty for the merchandise which had been brought on shore without being paid for. The foreign merchants refused to pay, and while the imperial troops were preparing to prevent the merchandise from being reembarked, the Genoese attacked them, and set fire to the town. Unfortunately for them, sixteen storehouses filled with their own property were destroyed in the conflagration; and at last they submitted to the emperor's terms (1303). In 1319 and 1320 Alexis was attacked by the army and fleet of the Turks of Sinope, who ravaged the country and burnt the suburbs of Trebizond; but the strong fortifications of this town, and the unskilfulness of the Turks in navigation, saved the capital from destruction. Alexis spent the rest of his life in oriental luxury, and died in 1330, after a reign of thirty-three years. His successor was Andronicus III.

In 1329 Pope John XXII. urged Alexis in a letter to put an end to the schism of the Greek church. The pope addressed the Emperor of Trebizond as "Your Excellency." Alexis did not answer the pope,—a fact which proves that in the beginning of the fourteenth century the existence of the empire of Trebizond was not in danger. If that had been the case, the emperor would certainly have seized the opportunity of entering into defensive alliances with the western princes, and the pope's mediation would have been useful for that purpose. During the reign of Alexis II. an Egyptian embassy arrived at Trebizond, which also went to Constantinople, and was accompanied by jugglers and rope-dancers, such as had never before been seen by the Greeks. Nicephoras Gregoras, who has devoted a whole chapter to them, has taken great pains to describe their tricks and gymnastic performances. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 158—167., who cites Panaretus MS. fol. 290. recto.; Nicephorus Gregoras, viii. 10.; Pachymeres, ix. 27. x. 16. xi. 28.; Petrus Bizarus, *Hist. Rer. Gest. S. P. Q. Genuensis*, Antwerp, 1579, p. 735.; Ducange, *Familiæ Byzantinæ*, p. 193.) W. P.

ALEXIS or ALE'XIUS III. COMNE'NUS (Ἄλεξις or Ἀλέξιος Κομνηνός), emperor of TREBIZOND, was only eleven years old when he succeeded the Emperor Michael I. in the month of December, 1349. He was the son of the Emperor Basilius II., who died in 1339. Two years after his accession Alexis married the Princess Theodora, of the imperial house of the Cantacuzeni at Constantinople; but on account of his youth he reigned under the guardianship of several nobles, each of whom endeavoured to become sole regent. Thus troubles and civil wars arose among the rivals, and the imperial authority was disregarded until young Alexis, accompanied by his mother, Irene, the Empress Theodora, and the Archbishop of Trebizond, left his capital at the head of an army, and defeated those who had been most conspicuous in their disobedience. He then turned his arms against the Turkoman hordes which ravaged the country; but he sustained a complete defeat, and he narrowly escaped: Panaretus, the author of the MS. Chronicle, was present at this battle. The war with the Turkomans, who were masters of many strongholds and small fortified towns in the mountains, lasted for twenty years, and Alexis was unable to drive them out of his empire. Having invaded the mountainous country of Chalybia in the midst of the winter, he was again defeated, and only reached his capital after many perilous adventures. In 1380 a feud arose between the Emperor Alexis III.

and one Megollo Lercari, a merchant of Genoa, the descendant of an old and noble family. Megollo, having received a box on the ear from the emperor's favourite, tried in vain to obtain satisfaction. He went to Genoa, armed two vessels, entered the Black Sea, and ravaged the coast of Trebizond. A small imperial fleet of four vessels fell into his hands; he cut off the noses and ears of the prisoners, and sent a sack of them to the emperor, who, on receiving them, delivered up his favourite to Megollo. But the haughty Italian refused to take revenge upon a "woman," and sent the favourite back to Trebizond. At last the emperor was obliged to come to terms with Megollo, by which he gave important commercial privileges to the Genoese, and built a magnificent palace for their exclusive use. The increasing power of the Turks led to matrimonial alliances between their chiefs and the Emperor of Trebizond. Maria, the sister of Alexis, was married to Kutlu-Bey, the chief of the White Horde, two years after the accession of her brother: six years later he was obliged to give his second sister, Theodora, to his former enemy, Hajymir (Hájí-Emir), the chief of Chalybia; his own daughter married another Turkish emir, named Jatines, or Zetines. His second daughter, Anna Comnena, was given in marriage to a Christian prince, Bagrat VI., king of Georgia, from whom is descended the princely family of Bagration in Russia. A third daughter, Eudoxia, renowned for her beauty, became the wife of Tahartan (Zahrahtan), emir of Arsinga; but after the death of this prince, returned to Trebizond. She afterwards went to Constantinople, where she was to be married to Manuel, the son of the emperor, John Palæologus; but the old emperor was so fascinated by her beauty that he took her for his wife. From this time Constantinople and Trebizond were on friendly terms, which had been broken off since the beginning of the reign of Alexis II. (1297). The last war of Alexis took place in 1382 against the Tzanes, who lived in the snowy mountains east of Trebizond; but the issue of the campaign was unfortunate for the Greek arms. With little talent for military affairs, Alexis cultivated the arts of peace with zeal and success. He devoted himself entirely to the clergy: a magnificent convent was built at his expense on Mount Athos, and he restored the convent at Trebizond in which Tournefort found the inscription which has enabled Fallmerayer to prove the imperial title of Alexis I. [ALEXIS I., emperor of TREBIZOND.] His reign was troubled by aristocratical ambition, while that of his predecessor had been disturbed by democratical factions. Alexis II., who was related to all the Christian and Mohammedan princes from the Caspian Sea to Constantinople, died at the age of fifty-two, after a reign of forty-one years (1390 ?). Manuel III., his only legitimate son, succeeded him on the throne. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 192—213., who cites Panaretus MS.; Petrus Bizarus, *Hist. Rer. Gest. S. P. Q. Genuensis*, p. 745.; Ubertus Folietta, *Hist. Genuensis*, lib. viii. p. 493.) W. P.

ALEXIS or ALE'XIUS IV. COMNE'NUS (Ἀλεξις or Ἀλέξιος Κομνηνός), emperor of TREBIZOND, succeeded Manuel III. in 1412. The year of his birth is not known. Jihán-Shah, the second son of Kárá-Yúsuf, prince of the Turkomans of the Black Horde, having invaded Trebizond, Alexis purchased peace by an annual tribute, and by giving one of the princesses of his house to the Mohammedan prince, while his daughter Maria became the third wife of John Palæologus Porphyragenitus, emperor of Constantinople (September, 1427).

Alexis had three sons, Calo-Joannes, Alexander, and David, the eldest of whom, Calo-Joannes, was made co-regent by his father. Suspecting his mother, a princess of the imperial house of the Cantacuzenes of Constantinople, of living in adultery with the protovestiarius of the empire, Calo-Joannes considered this circumstance a favourable occasion for placing himself on the throne. He killed the protovestiarius, and threw his mother together with the emperor into prison, with the intention of murdering them (1426). The supplications of the archon of Trebizond prevented this crime; and the people having taken up arms, the prince fled from the town, and took refuge at the court of the King of Iberia. As soon as the emperor was set free, he chose as co-regent his second son Alexander, whom he married to a daughter of Gatteluzzi, prince of Lesbos. During the reign of this emperor, the influence of the Genoese was transferred to the Venetians. [ALEXIS III.] Alexis IV. was the first to uphold the sinking power of Trebizond by alliances with the western states of Lesbos, Constantinople, Venice, and even with the warlike prince of Servia, George Brankowicz, to whom he gave one of his daughters in marriage. Towards the end of his reign he had to sustain the first attack of the Turks-Osmanlis, and it was only the strong walls of his capital and the unskilfulness of the Turks in navigation which saved Trebizond from being taken by Amúrad I.

Alexis lost his life under the following circumstances: Calo-Joannes, his banished son, after having spent some years in Iberia, went to Kaffa, where he hired a Genoese ship which he armed and manned with a chosen band. He then sailed to Trebizond and landed his soldiers in the neighbourhood of this town, having previously gained a party among the guards of his father. Thus he boldly advanced and occupied Achantus, a suburb of Trebizond; and no sooner had he appeared in sight of the capital, than two soldiers, who were

bribed by the rebellious prince, killed the emperor, whom they surprised in his bed. Calo-Joannes, who thus became emperor, though pleased with the murder, put the murderers to death, and erected to his father a magnificent tomb in the cathedral of Trebizond. This happened between the beginning of 1445 and October 1449. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 245—250., who cites Panaretus, MS.; Phranzas, ii. 1.; Laonicus, lib. v.; Leo Allatius *De Consensu Utriusque Ecclesiæ*, p. 954.; Marino Sanuti apud Muratori, *Script. Rer. Ital.* tom. xxii. p. 900.; Ducange, *Familiæ Byzantinæ*, p. 246.) W. P.

ALEXIS or ALE'XIUS V. COMNE'NUS (Ἀλεξις or Ἀλέξιος Κομνηνός), a nominal emperor of TREBIZOND, was the son of Calo-Joannes IV., on whose death in 1458 he was only four years old. He was dethroned by his uncle David. After the fall of Trebizond, in 1462, he was carried off to Constantinople, where he was afterwards put to death by order of Sultan Mohammed II. [DAVID I., emperor of Trebizond.] W. P.

ALE'XIUS, ALEXANDER. Alessandro Alessio was born at Padua, and practised as a physician at Este in the early part of the seventeenth century. He wrote the following works:—1. "Consilia Medica, et Epitome Pulsuum," 4to. Padua, 1627. The "Consilia" consist of nineteen cases, with the author's prescriptions for their treatment. The "Epitome" is a very brief essay, imperfect even for the time in which it was written: according to Haller it was printed separately in 1627. 2. "De Syrupo Rosato solutivo." 8vo. Padua, 1630. 3. "Cratylus Morborum, sive, de peculiarium Corporis Humani Morborum Appellationibus, Essentia, et Curatione," 4to. Padua, 1657; a short system of medicine and surgery, collected chiefly from Hippocrates, Galen, and Avicenna. 4. "Preservatione dalla Peste, e' Historia della Peste di Este." 4to. Padua, 1660. (Mazzuchelli, *Scrittori d' Italia*; Haller, *Bibl. Med. Prac.*, t. ii. p. 549., "Alexius Alexius;" Alexius' *Works*.) J. P.

ALEYN, CHARLES, a poetical writer, formerly of some reputation, though now forgotten, was probably born before the end of the sixteenth century. After studying at Sidney College, Cambridge, he came up to London, and was engaged as usher in the very celebrated grammar school established and presided over by Thomas Farnaby, in Goldsmith's Rents, behind Redcross Street, St. Giles's, Cripplegate. This appointment may be taken as sufficient evidence of his scholarship. Afterwards, it is stated, he was received into the family of Edward Sherburne, Esq., clerk of the ordnance, to be tutor to his son. Sherburne seems to have resided in Goldsmith's Rents, and his son, who was born in 1618, or, according to another account, in 1616, had perhaps been a pupil of Aleyn's at Farnaby's school. This son, afterwards Sir Edward Sherburne, and the author of several literary performances, maintained during his life a reputation for classical learning which reflects credit on his early instructor; and he has left evidence on record of the friendship and admiration he continued to entertain for Aleyn after he had grown up, in some verses addressed to him in 1638. Aleyn is said to have died about the year 1643, and to have beeen buried in the parish of St. Andrew's, Holborn. He is the author of two poems published together at London, in an 8vo. volume, first in 1631, and again in 1633, under the title of "The Battles of Crescey and Poictiers, under the Fortunes and Valour of Edward the Third of that Name, and his Son Edward Prince of Wales, named the Black;" and of another poem published also at London in 8vo. in 1638, entitled "The Historie of that wise and fortunate Prince Henrie, of that name the Seventh, King of England; with that famed Battaile fought between the said King Henry and Richard III., named Crook-back, upon Redmore, near Bosworth." All the three poems are written in stanzas of six lines, consisting of a quatrain with alternating rhymes, closed by a couplet in the common heroic measure; and they are distinguished by some compactness and vigour of expression, and by some dignity of moral reflection; but the cold and formal genius of the author withholds him from mounting high into the regions either of invention or emotion, and his efforts after the imaginative and pathetic for the most part only amount to the struggles and contortions of an elaborate awkwardness. Some extracts from his forgotten epics are given in Hayward's British Muse, published in 1739; and Oldys, the learned antiquary, gets quite rapturous in descanting upon their beauties in the Biographia Britannica. Besides some commendatory verses before the works of other poets signed by or ascribed to Aleyn, Oldys states that he published with his name, in 8vo. in 1639, "The History of Eurialus and Lucretia," which he says is a translation, and the story of which is to be found among the Latin epistles of Æneas Sylvius. Whether this work be in verse or in prose does not appear. (Winstanley's *Lives of the Poets*, 1687; *Biographia Britannica*.) G. L. C.

ALEYN, JOHN, a barrister of Gray's Inn, in the reign of Charles I., was the author of a volume of Common Law Reports, entitled "Select Cases in B. R. 22, 23, and 24. Car. I. Regis, reported by John Aleyn, late of Gray's Inn, Esq." Aleyn's Reports were first published under the licence of Sir Francis North, in 1681, and appear to have been reprinted, or re-issued with a new title-page, in 1688. They consist of loose notes of cases argued and determined in the court of King's Bench and at Nisi Prius in the three last years of the reign of Charles I., when the

proceedings of courts of justice were interrupted, and in great measure suspended, by the troubles of the time. During the whole period to which these Reports apply, Rolle and Bacon were the only judges of the court of King's Bench, and in one term the former judge sat alone. Reports of legal decisions under such circumstances cannot of course be of much authority. Of the reporter himself nothing is known. He is characterised in the licence of Lord North, prefixed to the volume, as "a learned and judicious author;" but his notes are indifferently executed, and his name does not appear in any of the reports of the time; from which latter circumstance it may be inferred that he had not attained to much eminence in his profession. D. J.

ALF ABDA'L BALKHI, a Persian poet who flourished about the end of the fifteenth century. He was born at Balkh, hence his "takhallus" or poetic name "Balkhi." He was in high estimation at the court of Sultán Ya'kub, the then ruler of Azerbiján. About A. D. 1500, Sháh Ismaíl, the founder of the Sufí dynasty, became master of that province, and the poet about the same time removed to Ispahán, where he passed the remainder of his life. The author of the A'tash Kadah says of him, that he was "a man of sweet discourse;" but there is no mention made of the nature and extent of his writings. Von Hammer, in his "Geschichte der schönen Redekünste Persiens," p. 366., states that Alf Abdál wrote many satires and burlesque pieces. We are not aware whether any of this poet's works have yet reached this country. (*A'tash Kadah*; and Von Hammer, as above.) D. F.

ALFANDARI, R. CHAJIM BEN JACOB, (ר׳ חיים בן יעקב אלפאנדארי), a rabbi who exercised the rabbinical office at Constantinople in the beginning of the eighteenth century. He wrote "Magid Mereshith" ("Declaring from the beginning") (*Isa.* xlvi. 10.), which is a collection of "Sheeloth Uteshuvoth" ("Questions and Answers"): it was printed at Constantinople by Naphtali ben Azariah of Wilna, and Jonah ben Jacob, A. M. 5470 (A. D. 1710), fol. The volume also contains some answers by his son R. Isaac Alfandari, and at the end "Derek Hackodesh" ("The Way of Holiness"), which is a commentary on the passage of the book "Kelim" ("Vessels") of the Talmud, which begins with the words "Tacan eser kedoshoth hen eretz Israel" ("It is reckoned that there are ten holinesses of the land of Israel"): the author's name is not appended to this last treatise. Chajim Alfandari, if not arch-rabbi, seems to have been a principal rabbi in the synagogue of Constantinople, as we find his "Censura" at the beginning of many of the rabbinical works published by his contemporaries; among the rest, to the "Eduth bi Joseph" of R. Joseph Almosnino, printed at Constantinople A. M. 5476 (A. D. 1716), fol., and to the "Bene Jaacob" of R. Jacob Sason, printed at the same place A. M. 5474 (A. D. 1714). (Wolfius, *Biblioth. Hebr.* iii. 252.) C. P. H.

ALFANDARI, ELIJAH BEN JACOB (ר׳ אליהו בן יעקב אלפאנדארי), a Constantinopolitan rabbi, the brother of R. Chajim Alfandari. He died in the early part of the eighteenth century: his works are—1. Seder Elijahu Rabba ve Zutha" ("The greater and lesser Order of Elijah"); which is followed by, 2. "Sheeloth Uteshuvoth" ("Questions and Answers") to the number of fifteen, on various subjects: they were printed in one volume folio, at Constantinople, by Jonah ben Jacob, A. M. 5479 (A. D. 1719), edited by the author's son-in-law, R. Mordecai ben Shabtai Alfandari. (Wolfius, *Biblioth. Hebr.* iii. 97.) C. P. H.

ALFA'NI. The name of two Italian painters of Perugia, whose history is somewhat confused, Domenico di Paris Alfani, and his son, Orazio di Paris Alfani, not brother, as he has been called by some writers; the father was born at Perugia about 1483, and was still living in 1536; the son was born in 1510, and died in 1583. The surname of Alfani, according to Morelli in his "Descrizione delle Pitture e Scolture della Città di Perugia," was an honorary distinction conferred upon Orazio di Paris, in consideration of his merits, by the family of the Alfani in Perugia.

Domenico was, at the same time with Raphael, the scholar of Pietro Perugino, and he also enlarged upon his master's style: he was invited by Raphael to repair to Rome and assist him in some of his great works; it does not appear, however, that he ever did so. Domenico was an excellent painter for his period, but it is only latterly, through Mariotti, that his due share of praise has been awarded him; his works have been generally attributed to his son, in whose reputation his own was lost. In the tribune of the Florentine gallery there is a good picture of the Virgin and Child with St. Elizabeth and St. John, much in the earlier style of Raphael, which is assigned to Domenico di Paris Alfani. There are also others in Perugia, it appears, now correctly assigned to the father, which where formerly attributed to the son.

Orazio Alfani visited Rome, but after Raphael's death, and when he first saw the Transfiguration he is said to have burst into tears. His style bears, perhaps, more resemblance to that of Raphael's second manner than any of the Umbrian or Roman painters; there are pictures by him in Perugia, says Lanzi, which may be mistaken for works by Raphael, and there are some of which it is disputed who was the author, whether Alfani or Raphael, especially some Madonnas in various galleries; but the colouring of Alfani

is less forcible than that of Raphael; it has something of the tone of Barocci's pictures. There are in Perugia, a Birth of Christ at San Francesco, and a Madonna and Child at the Augustine convent, which are much praised; there is also at the Conventual Friars a picture of a Crucifix between St. Apollonia and St. Gerome, painted by father and son conjointly, very highly spoken of by Mariotti. They both painted in oil and in fresco. Orazio was the first president of the Academy of Arts of Perugia, instituted in 1573.

Titi in his account of the pictures in Rome mentions an Emmanuele Alfani who in the time of Clement XII. painted a Magdalen for the church of SS. Celso and Giuliano in Rome. (Mariotti, *Lettere Pittoriche Perugine*; Lanzi, *Storia Pittorica della Italia.*)

R. N. W.

ALFARA'BIUS is the Latinized surname of a celebrated Arabian philosopher named Abú Nasr Mohammed Ibn Mohammed Ibn Auzlagh Ibn Tarkhán Al-turkí and Alfarábí, because he was a native of Faráb, now Otrár, in Mawar-an-nahr or Tranxoxiana, He was a Turcoman by origin, but quitted his country in order to acquire a more perfect knowledge of the Arabic language, and to study the works of the great philosophers. He studied principally at Baghdád, under an Aristotelian professor named Abú Bashr Matti, who was a Christian by origin, as well as under Yuhanná Ibn Jeylán, another celebrated professor of the same creed. In a short time he surpassed all his fellow-scholars, and acquired great reputation by his writings. After a visit to Egypt, where he went in A.H. 330 (A.D. 941-2), Alfarabius settled at Damascus, where the Sultan Seyfu-d-daulah Ibn Hamadán, founder of the dynasty called the Benî Hamadán, took him under his patronage and conferred upon him many honours and emoluments. Yet, either from his love of science, or from a natural gloominess of temper, Alfarabius could seldom be persuaded to accept the favours of his sovereign; he preferred solitude and an abstemious life to comforts and luxuries. Ibn Abí Ossaybi'ah says that although through the liberality of Seyfu-d-daulah, Alfarabius was entitled to a very considerable pension upon his treasury, he would never receive any sum beyond what he judged necessary for his daily support and the purchase of books, namely, four dirhams of silver. The same writer adds, that when Alfarabius presented himself before Seyfu-d-daulah for the first time, the latter wishing to amuse himself at the expense of the philosopher communicated his intention to one of his favourites in Turkish; but he was much surprised when Alfarabius told him that he understood what he had said, and could, if necessary, address him in seventy different languages. The conversation then turned on the sciences in general, when Alfarabius delivered his opinion with such learning and eloquence that the literary men present were struck with astonishment, and began eagerly to note down every word he said. He then took a lute and played a tune of his own composition, which so delighted Seyfu-d-daulah and the rest of the assembly that they involuntarily left their seats and surrounded him. Alfarabius lived in great intimacy with Seyfu-d-daulah until he died in A.H. 339 (A.D. 950); his death was so much felt by that sultan, that on the day of his funeral he walked behind his bier with the principal officers of his court. Alfarabius wrote upwards of sixty different works on philosophy, dialectic, physic, metaphysics, music, optics, astronomy, &c. He had a great predilection for Aristotle, whose Metaphysics, he himself informs us, he had read forty times in the original without understanding them. The works of Alfarabius were very popular among the Arabs as well as among the Jews, who began about that time to study the Aristotelian philosophy. Some of them were translated into Hebrew, and thence into Latin. Two works seem principally to have established the reputation of Alfarabius among his countrymen: one is the "Ihssá-l-'olúm" ("Review of the Sciences"), a species of cyclopædia, of which there is a copy in the library of the Escurial (No. DCXLIII.); the other is a parallel of the philosophical systems of Plato and Aristotle. He wrote also a work on music, entitled "Istikasát 'ilm Músike" ("Elements of Music"), in which he treats of the principles of the art, the union of voices and instruments, and the various kinds of musical composition, together with the musical notes of the Arabs, and upwards of thirty figures of their musical instruments. (*Bib. Esc.* No. 906.) The description of this valuable manuscript, given in Casiri (*Bib. Arab. Hisp. Esc.* i. 347.), suggested to Andres (*Origine è progressi d'ogni Letteratura*, ix. 122.) and to Laborde (*Essai sur la Musique ancienne et moderne*, i. 177—182.) the idea that the old mode of teaching music, by what is usually called sol-fa-ing, was borrowed from the Moors of Spain, whose notes, it is asserted, were called *la, mi, ré, fa, pé, mi, sol, fa, ut.* The life of Alfarabius is given at length in Ibn Abí Ossaybi'ah, who counts him among the Arabian physicians.

Two short treatises of Alfarabius, one on what students ought to know before they undertake the philosophy of Aristotle, the other entitled "'Oyúnu-l-masáyel" ("Fontes Quæstionum"), were published, in 1836, at Bonn, with a Latin translation and notes by Dr. Augustus Schmoelders, 8vo. (*Documenta Philosophiæ Arabum* ex Cod. MS. edidit, &c.; Abú-l-faraj, *Hist. Dyn.* p. 315.; Ibn Abi Ossaybi'ah, *'Oyúnu-l-anbá fí tabakáti-l-atabá*; or *The Lives of the Arabian Physicians*, MS. British Museum, No. 7340. fol. 159. verso;

Casiri, *Bib. Arab. Hisp. Esc.* i. 190.; D'Herbelot, *Bib. Orient.* voc. "Farabi," "Saifoldaulat;" Rossi, *Dizionario Storico degli Autori Arabi*, p. 71.) P. de G.

AL-FARAZDA'K is the surname of a celebrated Arabian poet, whose name was Abú Firás Hamám, or Humeym Ibn Ghálib, who lived in the seventh century of our æra. His father Ghálib was the chief of the tribe of Temím, who had their domicile near Kúfah. He is considered by the Arabs one of their best poets, and was the master of another poet of the same tribe named Jerír Ibn 'Atiyah At-temímí. He wrote several poems, which after his death were collected into a díwán, but which are only known to us through the extracts given by Ath-tha'a'lebí in his "Yatímatu-d-dahr," or Lives of the Arabian Poets, (*Brit. Mus.* No. 9578.) and by Ibn Khallekán in his Biographical Dictionary of Illustrious Men. Being a zealous partisan of the house of 'Ali, whom he praised in several of his poems, Al-farazdák was exposed to much ill treatment on the part of the Benú Umeyyah, who had usurped the khalifate. Upon one occasion Suleymán, the seventh khalif of that race, having observed whilst in the temple at Mecca that the crowd of pilgrims who filled the avenues of the Ka'bah were respectfully making room for a man modestly dressed, but who was no other than Zeynu-l-'abadín, the grandson of 'Ali, he inquired of one of his courtiers who the man was who seemed to be the object of so much veneration. Whilst the courtier, who did not know Zeynu-l-'abadín, was trying to ascertain his name and condition, Al-farazdák approached the khalif and delivered extempore a long ode, which is considered one of his finest productions, in which he told him who Zeynu-l-'abadín was, and in which he did not fail to hint that the khalifate belonged by right to him as the descendant of 'Ali. Suleymán was highly displeased, and sent the poet to prison. Al-farazdák died at Basrah between A. H. 110 and 114 (A. D. 728-33.) Farazdák is the plural of "Farazdakah," a dumpling, and Abú Firás was so named because he was short and fat. (Ibn Khallekán, *Biog. Dict.* Tyd. Ind. No. 788.) P. de G.

ALFARO, FRANCISCO, a celebrated Spanish silversmith, who lived at Seville in the latter part of the sixteenth century. In 1586 he made a tabernacle of silver, gilt, for the parochial church of St. John in the city of Marchena, for which he was paid fourteen hundred pounds: it was still preserved in that church in the time of Bermudez, in 1800. In 1596 Alfaro made the magnificent silver tabernacle, partly gilt, which is placed over the great altar of the cathedral of Seville; it is of an oval form, with columns round about it, and statues of angels and the prophets, and on the door of the sanctuary is a bas-relief representing the Israelites gathering the manna. He made also the two silver desks or stands for the communion service; on that for the Gospels is a medal with a representation of the Lamb upon the book of the seven seals; on that for the Epistles is one containing a representation of the conversion of St. Paul. All these works of Alfaro, says Bermudez, are designed with great taste, and executed with the utmost delicacy. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España.*) R. N. W.

ALFARO Y GAMEZ, DON JUAN DE, a celebrated Spanish historical and portrait painter, born at Cordova in 1640; he first studied with Antonio del Castillo in Cordova, and afterwards went to Madrid and entered the school of Velazquez, whose style in portraits he imitated. Velazquez also procured him the permission to copy some of the masterpieces in the royal gallery in the palace of Madrid, where Alfaro made several copies after Rubens, Titian, and Vandyck, by which means he acquired a great facility and brilliancy of colouring, but his acquirements went no further. Shortly after he had made these copies he returned to Cordova, where his first performance of any extent was a series of pictures illustrating the life of San Francisco in the cloister of the convent of that saint. In the composition of these pictures he availed himself of the assistance of some prints, yet he wrote very conspicuously upon each "Alfaro pinxit;" a piece of vanity which so much disgusted his old master Castillo that he procured permission to paint a picture in the same cloister, and wrote upon it in the same manner "Non pinxit Alfaro," which created much mirth in Cordova, and it became a proverb amongst its painters.

He painted also at Cordova, an Incarnation for the oratory of the barefooted Carmelites; and the portrait of the Bishop Juan de Alarcon, and made copies of the portraits of his predecessors for that prelate. Alfaro now married and returned to Madrid, where he met with great encouragement both in history and in portrait painting; his best historical piece was a guardian angel painted in a chapel in the church of San Isidoro. He lived in the house of his patron, Pedro de Arce, whose portrait he painted, and that of his wife. He painted also for him portraits of the famous Pedro Calderon de la Barca, and of other poets and writers who were in the habit of frequenting the house of Arce; besides other pictures, copies and originals. Calderon's portrait was placed over his tomb in the church of San Salvador; but this was after Alfaro's death. Calderon died in 1681.

Alfaro had another valuable patron in the admiral of Castile, with whom he also lived, and who honoured him with his confidence and friendship. When, however, the admiral

was disgraced and banished in 1677, Alfaro declined to accompany him in his banishment, and returned to Cordova, where he married a second time, and executed several private and public works. He repaired however again to Madrid in 1680, when the admiral was again restored to favour, and hastened to visit his former patron, but the admiral refused to see him; a disappointment which had such an effect upon Alfaro, already suffering under nervous irritability, that it caused his death very shortly afterwards, in 1680, in the fortieth year of his age. Alfaro was a man of considerable literary acquirements, and a poet. As a painter his chief merit consisted in a brilliancy of colouring, and his most excellent works were his small portraits in oil, which are still held in esteem. He paid little attention to drawing, but Bermudez says that in the degenerate time for the arts in which Alfaro lived, an attractive brilliancy of colouring was all that a painter required, to become famous. Palomino y Velaseo compiled his lives of Becerra, Cespedes, and Velazquez, from manuscripts of Alfaro. (Palomino, *El Parnaso Español Pintoresco lauredo, con las Vidas de los Pintores y Estatuarios eminentes Españoles*; Bermudez, *Diccionario Historico, &c.*) R. N. W.

AL-FATAH or AL-FA'TH IBN KHAKA'N (Abú Nasr Mohammed Ibn 'Obeydillah Al-kaysí), a celebrated philologist, was born at Seville in Spain, about the close of the eleventh century of our æra. Few particulars of his life are known, except that he visited Cordova and other cities of Spain, and that he crossed over to Africa, where he resided at the court of 'Ali Ibn Yúsuf, the second sultan of the Almoravides, and that he was put to death at Maroeco in A. H. 529 (A. D. 1134–5), by the command of Abú-l-hasan 'Ali Ibn Yúsuf Ibn Táshefín, the reigning sultan. He wrote a work entitled "Mattmahu-l-anfus wa masrahu-t-tánnus fí milhi-ahli-l-andalus" ("Spot of Recreation for the Eyes, and Field for Familiarity and Acquaintance: On the witty Sayings of the Andalusians, or Spanish Moslems"), which is a biography of eminent poets, natives of Spain, with copious extracts from their poems. The work is divided into four "aksám," or parts: the first treating of the kings and princes, seven in number; the second, of the vizirs, in all thirty-seven; the third, of the kádhis, theologians and doctors, containing twenty-three articles; the fourth, of twenty-four poets and literary men not belonging to any of the above classes. Al-fáth wrote another work, entitled "Kaláyidu-l-'ikiyán fí mahásení-l-'ayán" ("Gold Chains: On the laudable Actions of the Illustrious"), which is an abstract of the former, the only difference being that the "Mattmah" contains more lives than the "Kaláyid," and that the latter work is confined to those poets who lived in the author's time, whilst the former contains the lives of many who lived as early as the tenth century. Which of the two was written first is a fact not ascertained, but it is probable that the "Kaláyid," or smaller work, was written first, and that Al-fáth, seeing its success, determined upon enlarging it. Both were dedicated to Abú Is'hák Ibrahím Ibn Yúsuf Ibn Táshefín, brother to the sultan at whose court Al-fáth was residing.

The work of Al-fáth has in itself little or no historical value, being mostly composed of extracts from the works of eminent poets born in Spain, preceded by short notices of their lives. Even these are almost destitute of such data as might throw light upon the history of the times; the birthplace, profession, and age of the poet being often omitted, and most of the articles containing nothing but extravagant praises of the individuals to whom they are consecrated. As a literary production, however, it is considered by the best Arabian critics to possess undeniable merit; and Ibn Khaldún, in his Historical Prolegomena, in the chapter treating of the cultivation of letters among the western Arabs, pronounces it to be the best work of its kind. It is written throughout in rhymed prose, strewn with metaphorical expressions, which make its perusal a matter of great labour and difficulty: it is nevertheless a valuable production for those who wish to acquire a profound knowledge of the Arabic language, or to inquire into the state of poetical literature among the Arabs and Moors of Spain. As-safadí, in his "Wáfí bi-l-wafiyyát" (a Biography of illustrious Moslems of all countries), describes Ibn Khakán as a man of great talents and merits, as a poet and a grammarian, but of dissipated habits and low morals. He says that when he had fixed upon the composition of his work, he addressed himself to all the eminent poets, distinguished authors, and learned men of his time, announcing to them his intention of writing a book, and begging them to send him such of their compositions as they wished to have inserted. Fearing his satirical propensities, most of them complied with his request, and sent him, with their verses, a present in money, by which means they ensured his praises: those who did not openly bribe him, he treated in the most severe manner. There are copies of the "Kaláyid" in almost every public library in Europe, the work having always been, and being still, in great repute all over the East. (*Bib. Par.* 734.; *Bib. Bodl.* 706.; *Bib. Lugd. Bat.* 1450.; *Bib. Esc.* 436.) There is likewise a splendid copy of it in the Radcliffe library, Oxford, which belonged formerly to Sale, the translator of the Korán. The copies of the "Mattmah" are not so common, and we only know of a very indifferent one in the British Museum (Add. MSS. No. 9580.). Some valuable extracts from the "Kaláyid" have

been published in Arabic and Latin, by H. E. Weyers, who has added some excellent notes of his own: "Specimen criticum exhibens locos Ibn Chakanis de Ibn Zeiduno," Leyden, 1831, 4to.; as well as in the "Journal Asiatique" for December, 1833, p. 500. (Ibn Khallekán, *Biog. Dict.*; Abú-l-fedá, *Ann. Musl.* iii. 485.; Casiri, *Bib. Arab. Hisp. Esc.* ii.; Hájí Khalfah, *Lex. Ency.* sub voc. "Kaláyid" and "Mattmah.") P. de G.

ALFE'I, FRANCESCO DI BARTOLOME'O, an Italian painter of the fifteenth century, probably of Siena, known only through two documents concerning him published in Dr. Gaye's Unedited Correspondence of Artists (Carteggio inedito d' Artisti.) One is a letter addressed by him from Asciano to the Signoria of Siena, complaining of the ungenerous treatment he received from the vicar of Asciano whilst executing some works there for the Signory of Siena; the other is a record regarding the execution of some other work for the Signory, from which document it appears that he was, in his day, a painter of established reputation at Siena, although there are apparently none of his works in existence. The letter is dated Sciano, October 24. 1482. R. N. W.

ALFEN, EUSE'BIUS JOHANN, a Danish painter who in the eighteenth century acquired a great reputation in his own country and in Germany for his works in miniature, in enamel, and in crayon painting; his portraits are very spirited and very brilliant in colouring. He lived some time in Vienna: he died in 1770. (Füssli, *Allgemeines Künstler Lexicon*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ALFE'NUS VARUS, a Roman jurist, one of the ten pupils of Servius Sulpicius enumerated by Pomponius; who adds that Alfenus and Aulus Ofilius had the greatest reputation of all the pupils of Servius, and that Alfenus became consul, but Ofilius remained in his equestrian rank. Servius Sulpicius was about the same age as his friend Cicero, and therefore was born about B. C. 106. he died in the camp of M. Antonius before Mutina, B. C. 43. This is all the information that we have as to the period of Alfenus, except the fact, generally assumed, that Alfenus is the P. Alphinius or Alfenus Varus of Dion Cassius (Lib. 55. Index), who was consul in the year A. D. 2.; but the time of this consulship, compared with the dates of the birth and death of Sulpicius, renders it doubtful if this was Alfenus the jurist. Accordingly it has been conjectured that the consul Alphinius Varus may have been the son of Alfenus, and that Alfenus may have been Consul Suffectus.

The scholiast Acron on Horace (Sat. i. 3. v. 130.) has the following story about Alfenus:—That he was originally a shoemaker in Cremona; that he came to Rome, had the instruction of Servius Sulpicius, and attained such knowledge of the law that he was both made consul and honoured with a public funeral. It has been maintained that the scholiast derived his information solely from Horace; and that finding here the name Alfenus, he applied it to the distinguished jurist; also that Alfenus survived Horace; and that the word "erat" in the expression of Horace (sutor erat), could not appropriately be applied to a person then living. But the scholiast could only derive so much of his information from Horace as refers to Alfenus being a shoemaker or barber (tonsor, according to some editions); he must have got the rest elsewhere: also, the assertion that Alfenus survived Horace depends on the assumption that he is the consul of the year A. D. 2 mentioned by Dion Cassius, which may be false; and, lastly, the argument derived from the word "erat" is not conclusive. It is obvious that nothing can be safely inferred from the brief notice of Horace, for the Alfenus mentioned by him may have been another of the name: there is nothing in the passage of Horace to indicate that this Alfenus was a jurist. The lines of Horace and the remark of the scholiast have been the occasion of much critical discussion.

Alfenus wrote forty books of Digesta. A passage from the thirty-fourth book is quoted by Gellius, who remarks that Alfenus had paid some attention to antiquarian matters; but he finds fault with his explanation of the word "putum," in the phrase "argentum purum putum." Extracts from the Digest of Alfenus, from the second to the seventh book, occur in the Digest of Justinian; and extracts as far as the eighth book from the Epitome of the Digest of Alfenus, which was made by Paulus. Alfenus is often cited by the other jurists. The Excerpts show that he was acquainted with Greek, and that he wrote in a clear and easy style. A curious passage (Dig. v. tit. 1. s. 76.) which shows the philosophical spirit of the Roman jurists, has given rise to a discussion whether he was a Stoic or an Epicurean. In the passage of Gellius above cited, he quotes the thirty-fourth book of the Digest of Alfenus and the second book of the Collectanea or Conjectanea, an expression that renders it doubtful whether the Collectanea was the same work as the Digest, or another work which contained the same passage. It has been conjectured that the Collectanea was the great collection of one hundred and forty books made by Aufidius Namusa of the writings of eight of the scholars of Servius. (Gellius, vi. 5.; Dig. i. tit. 2. s. 2. § 44.; Bynkershoek, *Observationes*, viii. 1.; Wieland, *Horagens Satiren übersetzt*, note on Sat. i. 3. v. 130.) G. L.

AL-FERGA'NI'. [ALFRAGAN.]

ALFE'S, R. ISAAC BERABBI JACOB, (ר' יצחק ברבי יעקב אלפס'י) one of the most celebrated Jewish writers, who is called

by Hebrew abbreviation Hareph (הר״ף), which signifies Harab Jitzchack Phes (the Rabbi Isaac Fez). He was born in the year of the world, according to the Jewish computation, 4773 (A. D. 1013), at a village called Kelaa Chamad (קלעה חמאד), not far from Fez in Africa, whence he derived his surname אלפסי (Alphesi), the Alfezite. After passing a long life in his native country, where he was employed until the age of seventy-five in teaching the Talmudic institutions and traditions to his Hebrew countrymen, and foreign Jews, who flocked from all parts to the city of Fez to benefit by his instruction, he was constrained by the intrigues of an adversary called Calphà ben Allaagab, and to the great grief of his numerous disciples and friends, to forsake his native land, and to seek a new home. Crossing the Straits of Gibraltar, he landed in Spain, and travelled to the city of Cordova, then the capital of the Moorish kingdom of Cordova, and the great seat of Jewish learning, where he arrived A. M. 4848 (A. D. 1088). He was received with great honour by Rabbi Joseph ben Meir ben Sartamigas, who was at that time Resh Gelutha (prince of the captivity, or head of the Jewish nation and synagogue in that city). Here he continued for some time, lecturing on the various books of the Talmud. He attracted a crowd of admiring disciples, but his superior talents also excited envy. In order to enjoy that tranquillity in search of which he had already abandoned his country, he removed from Cordova to the neighbouring town of Alusina, most probably the modern Luçena, where he established a college and synagogue. The fame of his great learning attracted disciples from all parts of the Peninsula. Here he continued to lecture on the oral law of the Jews for nearly sixteen years, and here he closed his long and laborious life, in the year A. M. 4863 (A. D. 1103), having attained the age of ninety years. According to Abraham ben Dior, this event took place on a sabbath day in the month Nisan (March); but at the end of the third volume of the folio edition of his works printed at Venice, A. D. 1521, his death is thus recorded: "The Holy Ark, the great Master (Rab), the Prince of the Captivity, Ariel, our Master Isaac Alfesi of blessed memory, was veiled or hidden on the sabbath day the eleventh of the month Iiar (April), in the town of Alusina, in the year of the Creation 4863." After this follows his epitaph, which is translated in the Latin version of the "Tzemach David," by Vorstius, p. 133., but more correctly rendered by Carpzovius in his notes to Shickard's "Jus Regium Hebræorum," cap. 2. p. 88.

To do justice to the great reputation of Isaac Alfez, and the high estimation in which he has always been held by his nation, without fatiguing the reader with the endless eulogiums of almost all the Jewish writers by whom he is mentioned, we here insert a short extract from the Nomologia of R. Immanuel Aboab, who thus speaks of Alfez and his great work:—"The most excellent Rabbi Isaac Alphesi, who came over from Fez into Spain in the year 4848, being of the age of seventy-five, by whose arrival the academy of Cordova became more illustrious, which at that time was famous for its learned men, and especially for four of his own name, Isaac. . . . The Señor Rabbi Isaac Alphesi above-named we commonly call Rab Alfez, and we study his works in our schools (Jeshiboth) universally. In the perfection of pure doctrine, and in everything conformable to the Talmud, he resolves every question with clearness and decision, omitting those things we do not make use of in our captivity, as those precepts which concern the Temple, the holy sacrifices, and other like matters, and treating on those things of which we do make use with marvellous perfection, embracing, discussing all which the "Geonim" and wise men his predecessors have declared concerning them so fully, that his books are called the Lesser Talmud, and he is, therefore, the one among our doctors whom we most consult and study. This excellent and holy man lived ninety years, at the end of which he departed to enjoy eternal glory, in the year four thousand eight hundred and sixty-three of the Creation, in the town which is now called Luçena, distant from Cordova ten leagues, on the sabbath day, the eleventh of the month Yiar."

The great work of Rab Alfez, which is also called the "Lesser Talmud" by Abraham ben Dior in the "Sepher Hakkabbala," is sometimes called simply "Alphesi" ("The Alphesite"), sometimes "Hilcuth or Halacoth Rab Alfez" ("The Institutions of Rab Alfez"), and in some editions "Sepher Rab Alfez" ("The Book of Rab Alfez"). It may be considered as a compendious abbreviation of the Talmud, omitting only those portions which are inapplicable to the present political state of the Jews. This work of Rab Alfez was read and taught in all the synagogues and schools of the Jews in Spain, who were prohibited by the Catholic kings from reading the Talmud. It thus soon came to the hands of R. Solomon Jarchi, who was contemporary with Alfez, and who immediately wrote a commentary on it. The "Sepher Rab Alfez" was first printed at Constantinople A. M. 5269 (A. D. 1509) in folio, and is very rare. The edition of A. M. 5254 (A. D. 1494), cited by Wolff and other bibliographers, is spurious, as is proved by De Rossi in his "Annali Ebreo-Tipogr. del Secolo XV." The second edition was printed at Venice, three large folio volumes in one, by Daniel Bomberg; vol. i. A. M. 5281 (A. D. 1521), and vols. ii. and iii. A. M. 5282 (A. D. 1522). The first volume contains, in a large square Hebrew letter, the Mishna

and Ghemara, as abridged by Rab Alfez, and by the side of it, in the usual Rabbinical type, the "Perush Rashi," or Commentary of R. Solomon Jarchi; and in another column is a diffuse commentary on the "Beracoth" ("Blessings"), which is the first book of the Talmud: this commentary extends to p. 48. After this comes "Mordecai," which is another commentary on the same book, so called from the name of the author, R. Mordecai Berabbi Hillel Ashkenazi (the German), who was put to death at Nürnberg, A. M. 5070 (A. D. 1310): this extends to p. 54. Then follow the "Tosaphta," or additions of R. Hoshiaja and R. Chija, to this and the other ten books of the order Zerajim. After these come the "Halacoth Ketanoth" ("Short Institutes"), with the exposition of R. Joseph Chabib, called "Nemuke Joseph" and "Leckutim Mepiske Harosh" (selections from the Decisions of Rabbenu Asher), both which latter are commentaries on the Alphesi, to which are added "Perushe Rashi." The "Halacoth Ketanoth" are five:—1. "Halacoth Tumah," which treats of legal uncleanness, with the "Nemuke Joseph" and "Piske Harosh." 2. "Halacoth Sepher Torah" ("The Institutes of the Book of the Law"), with "Rashi," "Harosh," and "Nemuke Joseph." 3. "Halacoth Mezuza," which treats of the "Mezuza" or slip of parchment inscribed with the words "Hear, O Israel, the Lord thy God is one Lord," which was fastened to the lintel or doorpost of the true believer, according to the command delivered to Moses (*Deut.* vi. 9.). 4. "Halacoth Tephillin," which treats of the Tephillin, called in Greek Phylacteries, which were small square pieces of parchment worn on the forehead and right arm, very ingeniously constructed so as to contain in their four corners four cells, in which were inserted minute rolls of very fine vellum, containing texts of the Law, namely, 1st. Exod. xiii. 1—11. 2d. From ver. 11—17. 3d. Deut. vi. 4—10. 4th. Deut. xi. 13—22. It was these Tephillin worn on the head to which our Saviour alluded in his rebuke of the Pharisaical hypocrisy, Matth. xxiii. 5., "They make broad their phylacteries." 5. "Halacoth Tzitzith," a treatise on the Tzitzith, or fringes, which depended from the corners of the priestly and Rabbinical garments, which were considered as a great help to, and sign of holiness (*Numb.* xv. 38., *Deut.* xxii. 12.). These too are the "borders of the garments" alluded to by our Saviour in Matthew, xxiii. 5. All these "Halacoth" are accompanied by the commentaries above cited. After these follow the "Mordecai" on these "Halacoth Ketanoth." At p. 98. begins the second order (Seder) of the Talmud, with the "Masseketh Shabbath" ("Book of the Sabbath"), with the commentaries of Rabbenu Nissim and Rashi, which are followed by "Mordecai" and the "Tosaphta" on this book.

At p. 189. begins the book "Irubin" ("Minglings"), with the commentary of Rabbenu Jochanan Haccohen and Rashi. Then follow the other ten books of this order, with the "Tosaphta," and various commentaries on them. The Second part, or volume, contains the "Seder Nashim," or order "Women" of the Talmud, which comprises the whole of the revealed and oral law with regard to women. It begins with the book called "Jebomoth" ("Wives of two Brothers"), which treats of the law by which the surviving brother was bound to marry the widow of a brother who died childless. This and the other six books of this order are accompanied by the commentaries of Rashi and Nissim, the "Nemuke Joseph," "Mordecai," and "Tosaphta," as in vol. i. The Third volume contains the order "Nezikim" ("Losses or Injuries"), which treats of offences against man and God, and their punishment: all the books of this order are printed in an abridged form, with their various commentaries as in the other parts. At the end of the volume is a treatise by R. Isaac Ben R. Ruben, called "Shaare Shebnoth" ("The Gates of Oaths"), which treats of oaths judicially required, and taken by those guilty or suspected of certain crimes, before the judges; it is divided into twenty chapters, and with this the Venetian edition of the work of Rab Alfez concludes. After this edition appeared another at Sabionetta in Italy, which contains several things not in the Venetian edition, as the controversial passages on the authors of the "Tosephoth," "Maijmon," "Samagh," "Tur," and other works of the Jurists, who differ from Rab Alfez on certain difficult points of law, with a new commentary by Rabbenu Isaiah Acharon (the latter), to which are added "Shilte Haggeborim" ("The Shields of the Valiant") (*Song of Songs*, iv. 4.), which is a commentary on the whole work of Alfez. There are also added in various parts of the work "Hassagoth" (Notes) on the Alphesi by various distinguished writers, as Baal Ittur (R. Isaac bar Abba), Haravad (Rabenu Jona), and Harosh; with some answers by Rab Alfez himself to questions put to him, and other matters equally interesting to the Rabbinical student. The first volume of this edition begins with a preface by R. Joshua Boaz Bar Simeon Bar Abraham Bar Shem Tob, of the house of Baruch of the Catalonian exiles, in which he states his reasons for undertaking this new edition of the work of Rab Alfez, which was printed at Sabionetta, A. M. 5314 (A. D. 1554), in folio. This is considered by both Bartolocei and De Rossi as the best and most complete edition of this work; the latter says it has served as the basis of all the subsequent editions, among the most celebrated of which are the following: with the commentaries of Rashi, R. Jonah, and R. Nissim, printed at Cracow, by Isaac Ben Aaron Prostitz, A. M.

5357 (A. D. 1597), fol.; and also one without commentaries, at Basle, A. M. 5362 (A. D. 1602), 8vo.; afterwards, with Rashi and "More Makom" (marginal references), at Amsterdam, by Immanuel Benbaniste, A. M. 5403 (A. D. 1643), in 4to.; also at Frankfort on the Main, by Joh. Wust, A. M. 5459 (A. D. 1699), 3 vols. 16mo. Among the early editions Wolff cites one by Antonio Bruin of Trent, A. M. 5318 (A. D. 1558), 3 vols. fol.; and Constantinople, by Isaac Ticktin, A. M. 5357 (A. D. 1597), fol. He also cites, as in his own possession, a curious MS. of the whole Alphesi, with various commentators, partly written on paper and partly on vellum, ending with the following words of the transcriber: "I, the writer, wrote this book of R. Alphesi of blessed memory, with the commentary which R. Nissim b. m. made upon it, and have disposed it according to the books (Mishnaijoth) and institutions (Halacoth), with the observations of Mordecai b. m. and his decisions, as well as the conclusions of Haribach b. m. (R. Joseph Ben Chabib). I wrote it for the use of the wise, great, and very celebrated Meir Mordecai Todros Nathan, now dwelling at Avignon, and I have signed this with my name on the fifteenth day of the month Elul, in the year 214 of the lesser æra (note, p. 7.), which falls in the sixth thousandth from the creation of the world; and which answers to the 18th of the month September of the year 1454 from the Conception (of the Virgin Mary), according to the computation of the Christian rulers, at Arles. Certified by me, Bon Señor Maziph de la Regentiera." De Rossi too had several MSS. of the Alphesi, among which was a superb one of the whole work. Among the MSS. in the Bodleian are four of different parts of the Alphesi: first, No. 135. of the MSS. of Dr. Robert Huntington, which is on paper without date; it is called "The First Part of the Compendium of the Talmud of R. Isaac Alphesi," but is a selection from all three parts, comprising the books Beracoth, Shabbath, Erubin, Pesachin, Jama, Succah, Jomtob, Tamith, Rosh Hashanah, Megillah, Moed, with the five "Halacoth Ketanoth" ("Short Institutes"), and the book Chulin, which treats of clean and unclean animals, and which is the second of the fifth order, "Kodashim" ("Holy Things") of the Talmud. The second is No. 252. of Dr. Huntington's MSS.; it is on paper, written by R. Barcuth Haccohen Ben R. Sar Shalom Haccohen, an. contr. 1647 (A. D. 1305). It contains the following commentaries on the Alphesi: R. Perachia, on the book Shabbath; R. Judah Haccohen on Sanhedrin, Maccoth, and Aboda Zarah; R. Saccai on Gittin; R. Channiel on Kiddushin; but some pages are wanting at the end. The third is No. 347. of Dr. Huntington's MSS.; it is called "Masseketh Shabbath min Seder Moed" ("The Book Sabbath of the order Moed"), and contains the single book above mentioned from the Alphesi, with some marginal observations. The fourth is No. 106. of the MSS. of Dr. Edward Bernard. It is on paper, written in a fine character, dated an. contr. 1649 (A. D. 1337), and contains the following books of the Talmud, from the compendium of R. Alfez: Bavabathra, Sanhedrin, Maccoth, Shebaoth, Aboda Zarah, which differ in many parts from the printed copies; to which is added an Arabic commentary on the book Horaijoth, by R. Moses Maimonides. Among the printed books in the Bodleian are the following editions of the Alphesi: Venice, 1521–2; ibid. 1552; an edition without comment, which appears to be the 8vo. edition of Basle, 3 vols. s. l. 1602; also that with Jarchi and "Nemuke Joseph," Amsterdam, 1643, 4to. R. Oppenheimer's library was also rich in the works of this author, both printed and in manuscript. R. Azariah, in the "Meor Enajim," book iii. p. 86., says that Abtalion of Modena offered him an original MS. of the Alphesi, from which it appeared to him that many things in three of the "Halacoth" have been inserted in the printed copies which were not the work of the author. In the catalogue of the library of Thuanus, printed at Hamburg, Alfez is called by mistake Eliphas. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 905—908.; Wolfius, *Biblioth. Hebr.* i. 660—662. iii. 568. 577. iv. 882.; De Rossi, *Dizion. Stor. degl. Aut. Ebr.* i. 45, 46.; Id., *Annali Ebr. Tipogr. del Sec. XV.* 169.; *Annali Ebr. Tipog. della Città de Sabionetta*, p. 15.; Hottinger, *Biblioth. Orient.* cl. ii. p. 14.; Buxtorfius, *Biblioth. Rabb.* art. "Alphesi" in libr. "De Abbreviaturis," 273, 274.; Id., *Synagoga Judaica* à Jo. Buxtorfio fil. 160. 185.; Plantavitius, *Biblioth. Rabb.* No. 57.; Id., *Florilegium Rabbin.* 554.; Urus, *Cat. MSS. Orient. in B. Bodl.* p. 33. 35. 41.; Hyde, *Cat. Libr.* impr. B. Bodl. i. 35.; R. Imman. Aboab, *Nomologia*, p. 273.; *Alphesi*, Venet. 1521-2, passim.) C. P. H.

ALFIE'RI, COUNT BENEDETTO, architect at the court of Sardinia, was born at Rome in 1700, and there studied drawing and mathematics at the Jesuits' college. Having advanced so far in his education, he went to Turin to study law and prepare himself for the bar. He practised for some time as an advocate, but devoted all his leisure to his favourite pursuits of architecture and the fine arts. At what time he first began to furnish designs for buildings to be erected, although he might render his services gratuitously, is not known; for, as Milizia has entirely omitted him, he has either been passed over in other biographical works, or so briefly mentioned that very little information can be gathered from them relative to himself or his works. Nevertheless more is now known of his personal character than of that of many architects who occupy a much

larger space in biography; and for this knowledge we are indebted to the few but interesting particulars recorded of him by his nephew, the celebrated Vittorio Alfieri, in his own memoirs. The poet there speaks of his uncle Benedetto as a most amiable and worthy man, devotedly attached to his profession, and full of enthusiasm for his art, — a worshipper of Michel Agnolo and the antique (which, by the bye, is rather a contradiction), though obliged to relax his own severe taste in order to bend to that of his own day.

One of Count Benedetto's earliest works — that, in fact, which served to bring him into notice as an architect — was the façade of a palazzo in the square at Alessandria, designed by him for the Marquis Ghilieri, which so caught the attention of Charles Emmanuel III. that he resolved to intrust Alfieri with rebuilding the Royal Opera House at Turin, after the former structure had been burnt down; and, preparatory to this undertaking, he sent him to examine some of the principal theatres in different parts of the Continent. The result was satisfactory, for that erected by Alfieri has generally been considered one of the noblest and most convenient structures of the kind in Italy. He also built, in 1752, another theatre in Turin, that called the Carignano, which was burnt down in 1787. Among his other works in that city may be mentioned the palazzi Barolo and Marozzo. The façade of St. Peter's at Geneva, the church at Carignano, — a whimsical structure, fan-shaped in its plan, — the saloon of the palace at Stupenigi, and the roof ("volta dottissima ed audacissima," as his nephew calls it) of the royal riding-house, and the tower of St. Anne's at Asti, are also by him. Had his royal patron, observes Vittorio, possessed a deeper purse, Benedetto would have been enabled to display his talents on a larger scale, and with more frequent opportunities, and perhaps to have realised some of many noble architectural projects which he left behind him upon paper. He furnished many of his friends and of the nobles of Turin with designs, which he had made for them gratuitously, for refronting and otherwise improving their mansions; and so far he contributed to a taste for, and to a better style of architecture in that city. The title of count was bestowed on him by Charles Emmanuel. He died December 9. 1767. (Vittorio Alfieri, *Vita*; *Biogr. Univ. Supp.*)

W. H. L.

ALFIE'RI, OGE'RIO, a native of Asti, of a noble family, lived in the second half of the thirteenth century, and wrote a chronicle of his native town in Latin, "Chronicon Astense extractum e chronicis Astensibus," which comes down to the year 1294. He has inserted in it the charters and privileges granted by various emperors to the community of Asti, and the treaties of peace and alliance entered into by the citizens of Asti with the neighbouring towns and feudal barons. The author says in the title that he gathered the materials from other chronicles, which, however, have not come down to us. The chronicle of Alfieri was continued down to the year 1325 by Guglielmo Ventura, and the two are inserted in the eleventh volume of Muratori's great collection, "Rerum Ital. Scriptores." Count Napione of Cocconato, in his "Piemontesi Illustri," vol. iv., speaks at length of Alfieri and Ventura, and of their chronicles.

The family of Alfieri, or Alferi, is said to have been of Longobard origin, and from the duchy of Beneventum, whence several branches spread to different parts of Italy, to Piedmont, Lombardy, and Tuscany. One branch remained at Naples, where they became possessed of several fiefs. Various individuals of the Alferi family are mentioned by the biographer and genealogist Fabrizio Palma, as living in the seventeenth century in the kingdom of Naples. Of the Piedmontese branch, Henrico Alferi, a relative of the chronicler Ogerio, was born in 1315, and entered the Franciscan order, of which he became a distinguished member, was made general of his order. He died at Ravenna in the year 1405, and was afterwards canonised by the church of Rome. His tomb with his effigy is seen in the church of St. Francis at Ravenna. (Tiraboschi, *Storia della Letteratura Italiana*; Palma, *Historia della Famiglia Alferi*, Naples, 1694.)

A. V.

ALFIE'RI, VITTO'RIO, son of Count Antonio Alfieri of Asti in Piedmont, was born in January, 1749. He lost his father when a child. His mother married a gentleman of the name of Giacinto Alfieri, of a different and distant branch of the same family. Alfieri had his early education in his mother's house at Asti, under a teacher who appears not to have been capable of conveying instruction. At nine years of age he was sent to the Accademia or college for young noblemen at Turin, where he went through the various classes with little advantage. The account which he gives in his autobiography of the system of that establishment conveys a pretty accurate notion of the condition of many Italian schools in the last century. "We translated the lives of Cornelius Nepos, but no one among the pupils, and perhaps not even the teacher, knew who those personages were whose biographies we were reading, nor anything about the countries or the times in which they had lived, nor about the forms of government, nor even about the meaning of government. All our ideas were circumscribed, false, or confused; the teacher had no object in view, and the disciples had no inducement for learning." When twelve years old, he went to attend lectures on philosophy in the university of Turin. The

lectures were delivered in Latin, during which time the pupils used to fall asleep wrapped up in their ample cloaks. He never went so far in geometry as to understand the fourth proposition of Euclid. He studied physics under the celebrated Father Beccaria, but partly through his imperfect knowledge of Latin, in which the course was delivered, and partly through his own want of application, not one single notion remained impressed on his mind. But being gifted with a good memory, he was enabled to go through the customary examinations, and was even praised for his proficiency. When fourteen years old he began to study the law. He had now, by the laws of Piedmont, the disposal of his own income, being no longer under a guardian, but he had a curator or trustee to administer his property until he should be twenty years of age. His income amounted to about one thousand a year, but his curator prudently gave him only one half and accumulated the rest; and as young Alfieri did not know or care much about accounts, he was led to believe that he had no more. He engaged masters in geography, which he liked, French, music, of which he was passionately fond, but which he never learnt by notes, and dancing, which he disliked from the first. The dancing master was a Frenchman full of affectation and conceit, and Alfieri afterwards attributed to this circumstance the origin of that antipathy, carried even unto prejudice, which he felt during the rest of his life towards the French. He began to purchase horses, which became one of his ruling passions. At the age of seventeen he was appointed ensign in the militia regiment of Asti, which in time of peace assembled only for a few days twice a year for the customary inspections and reviews. He soon after applied to the king for permission to travel, and having obtained it with some difficulty, he set out on a tour through Italy, with two other young men, under the care of a travelling tutor, who was an English Roman Catholic. They went to Milan, Florence, Rome, and Naples. At Florence he first perceived that he could not speak Italian, for what he spoke was only a mixture of Italian and Piedmontese words, without grammar or orthoëpy.

At Naples he parted from his travelling tutor, and proceeded with a valet to Venice, and thence by Genoa to France, having first obtained the king's leave to travel for another year. He was very anxious to see Paris, of which he had formed great expectations. "It was about the middle of August, 1767, on a cloudy, chilly, and rainy morning, such as I had never before known in that season of the year, that I entered Paris through the wretched suburb of St. Marceau, and proceeded through muddy streets to a dark dirty inn in the Fauxbourg St. Germain." His disappointment was still greater when, rambling about the town, after having lately seen the splendid edifices of Rome, Florence, Genoa, Venice, and other Italian cities, he beheld nothing but "pompous paltriness, barbarous taste, and filth," for such, with few exceptions, was then the appearance of Paris. He admired, however, the front of the Louvre and the public gardens, but he abhorred the painted cheeks of the women. He staid several months at Paris, losing his time, his money, and his temper. He was presented by the Sardinian ambassador to Louis XV. at Versailles, on the occasion of the levée on new year's day in 1768. The king never spoke to strangers, but with a Jove-like glance measured from head to foot each person who was presented with an impassibility of countenance which appears to have annoyed Alfieri. After the presentation Louis proceeded to the chapel. At the door of the apartment he met the Prevôt des marchands, the head of the municipality of Paris, who stammered out the customary compliment of congratulation on the occasion. The king made no reply, but merely tossed his head, and then asked one of his courtiers where were the échevins, or attendant officers of the municipality? A voice from the crowd cried out, "Ils sont restés embourbés,"—they have foundered in the mud! The whole court laughed, Louis smiled, and passed on. Alfieri remembered the circumstance many years after, when at the beginning of the French revolution he saw another Louis addressed by and answering the Paris municipality in a very different tone.

Alfieri left Paris for England in January, 1768. On landing at Dover he was favourably impressed with the appearance of the country and the facility of travelling. "The roads, the inns, the horses, the women, the general comfort, the bustle and activity of the people, the cleanliness and tidiness of the houses, diminutive as they are, the absence of beggars, a perpetual tide of money and industry flowing through the provinces as well as the capital,—all these real advantages, peculiar to that fortunate and free island, delighted me from the first, and after three more subsequent journeys to England, I have never altered the opinion which I had first conceived of the vast difference between that country and the remainder of Europe." (*Vita di Alfieri*, iii. ch. 6.) On his first journey, Alfieri knew little or nothing of the political institutions of England, but he observed one fact, namely, that the laws were made for all classes and persons, and that no one was above the law; which was not then the case in most other countries of Europe:—"Qui leggi han regno e niun le leggi atterra." He spent several months in England, his time being chiefly occupied in riding and driving, in which last art he became tolerably expert. In June he visited Holland, which

country he says that he liked, and would have liked it still more if he had visited it before England. At the Hague he had his first love adventure with a young married lady. Alfieri was then only nineteen years of age, and the lady appears to have been an easy conquest. But it is worthy of remark that in his autobiography, written many years after, at a mature age, he speaks of this and other love affairs (and all his love affairs were, it seems, with married women) with a sort of indifference as to the injustice or immorality of the act; he views them at most as only blameable for being a waste of time and a source of annoyance to himself; and yet Alfieri had feelings of justice and a sense of right and wrong, and was free from all meanness. The cause of this anomaly is to be found in that inveterate custom sanctioned or tolerated by opinion,—a custom destructive of the decencies and interests of domestic life, but which has long prevailed in the southern countries of Europe, originating probably during the ages of Roman corruption, and sanctioned afterwards by the Troubadours and their licentious "code of love,"—that custom by which a married woman is considered a fit object of a man's passion. This custom, too, prevails in countries exclusively Roman Catholic, where, according to the canon law, marriage is indissoluble, and no divorce is allowed. After a short time Alfieri was obliged to part from his mistress, who went into the country with her mother, during an absence of her husband. In the despair of boyish disappointment he was near committing suicide, but was prevented by his valet, and in September left Holland to return to Italy. In passing through Geneva he purchased a trunk full of books, including the works of Montesquieu, Voltaire, Rousseau, Helvetius, and other French fashionable writers, and with the help of these he studied what was then called modern philosophy during the winter, which he spent at his sister's house at Turin. He liked Montesquieu most, disliked Helvetius, read with pleasure Voltaire's prose, but not his verses, and could not understand Rousseau. He also read a translation of the Lives of Plutarch, and as he became a great admirer of the classical heroism of the Greeks and Romans, he took a dislike to his own country, and shed tears of grief and shame at the thought of having been born in Piedmont, and in times and under institutions which did not allow of any lofty deed. From that time he formed the resolution of dissolving all the ties that bound him to his native country, as he did not choose to perform any of the duties of his social station, though he enjoyed the substantial advantages of it, and was not a little proud of his aristocratic descent. He became what has been happily styled by a contemporary statesman, "a nomadic republican." With such sentiments he was not sorry at the breaking off of a match which had been proposed to him by his friends; and being now no longer a minor, he settled his accounts with his trustee, and set out again on his travels in May 1769, after obtaining the king's permission, without which no nobleman was allowed to quit Piedmont. He visited Vienna, but did not seek to be introduced to Metastasio, because he had seen that poet in the gardens of Schönbrunn making his obeisance to the Empress Maria Theresa "in a servile attitude." "From my juvenile reading of Plutarch I had learnt to confound reality with abstractions, and I should not have been contented to have friendship or familiarity with a poet whom I considered as being sold to despotic authority. I was by degrees assuming the character of a wild wayward thinker, and this, joined with the passions natural to my age of twenty, formed of my whole being a very original and somewhat ridiculous entity." (*Vita*, iii. 8.)

From Vienna he repaired to Berlin. In passing through the Prussian states he felt as if he were in an immense barrack, and this increased his dislike of the military profession. He was presented to the great Frederick, for whom he felt no respect. Although an officer in the Piedmontese service, he did not put on his uniform on that day, and being asked the reason by the minister who presented him, he answered that he thought there were uniforms enough at that court. Glad to escape from Prussian military thraldom, he went to Denmark, which country pleased him as somewhat resembling Holland. After spending the winter at Copenhagen, where he began to read some Italian works, with which he had hitherto been little conversant, he proceeded to Sweden in the spring, which in that country is but a continuation of winter. He liked Sweden for its being a mixed constitution, with something of freedom in its institutions. He crossed the Gulf of Bothnia in the midst of floating ice, and went by Abo to Petersburg, where he arrived at the end of May. He was much disappointed with the Russian capital, refused to be presented to Catherine, and hurried away through Riga into Germany again. Passing from Göttingen through Flanders and Holland, Alfieri returned to England about the end of 1770, and there made the acquaintance of the witty Marquis Caraccioli, the Neapolitan ambassador. In London he fell in love with a married lady of rank, with whom he carried on an intrigue, which, being discovered by the husband, led to a duel, in which Alfieri was slightly wounded. He afterwards discovered to his great horror that he was not single in the good graces of the lady, which had been already bestowed upon one of her husband's menials. Alfieri soon after left England in dudgeon, and proceeded to Paris, where he purchased a collection of the Italian classics, few of which he had yet read. He then went

by Perpignan to Spain, which was then a country more resembling Africa than Europe. He travelled on slowly along the solitary roads of Aragon and Castile, where no posting existed, and at the end of fifteen days' journey from Barcelona he arrived at Madrid, where he visited nobody, saw nothing, and lived "like a bear." From Madrid he set out for Lisbon, where he had the good luck to make the acquaintance of the Abbé Caluso, brother of Count Valperga, the Sardinian ambassador at Lisbon, a man of deep learning and of sound judgment, who continued to be Alfieri's friend ever after, and who contributed greatly to reclaim him from dissipation and idleness. Of Lisbon, which he styles an Arabian-Iberian city, he admired, as everybody does, the external view from the Tagus, but he disliked its filth. In the spring of 1772 Alfieri visited Seville, Cadiz, Cordova, Valencia, and then through Barcelona he returned to France. He went rapidly through the south of France to Genoa, and thence to Turin. He there took a fine house, furnished it handsomely, and opened it to his friends, who instituted a kind of humorist club, where the lucubrations, mostly satirical, of the respective members were read every week. It was for this club that Alfieri first tried his pen. He kept moreover twelve horses, and lived the life of a gay young man of fortune. He formed an attachment for a lady of rank and fashion and gallantry, which lasted two or three years. He became a perfect cicisbeo, and from eight in the morning till twelve at night he was perpetually dancing attendance upon the lady; he neglected his horses and his friends, became ashamed and tired of his chain, and yet was unable to break it. In one of his long sittings at the lady's he sketched a scene of a drama which he entitled "Cleopatra." In 1775 he determined to free himself from his thraldom, and he caused himself to be bound with cords to his arm-chair by his valet, that he might resist any sudden temptation of going out of doors. He then wrote a sonnet in commemoration of his deliverance, and sent it together with the Cleopatra to the learned Father Paciaudi, who encouraged him to persevere in his poetical studies. The Cleopatra was performed with applause on the stage at Turin in June, 1775. From this epoch the career of Alfieri as an author begins. Having applied himself in earnest to the study of Italian grammar and prosody, he translated into Italian two tragedies which he had written in French prose; the "Filippo," the subject of which he took from the novel of "Don Carlos" by the Abbé de St. Réal, and the "Polinice," which he took from the "Frères Ennemis" of Racine. Perceiving that he had borrowed whole passages from the latter dramatist, he resolved not to read any more plays on those subjects which he intended to treat himself. In the course of fourteen years from this time he wrote about twenty tragedies, which became the first stock of regular tragedies from which the Italian stage was thenceforth supplied.

Before Alfieri's time Italy cannot be said to have had a stock of tragical dramas forming part of its national literature, like those of Shakspere in England, Corneille and Racine in France, and Calderon and Lope de Vega in Spain. There were dramas on tragical subjects, composed in strict obedience to the unities, but they were chiefly feeble imitations of the ancient drama, lifeless, without interest or semblance of truth. This has been acknowledged by Italian critics, and particularly by Calzabigi in his well-known letter to Alfieri on the subject of the drama. Alfieri felt this void in Italian literature, and he purposed to fill it up. While in Tuscany he heard an account of the murder of Don Garzia, reported by some chroniclers as having been stabbed by the hand of his own father, Duke Como I., which account, Alfieri says, was found registered in the archives of Florence, and he sketched a tragedy on the subject. The truth of the story, however, is doubted by the historian Botta and others. On another subject of Tuscan history Alfieri, through his republican prejudices, has absolutely misrepresented facts in his tragedy of "La Congiura dei Pazzi." He represents the Pazzi as patriots animated by a pure love of liberty to assassinate Giuliano and Lorenzo de' Medici. It is now universally acknowledged, on the evidence of authentic documents, that ambition and jealousy led them to that crime, and that their object was to succeed to the dictatorship of Lorenzo, with this difference, that Lorenzo's power, however unconstitutional, was supported by the great majority of the citizens, whilst the Pazzi relied mainly upon foreign assistance, and would have placed their country under the dependence of Pope Sixtus IV., who hated the two brothers Medici from personal and selfish motives. Machiavelli, Poliziano, Ammirato, Adimari, and other historians of the sixteenth century, have shown the conspiracy of the Pazzi in its true colours. Pignotti, a liberal Florentine writer of our own age, calls it a horrid crime, hardly equalled in history. (*Storia della Toscana*, iv. 14.)

These two plays, together with the "Filippo" and the "Maria Stuarda," are the only tragedies of Alfieri the subjects of which are taken from modern history. The "Rosmunda" belongs to the Longobard period. Two more, "Abele" and "Saulle," are taken from the Bible history. The rest are classical subjects: their titles are, "Antigone," "Polinice," "Agamennone," "Oreste," "Alceste," "Mirra," "Timoleone," "Merope," "Agide," "Virginia," "Sofonisba," "Cleopatra," "Ottavia," "Bruto Primo," "Bruto Secondo." The same vehement republicanism, the same exaltation of classical aspira-

tions without critical discrimination, the same hatred of kings, whether good or bad, pervade most of his plays. As dramatic compositions they have been variously judged. Alfieri is a dramatist of the classical school; his plays are circumscribed by a strict deference to the unities of time, place, and action; the plot is simple even unto barrenness, with few characters and without episodes or subordinate plots; it proceeds with unvarying vehemence, supported by a powerful comprehensive diction and an intensity of deep dark passion, to the catastrophe. There is a spell over his plays, when acted by competent performers, which rivets the attention of the spectator, and which is produced chiefly by the energetic sincerity of the poet, who has embodied his own passions and feelings in his verse. His "Philip II." and his "Saul" are the most admired among his tragedies. Alfieri has rejected the use of the confidants which fill up a great portion of the French plays, and he makes his own leading characters tell their purpose. The occasional harshness and stiffness of his verse is studied, in order to impart expression and force to the dialogue, as he himself explains in his Autobiography, iv. 2.

Sismondi, Geoffroy, and other French critics have spoken of Alfieri's plays with great praise. A. W. Schlegel treats them rather severely. He says that they neither resemble the classical models of the ancients nor the modern French tragedies; that they bear no type of any peculiar age or nation, no impression of local manners; that their personages are mere abstractions; that owing to the paucity of his characters the author deprives the kings and heroes of their splendid retinue; that a dismal solitude pervades his scenes; that the lofty subjects of the Greek tragedy lose in the hands of Alfieri all their heroical pomp, and assume a modern and citizen-like appearance; and that in his dramas taken from modern history he has not painted any particular people, not even the Italian. We leave the examination of these and other strictures to critics; but some of Schlegel's remarks at least show that Alfieri's plays have a character of their own, and are not servile imitations of other dramas. Among Italian critics Calzabigi and Professor Gherardini have taken up Alfieri's defence, especially Gherardini, who has replied to Schlegel in his notes to his Italian translation of Schlegel's "Course of Dramatic Literature," as well as Professor Marré of Genoa, who has written a dissertation "Sul Merito Tragico di Vittorio Alfieri," Milan, 1821. Monti, Ruffa, Pellico, and others have followed Alfieri's system in their tragedies. Manzoni has since begun a new school by dispensing with the classical unities and introducing choruses.

Whilst at Florence, in the year 1777, Alfieri was introduced to Louisa Stolberg, styled

Countess of Albany. This lady was born at Mons in 1753, and was the daughter of Gustavus Adolphus, prince of Stolberg Gödern, a general in the Austrian service, who was killed at the battle of Leuthen in 1757. Louisa Stolberg was brought up at a convent in Flanders, and in 1772 she married Charles Edward Stuart, known as the young Pretender, who assumed the title of Count of Albany, and they went to reside at Florence. The match was ill suited in every respect: Charles Stuart was more than thirty years older than his wife; he was morose, violent, jealous, and addicted to almost continual drunkenness. After several scenes of violence and personal brutality, the lady applied to the Grand Duke Leopold of Tuscany for protection, and was placed by him in a convent, from whence after a short time she was sent for to Rome by the Cardinal of York, Charles Edward's brother, who gave her apartments in his town house, as he resided generally at Frascati. This happened in 1780. Alfieri, who had conceived a respectful attachment for the lady, followed her to Rome, where he visited her, but, as he avers, without trespassing the boundaries of strict propriety. While at Rome he had one of his tragedies, the "Antigone," performed by a party of amateurs among the nobility. The success encouraged him to print some of his tragedies in 1783, and he presented a copy of them to Pope Pius VI., who received it most graciously. Soon after, finding that his visits at the Countess of Albany's gave rise to slander, although he says "the conduct of the lady was much more circumspect and blameless than that of most married women throughout Italy," he thought best to leave Rome; and after travelling about Italy he set out for England, where he purchased fourteen horses, with which he returned to Turin in 1784, crossing the Mount Cenis, the passage of which was then very different from what it is now; and he gives a curious account of the difficulties he experienced in taking his fourteen horses over the mountain. At Turin he saw his Virginia performed on the stage. He had already rendered himself independent of his native government, by making a donation of all his landed property to his sister in exchange for an annuity, because by the laws of Piedmont no subject could publish any work either in his country or out of it, without permission from the censorship, under heavy penalties, and also because no feudal vassal could leave the country without the king's permission. Meantime the Countess of Albany having obtained the pope's leave to go to the waters of Switzerland and Germany, Alfieri followed her thither, and after some other wanderings and separations, they both went to reside at Paris, where Alfieri undertook the printing of all his tragedies by Didot. He had written, besides, other works consisting of satires, odes, and other minor poems, and two political treatises

in prose, entitled "Del Principe e delle Lettere," and "Della Tirannide," which, as they could not have passed the ordeal of the Paris censorship, he caused to be printed at Kehl, on the German side of the Rhine, where a printing-press had been established by Beaumarchais for printing the works of Voltaire and other French writers, the copies of which were afterwards easily circulated into France; but Alfieri kept to himself the whole edition of his works printed at Kehl, and did not publish them. At the beginning of 1788, Charles Edward Stuart died at Rome; and his widow being now free and without children, the assiduity of Alfieri became less objectionable, and they ended by living together. Some say that they were privately married; but this is denied by others. The breaking out of the French revolution caused fresh anxieties to Alfieri: both he and the countess had placed the greater part of their fortune in the French funds. Alfieri had, some years before, sold a part of his annuity for a sum of 100,000 Piedmontese livres, which were paid down to him by his sister's husband. In 1791 he and the countess visited England, from whence they went to Holland, and then back to Paris, where political affairs were getting worse and worse. A change now came over Alfieri. Disgusted with the turn the revolution had taken, with the "military licentiousness, popular ferocity, ignorant sophistry, perpetual babbling, stupidly set down as foundations of national liberty," he began to think of leaving France; but the impossibility of realising his property, which was represented by "assignats," or paper money, which was daily losing in value, retained him. At last the 10th of August 1792 came, and with it the downfall of the kingly power. Alfieri, after writing to his friend Caluso a characteristic account of that transaction, which is inserted in his autobiography, made hasty preparations for his departure. Having with great difficulty obtained passports for the countess and himself and attendants, they set off, but were stopped at the barrier by a crowd of sans culottes, who cried out that they were aristocrats leaving France with their treasures, while Alfieri was exhibiting his seven passports, and vociferating as loud as any in the crowd that they were foreigners going to their own country, and that no one had a right to stop them. At last, by making a show of boldness, and by the interference of some national guards, they were allowed to proceed. Two days after, a party of municipal officers repaired to their house in Paris, and seized their furniture, horses, books, and everything else which they had left. Their dividends were likewise stopped, under the pretence that they were emigrants. Alfieri never recovered any part of his property.

Through Germany Alfieri and the countess travelled on to Florence, where they took a small house, where Alfieri resided till his death. He now applied himself to translate Sallust and other Latin classics, and to write a number of sonnets of invective, intermixed with prose, against the French revolutionists. This collection, entitled the "Misogallo," he had begun in 1790, and he ended it with the year 1798, when, after the peace of Campoformio, the French entered Rome, and expelled the pope. It is full of bitterness, and even scurrility; but there is also at times much power and lofty indignation. In 1797, being then near fifty years of age, he began to study Greek, in order to read the dramatists; and he succeeded so far as to be able, in the following year, to make translations of some of the plays of Euripides, Sophocles, and Æschylus, which he sent to his friend Caluso in Piedmont. He received a very polite note from Ginguené, who was then ambassador of the French republic to the court of Turin, offering him his good offices to endeavour to recover for him his books seized at Paris, which he had seen in a national depôt. Unfortunately the list made out by Ginguené mustered only 150 volumes, all inferior works, out of 1500 which Alfieri had left behind. Alfieri thanked Ginguené for his kind offer, but declined availing himself of it. (*Vita*, iv. 27.) At the beginning of 1799, the French, after having invaded every other part of Italy, threatened to invade Tuscany also, notwithstanding the submissiveness of the grand duke. Alfieri, who detested their unprincipled system of universal conquest and plunder, printed ten copies of his Misogallo, which he distributed secretly among several friends to be published after his death. He also wrote his own epitaph and that of the countess, which he transcribes in his autobiography. Having engaged a country house near Florence, they left that town just before the French entered it on the 25th of March of that year. The usual seizures of public property, forced contributions, and arrests of obnoxious persons took place; but Alfieri was left unmolested until the victories of Suvorov in Lombardy having obliged the French to evacuate Florence in the following July, Alfieri and the countess returned to their house in town. Soon after he learnt to his great annoyance that a Paris bookseller was publishing the whole of his works, including those printed at Kehl, the edition of which had been seized in his house at Paris. He immediately inserted an advertisement in the newspapers, abjuring all those works which were published without his sanction. In the autumn of 1800, in consequence of the battle of Marengo, the French again occupied Florence, and the general commandant, wishing to make Alfieri's acquaintance, sent to know when he could find him at home. Alfieri wrote in reply that if the general, in his quality of commandant of Florence, required his presence, he should

immediately repair to his residence in obedience to the ruling authority, whatever that may be; but that if the general's wish to see him proceeded merely from private curiosity, he begged to be excused as being of a very reserved disposition, and having resolved not to form any new acquaintances. The general complied with his wish, and let him alone. Alfieri also declined to be annexed to the Academy of the Sciences of Turin, which had now assumed the title of National Institute, after the model of that of Paris; and he stated as one of his reasons to his friend Caluso that he would not belong to a society which had just ejected from its bosom such distinguished men as Cardinal Gerdil, Count Balbo, and the Chevalier Morozzo, on the plea that they were Royalists in their opinions. "And I," said Alfieri, "who have never been a Royalist, will have nothing to do with republicans of the present fashion, for my republic is not like theirs. . . . . And I don't like to be addressed as 'citoyen;' not because I care about my old title of count, but because I am Vittorio Alfieri, free many years since of my own choice, and no freedman. If there can be no counts without a countship, there can be no citizens without a civitas."

In 1801, Tuscany being given up by Bonaparte to Ludovico, prince of Parma, under the name of the kingdom of Etruria, the French evacuated Florence, and Alfieri felt more at ease. In 1802 he received a visit from his kind friend the Abbé Caluso. He wrote several comedies, three of them being satires on the various systems of government, the "One," the "Few," the "Too Many," and a fourth, entitled the "Antidote," being "a mixture of the three poisons." He also continued his autobiography down to May, 1803. But his health had long since been seriously impaired; his digestive organs were worn out; he suffered from the gout, and his continual application and his rigid diet hastened his end. He died on the 8th of October, 1803, in his house at Florence, attended to the last by the Countess of Albany. His remains were buried in the church of Santa Croce, where the countess caused a splendid monument to be raised to him by Canova, by the side of the monuments of Machiavelli, Michelangelo, and Galileo, with the simple inscription — "Victorio Alferio Astensi Aloisia e principibus Stolbergis Albaniæ Comitissa, m. p. c. an. MDCCCX." The monument was completed and open to public view in 1810.

The Countess of Albany continued to live at Florence, and her house was frequented by men of learning, artists, and other distinguished persons. She died in 1824, and left the bulk of her property to M. Fabre, a French artist, including the MSS., books, and paintings belonging to Alfieri, who had bequeathed them to her. The autograph MSS. of Alfieri were given by M. Fabre to the Laurentian library at Florence.

Alfieri's printed works have been collected and published in 22 vols. 4to., Pisa, 1808, and reprinted at Padua by Bettoni, 1809-10. Besides the works already noticed in the course of this article, the collection contains an Italian translation of Sallust, which is esteemed; an imitation of Pliny's panegyric of Trajan; the "Satires," some of which consist of remarks made during Alfieri's travels, and the autobiography published after his death. This last is perhaps the most interesting of all the works of Alfieri. It is written with the utmost sincerity. The first part of it is instructive as a specimen of the education and life of men of the higher classes as they were in the last century in a large part of the Continent; and it serves to explain the subsequent conduct of many of those men when they were overtaken by the storms of the French revolution. Alfieri's pride, supported by pecuniary independence, prevented his going down with the stream. He loved personal liberty above all things, which was much less respected in the revolutionary republics established by the French than it had been under the former easy worn-out despotisms. Always extreme in his sentiments, he conceived a political hatred against whole nations and generations without distinction of individuals. He had not many disciples, for his sentiments clashed with the sympathies and prejudices of the Italian mind; but his example was not without some effect in exposing the time-serving policy of others, and his name is ever pronounced with respect by his countrymen. (*Vita di Vittorio Alfieri scritta da esso*; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*) A. V.

AL-FIRU'ZABADI' (Mohammed Ibn Ya'kúb Ibn Mohammed Ibn Ibráhám), surnamed Abú-dh-dháher and Majdu-d-dín (glory of the faith), a celebrated Arabian philologist, was born at Karezún, in the province of Shiráz, in A. H. 729 (A. D. 1328–9). His family were originally from Firúzabád, a town of Persia. After first studying in his native town, Al-firúzabadí was sent by his parents to Shiráz, where he entered himself as a pupil of Kawámu-d-dín Ibn Mahmúd, under whom he learned rhetoric and composition, and made considerable progress in other sciences. From Shiráz, Al-firúzabadí removed to Baghdád, where he sought and frequented the society of literary men, and improved his learning by conversing with them. He did the same at Damascus, Aleppo, Antioch, and other cities of the East, as well as at Cairo, where he resided some time, and at Mecca, whither he frequently went as a pilgrim. Being gifted with a prodigious memory, Al-firúzabadí treasured up all the information collected in his travels, and wrote several entertaining works, which

made him the idol of princes. In this manner he attracted the notice of the conqueror Timúr, who on his passage through Shiráz sent for Al-firúzabadí, and being pleased with his conversation and personal appearance, made him a present of one hundred thousand dirhams. In one of his journeys to Arabia, Al-firúzabadí was introduced to the Sultán of Yemen (Abú-l-'abbás Isma'íl Ibn Rasúl), who prevailed upon him to settle at his court, Zebíd; appointed him to the office of kadhí-l-kodhá or supreme judge of Yemen, and loaded him with honours and distinctions, going so far as to take one of Al-firúzabadí's daughters for a wife. It was at the request of this prince that Al-firúzabadí composed his celebrated dictionary of the Arabic language, entitled "Al-kámúsu-l-mohítt," ("The Ocean,") which was printed at Calcutta in 1827. "The Qamoos," an Arabic dictionary, by Madjdoodeen Moohummud etc. Feeroozabadee, collated with many manuscript copies of the work, and corrected for the press by Shykh Ahmud-obnoo-Moohummud-ool-yu-menee-yoosh-shirwanee. There is another edition printed at Constantinople in 1818, fol. Al-firúzabadí died at Zebíd in A. H. 817 (A. D. 1414–15). Besides his dictionary he wrote a history of Ispahán, another of Táyef, a province of Arabia, and several more, the titles of which may be read in Hamaeker, "Specimen Cod. MSS. Orien. Bibl. Ludg. Bat." p. 177, &c. The Arabic and Latin Dictionary by Antonio Giggei (Milan, 1632) is mostly borrowed from the "Kámús." (De Sacy, *Journal des Savants*, Decenb. 1819, p. 726.; Rossi, *Diz. Stor.* voc. "Firuzabadi;" D'Herbelot, *Bib. Or.* voc. "Camus," "Firuzabadi," "Lami," &c.) P. de G.

ALFON, JUAN, a Spanish painter of Toledo of considerable merit for his time; he painted in 1418 some relic cases in the ancient chapel of the sacristy in the cathedral of Toledo. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ALFONSO DE ALCALA' (אלפונסו דה אלקלא), (Alfonsus Complutensis), a Spanish physician of Alcala de Henares, who, having been originally a Jewish rabbi, was employed Cardinal by Ximenes, together with Alfonso de Zamora and other learned men, in the revision of the celebrated Complutensian Polyglott Bible which was printed at Alcala de Henares (In Complutensi Universitate) (A. D. 1514 to 1517) in 6 vols. folio. This Polyglott, which was undertaken and executed by command of and at the sole expense of Cardinal Ximenes, is the first ever published, and is extremely rare, which is now become its sole recommendation. The Polyglott of Bishop Walton has superseded all others, being far more complete and correct than those of Ximenes, Montanus, and Le Jay. (Wolfius, *Biblioth. Hebr.* i. 193.; Le Long, *Biblioth. Sacra*, i. 9.) C. P. H.

ALFONSO I., king of ARAGON and Navarre, surnamed "el Batallador" (the Battler) owing to his warlike habits, succeeded his brother Pedro I. in 1104. Soon after his accession Alfonso conceived the project of extending the frontiers of his little kingdom as far as the Ebro, and he began even to make immense preparations for that purpose. Unfortunately his marriage with Urraca, the daughter of Alfonso VI. of Leon, and the dissensions and wars to which that marriage and his own ambition gave rise, delayed the execution of his plans; but no sooner had the death of that princess and the subsequent elevation of her son Alfonso Raymond to the throne of Leon extinguished his hopes in that quarter [ALFONSO VII. of LEON], than he devoted all his attention to the extension of his territory at the expense of the Infidels. After several incursions into the dominions of Abú Ja'far Ibn Húd, sultan of Saragossa, Alfonso passed the Ebro in 1114 to besiege that capital. The Moslem king however, having collected considerable forces, harassed the camp of Alfonso, cut off his provisions, and by avoiding an engagement kept him in constant alarm. Weary of this mode of warfare, Alfonso sent a division of his army to surprise Tudela, the ancient Tutela, whilst himself with the main body marched against Abú Ja'far. Burning to repel the aggression, the Moslem ruler advanced against his enemy; but having imprudently attacked the Aragonese, who had chosen a very strong position near Saragossa, he was defeated with great loss, pursued by the Aragonese, and put to death by a common soldier, who was not aware of his rank. In the mean time the general despatched against Tudela, having dexterously drawn the enemy from the place by means of a small detachment of cavalry, whilst he lay in ambush with the rest of his forces, charged them suddenly, routed them, and both pursuers and fugitives entered the city. 'Abdu-l-málik, surnamed 'Imádu-d-daulah (the pillar of the state), who succeeded his father 'Abú Ja'far, in the kingdom of Saragossa, was ill qualified to defend his territory against so formidable an enemy as Alfonso. Perceiving that his fortresses were falling one by one into the hands of that conqueror, and that the capital itself, if invested, would surrender to him, he sent an embassy to Africa to implore the assistance of 'Ali Ibn Yúsuf, sultan of the Almoravides, who granted his request. In 1116 Modhdelí, the governor of Granada, having received orders to march against Alfonso, penetrated into Aragon and laid waste the Christian territory; but he was at last defeated and slain near Lerida, which city fell likewise into the hands of Alfonso. Another army commanded by Temím, the brother of 'Ali, was similarly dealt with; and in the spring of 1118, Alfonso, after receiving considerable reinforcements from France, no longer hesitated to invest Saragossa. At first the city, which was strongly fortified, was bravely defended

by the garrison, and Alfonso's French auxiliaries, despairing of success, abruptly returned home. Though weakened by their desertion, Alfonso declared that he would not raise the siege until the city was his. In vain did the Moslems of Saragossa implore the aid of their brethren of the Peninsula, and even despatch messengers to Africa to inform 'Alí of their dangerous position: the troops sent to their assistance were invariably repulsed, and on the 18th of December, 1118, the city surrendered by capitulation, after a siege of eight months. 'Imádu-d-daulah was permitted to reign over a small district as tributary to the Aragonese, and he fixed his court at a place called Rotah Al-yáhúd (Roda). The following year Alfonso made Saragossa the capital of his dominions. Not satisfied with these important successes, Alfonso, who had now assumed the title of emperor, resolved upon following up his conquests. In 1120 he defeated near Daroca an army of the Almoravides, commanded by the wáli or governor of Valencia; and he reduced Tarazona, the ancient Turiaso, and other fortresses of the neighbourhood; he next besieged and took the important fortress of Kal'at-Ayúb or the castle of Ayúb, now called Calatayud by the Spaniards, and made destructive inroads into the neighbourhood of Valencia.

Elated by success, Alfonso now conceived the vast project of driving the Almoravides into Africa. For some time the Mu'ahidín or Christian population of Granada had flattered the king with the hope of obtaining that city, and had even promised to join him whenever he should appear before its walls. Accordingly, about the beginning of Sha'bán, A. H. 515 (October or November, A. D. 1121), Alfonso left Saragossa at the head of a considerable body of troops, without acquainting any one with the object of his expedition. He proceeded to Valencia, which he besieged; but finding the place too strong to be carried by assault, he marched to Alcira, and from thence to Murcia, passing by Denia, and Xativa. From Murcia Alfonso marched across the valley of the Almanzora to Guadix, where he took up his quarters at a village of the neighbourhood called Alkasr (Alcazar). Here Alfonso was joined by thousands of the Christian population of those parts, who urged him to undertake the siege of Granada, which he did; but finding that the garrison were prepared for resistance, and that the Moorish population were all up in arms against him, he commenced his retreat on the 25th of Dhí-l-hajjah (March 6. A. D. 1122). Before returning into his dominions, however, Alfonso took the direction of the coast for the purpose of fulfilling a vow which he had made of eating fish caught on the coast of Granada. Having arrived at a small port called Shallubániah, now Salobreña, he embarked on board a small craft and had some fish caught, which he ate on the beach. On his return towards Aragon, Alfonso was followed and harassed by the cavalry of the Almoravides commanded by Temím Abú Táhir; but having defeated their general at a place called Fahssu-d-danisúl, he continued his march unmolested, and arrived in the capital of his dominions in April, 1222, after an absence of about five months, and after having traversed in his march the greater part of the Peninsula. Alfonso reaped no advantage from this campaign; his territory was not in the least increased, and although he brought back with him thousands of the Mu'ahidín, whom he settled chiefly at Saragossa, those who remained were well punished for the defection of their brethren. By the order of 'Alí, such as were suspected of corresponding with Alfonso were mercilessly put to death, and the remainder either dispersed in the interior of Mohammedan Spain, or transported to Africa, where they were compelled to reside at Mequinez, Salé, and other places.

Alfonso's succeeding campaigns against the Mohammedans were attended with better success. In 1133 he invested and took Mequinenza, an important fortress on the frontiers of Catalonia. He next, in 1134, laid siege to Fraga, a city situated on the river Cinca, into which an Almoravide chieftain named 'Abdullah Ibn Mardanish had hastily thrown himself with a chosen body of troops; but although the garrison made frequent sallies, and defended themselves with the utmost courage, they were on the point of surrendering, when Ibn Ghániyyah advanced to relieve the place with 10,000 Almoravides. A battle ensued, in which the Aragonese had at first the advantage; but being taken in flank by the garrison of Fraga, they were thrown into confusion, and defeated with considerable loss. King Alfonso was among the dead according to the best accounts, although a contemporary historian says that he escaped from the field, and retired to the monastery of San Juan de la Peña, where he died of grief. Thus died one of the greatest kings that the Peninsula ever produced, after gaining thirty-nine successive victories, and wresting from the Mohammedans a greater extent of territory than he had inherited from his ancestors. He left no children, and bequeathed his dominions to two military orders, the knights of St. John and Jerusalem, and to the Templars. (Zurita, *Anales de Aragon*, vol. ii.; Carbonell, *Chronica de Espanya aet no diuulgada*, *&c.* (in the Lemosine dialect), edit. 1547, fol. lib. i.; Tomich, *Conquistas è Historias de los Reyes de Aragon*, Barcelona, 1519, fol. cap. xv.; Abarca (Pedro), *Reyes de Aragon*, Mad. 1682, 4to. i. 248.; Ibnu-l-khatíb, *History of Granada*, MS.) P. de G.

ALFONSO II. of ARAGON, son of Raymundo V., count of Barcelona, and of Petronila, daughter of Ramiro II., ascended the

throne of Aragon in 1163. On the death of his father Raymundo, which happened in 1162, Petronila, at his desire, divided his dominions between their two sons. She assigned the French provinces to Pedro, the younger, whom she placed during his minority under the guardianship of Henry II. of England, as Duke of Aquitaine. To Alfonso, the eldest, she gave the county of Barcelona, naming her late husband's nephew, the Count of Provence, regent. The government of Aragon she kept in her own hands, as the only daughter of Ramiro II. (the Monk), king of that country, who in 1137 resigned his dignity and entered the cloister. In 1163, however, Queen Petronila abdicated in favour of her son Alfonso, who thus united the kingdom of Aragon to his ample estates in Catalonia. In 1167, upon the death of his cousin, the Count of Provence, Alfonso claimed and possessed himself of that county, to the exclusion of the natural heiress, Dulce, the daughter of the deceased count, which step involved him in war with the Count of Toulouse, whose son Dulce had espoused. Shortly after Alfonso succeeded by inheritance to the county of Roussillon, which, as well as Provence, long remained united to the crown of Aragon. Equally anxious as his predecessors to extend his dominions at the expense of the Infidels, Alfonso made in 1169 a successful incursion into the dominions of Ibn Mardanish, lord of Valencia and Murcia, who, being then at war with the Almohades, could ill provide for their defence. In this manner he gained possession of Teruel and several fortresses south of the Ebro, lying towards the Valencian frontier. In 1177 he assisted Alfonso IX. of Castile, whose niece he had married, in reducing the important city of Cuenca, for which service he and his successors were for ever exempted from the homage which the kings of Aragon paid to the Castilian for their possessions west of the Ebro. Towards the end of his reign, Alfonso was engaged in hostilities with Sancho I., king of Navarre. He died at Perpignan on the 20th of April, 1196, in the forty-fourth year of his age, and after a reign of thirty-two years and six months, leaving Aragon, Catalonia, and Roussillon to his eldest son, Pedro; and Provence to Alfonso. His reign is remarkable for the suppression of the Spanish æra in Catalonia, the example being soon followed by other states in Spain. (Hyeronimi Blancas, *Rerum Aragonensium Commentarii*, Zaragoza, 1588, 4to.; Zurita, *Anales de Aragon*, lib. ii. cap. 50.; Moret, *Anales de Navarra*, lib. xviii.; Diago, *Historia de los Victoriosissimos Antiguos Condes de Barcelona*, lib. ii. cap. 113—147.; Carbonell, *Chroniques de Espanya*, fol. 51.)

P. de G.

ALFONSO III. of ARAGON, son of Pedro III., succeeded his father in 1285. At the time of his father's death Alfonso was absent from Aragon, having sailed with a fleet to Mallorca, for the purpose of dethroning his uncle Jayme, king of the Balearic islands, who, in the wars which his brother Pedro had to sustain against Philip de Valois, had embraced the cause of the latter. Alfonso had just landed on the coast of Mallorca when he heard of his father's death; but he refused to return to Aragon until he had dethroned his uncle, which he easily accomplished, as Jayme was not much beloved by the inhabitants of those islands, whom he had offended by his exactions. Some time after however, Alfonso, upon the mediation of the pope and the kings of France and Navarre, restored his conquest to Jayme, on condition that that prince would hold it, together with Montpellier, Conflans, and his other possessions in France, as a fief of the crown of Aragon. During his stay in the Balearic islands Alfonso had assumed the title of king, contrary to an ancient custom, which forbade the princes of Aragon to do so until they had sworn before the assembly of the states to observe the customs, privileges, immunities, and laws of the realm. No sooner therefore had Alfonso landed at Valencia than the nobles sent him a deputation to inquire the cause of his having assumed the title of king without the previous sanction of the states. Alfonso justified himself by replying, that the crown belonged to him by right of succession, and that there would be time enough to guarantee the constitutions of the realm at his coronation. Accordingly when that ceremony took place in the cathedral of Saragossa, Alfonso took the usual oath; but in the states which were held on that occasion, the nobles, whose turbulent spirit had begun to show itself under the reign of Alfonso's father and predecessor, demanded the right of appointing not only the ministers, but even the officers of the royal household. Alfonso resisted this as an encroachment upon his prerogative; but, although he transferred the states from Saragossa, where the aristocratic spirit was predominant, to Huesca, he gained little by the change. He was threatened by the nobles with open rebellion unless he agreed to satisfy their demands, and to sanction the supreme judicial authority of the justicia. Alfonso, seeing that the discontented nobles would not draw the sword in the impending war with France, granted their request, and in 1287 signed the two celebrated ordinances entitled "Privileges of the Union," by which his subjects were authorised to resort to arms upon the least infringement of their liberties. Alfonso in fact may be said to have transformed the kingdom into a republic; for the union not only appointed a council to watch and control all his movements, but during the whole period of its existence, until its privileges were abolished by Peter IV. in 1328, it may be said to have dictated laws to the land.

The negotiations with his prisoner, Charles, prince of Salerno, and with the pope, for a final settlement of their conflicting claims respecting Naples and Sicily, were the only remarkable events of Alfonso's short reign. These negotiations were conducted through Edward I. of England, whose daughter was betrothed to Alfonso. In 1288, in an interview between Alfonso and Edward at Conflans, and in the presence of the papal legate, Charles consented, as the price of his liberty, not only to renounce all claims on Sicily, but to use his best endeavours to induce the King of France and the pope to consent to the agreement, and, in case of not succeeding in his applications, to return to his imprisonment. Charles, however, having been unable to obtain the pope's sanction, the question remained unsettled until Nicholas, at the persuasion of Edward, consented to a congress, which was held at Tarascon in 1291, in which it was agreed that all ecclesiastical censures should be repealed, that Charles should renounce the title of king of Aragon, which he had assumed at the instigation of the pope, and that Naples and Sicily should be divided; Naples remaining to the Angevin family, and Sicily to King Jayme, Alfonso's brother, and to his mother, Queen Constanza; and that so far from aiding his brother to retain possession of that kingdom, he should, if necessary, assist in the conquest. These conditions are humiliating to the character of Alfonso, who was bound to support his brother, especially as Jayme was the choice of the Sicilians. Alfonso died suddenly at Barcelona, in June, 1291, without issue, and the crown devolved on his brother Jayme, king of Sicily. (Abarca, *Reyes de Aragon*, Madrid, 1682-4, ii. 8.; Zurita, *Anales de Aragon*, lib. iv. cap. 96.; Blancas, *Commentarii, &c.* p. 334.; Carbonell, *Chroniques de Espanya*, p. 87.; Mariana, *Hist. gen. de España*, lib. xiv. cap. xiv.; *History of Spain in* Lardner's *Cyclopædia*, iii. 90.)

P. de G.

ALFONSO IV., second son of Jayme II. of ARAGON, succeeded his father in 1327, his eldest brother, Don Jayme, having previously, with the consent of the states assembled at Saragossa, renounced his birthright, and parted with his wife, to enter the order of the knights of Calatrava. During his father's reign, Alfonso had distinguished himself in the conquest of the islands of Sardinia and Corsica. In 1324 he had taken Cagliari from the Pisans, and two years later, in 1326, he had obliged them to abandon the island. Alfonso took little part in the general affairs of the Peninsula; and his internal government was disturbed by the quarrels of his eldest son, Pedro, with his step-mother, Leonor of Castile, and her children, towards whom the heir-apparent thought his father rather too prodigal in his grants. The queen, at whose instigation considerable domains of the crown had been bestowed upon her son Alfonso, cherished a deep resentment against her step-son; but Pedro despised her anger, and having seized on the town of Xativa, which had been assigned to her on her marriage with his father, proclaimed his intention of revoking every grant of the king as soon as he should succeed to the throne. Alfonso was unable to stop these dissensions, which not only embittered his peace but aggravated a chronic disease to which he was subject. He died at Barcelona in 1336. (Zurita, *Anales de Aragon*, lib. vii.; Abarca, *Reyes de Aragon*, vol. ii.; Blancas, *Commentarii, &c.* p. 400.; Mariana, *Hist. gen. de España*, lib. xv. cap. xix.; Carbonell, *Chroniques de Espanya, &c.* p. 8.)

P. de G.

ALFONSO I., surnamed "el Católico" (the Catholic), king of ASTURIAS, succeeded Favíla, in A. D. 739. He was the son of Petrus, a Gothic chieftain (dux), originally from Cantabria; others say from Alava. Some of the Spanish chroniclers, and among them Sebastian of Salamanca (*Chron.* No. 13.), make him a descendant of Leovigild, king of the Goths. He had married the daughter of Pelayo. On the death of Favíla, who was killed by a boar while hunting in the neighbourhood of the church of Santa Cruz, which he had founded, Alfonso, who had already distinguished himself against the Moors, was elected by the Asturians to the exclusion of Favíla's sons, who were no doubt too young to assume the government in such critical times. Alfonso was well suited to the task of preserving the kingdom founded by Pelayo, and which then extended from L'Eó (Rio Miranda) to the frontiers of Biscay. He not only defended his territory whenever it was attacked by the Mohammedans, but made ample additions to it. Lugo, Orense, and Tuy, in Galicia; Braga, Oporto, Viséo, and Chaves, in Lusitania; Leon, Astorga, Simancas, Zamora, Salamanca, and Ledesma, in the kingdom of Leon; Avila, Sepulveda, Segovia, Osma, Coruña del Conde, Lara, and Saldaña, in Castile, were reduced by Alfonso in the space of three years. Although some of these conquests were recovered by the Arabs in the succeeding wars, Alfonso left a kingdom extending from the western shores of Galicia into Aragon, and from the Cantabrian sea to the southern boundary of the Tierra de Campos. But Alfonso was not merely a conqueror; the colonies which he founded, the towns which he repaired, the churches which he built, and the monasteries which he endowed, are signal proofs of his religion and patriotism, and hence the surname of "Católico" (the Catholic) which his subjects gave him. Alfonso died at Canicas (now Cangas) in 756, and was succeeded by his eldest son Froïla, or Fruéla. (Mariana, *Hist. gen. de España*, lib. vii. cap. iv.; Florez, *España Sagrada*, xiii. 481.; Sandoval, *Hist. de los*

cinco Obispos, p. 95.; Morales, *Crónica general de España*, iv. 15.) P. de G.

ALFONSO II., surnamed "el Casto" (the Chaste), ninth king of ASTURIAS, succeeded his uncle Bermudo I., in 791. At the death of his father Fruéla, who was assassinated in 768, his friends took him to the monastery of Sammanos (now Samos), in the diocese of Lugo in Galicia, where, as well as in the district called Subregum, he led an obscure life during the reigns of the usurper Aurelio, of his brother Silo, and of Mauregato. On the death of Mauregato in 788, Alfonso offered himself as a candidate for the throne; but the nobles who had been concerned in the murder of his father (Fruéla) were desirous to exclude him, lest he should revenge his death. Accordingly, although Alfonso had many votes in his favour, the opposite party prevailed, and Veremundus (Bermudo), son of Aurelio, surnamed "el Diacono" (the Deacon), because he had previously received holy orders, was elected to the vacant throne. At last, in 791, Bermudo, who was Alfonso's uncle, abdicated in his favour; but in 802 a formidable conspiracy of his nobles deprived him of his throne, and he was seized and confined in a monastery. His confinement, however, did not last long. A few months after, some of his faithful vassals, headed by a chief named Theuda, or Teudis, hastened to his retreat, and brought him in triumph to Oviedo, where he fixed his court. Alfonso is celebrated for his wars with the Mohammedans, over whom he gained greater advantages than any of his predecessors. Profiting by the troubles which at that time agitated the Cordovan empire, whose forces, moreover, were mostly engaged on the north-eastern frontier against the Franks, he made several incursions beyond the Douro, sometimes into Lusitania, and sometimes into Leon, and considerably extended his dominions. Always ready to take advantage of the embarrassment which frequent rebellion caused to the kings of Cordova, he made an alliance with Mohammed Ibn 'Abdi-l-jabbár, the revolted wáli or governor of Merida, to whose assistance he sent a body of troops, and when, after the reduction of that city by 'Abdu-r-rahmán II., the rebellious governor was obliged to fly, he offered him an asylum in his territory, and gave him lands near Lugo, where he might settle with his followers. Mohammed, however, ill repaid the favours conferred on him. Having assembled a great number of outlaws and adventurers, he seized upon the castle of Santa Christina, near Lugo, whence he made predatory incursions, robbing alike the subjects of his master and those of his benefactor. Alfonso's troops soon defeated him; he was slain, and his castle razed to the ground. After a prosperous reign of upwards of fifty years, Alfonso died in 842. The surname of "Casto" (the Chaste) has procured him great veneration; but whether his continence arose from mistaken piety, or from physical causes, is not ascertained. He made Oviedo the capital of his kingdom, erected it into a bishopric, enlarged that city, and embellished it with magnificent buildings, among which the church of San Salvador and those consecrated to Tyrsus and Julianus, are particularly mentioned by the chroniclers of the time. The reign of Alfonso "el Casto" is also celebrated for the pretended discovery of the body of St. James, supposed to have been found in 808, not far from the town called Iria-Flavia. (Lucas Tudensis, *Chronicon Mundi*, apud Schottum, *Hisp. Illust.* vol. iv.; Rodericus Toletanus, *Rerum in Hispania gestarum Chronicon*, lib. iv.; Mariana, *Hist. gen. de España*, lib. vi. cap. ix.; Alonso el Sabio, *Crónica general de España*, part iii. cap. x.) P. de G.

ALFONSO III. of ASTURIAS and Leon, surnamed "el Magno" (the Great), succeeded his father Ordoño I. in 866. The beginning of his reign was troubled by rebellion, owing to the want of a law which should fix the order of succession to the throne. A count of Galicia named Fruéla, who was the son of King Bermudo I., and consequently of the royal blood of the Goths, seized on the throne, and compelled Alfonso to fly into Alava; but shortly after a reaction took place, the usurper was assassinated, and the rightful king triumphantly escorted to the capital. Another rebellion raised in Alava by two counts named Eylon and Zenon was speedily put down by Alfonso himself, who marched against the insurgents, took their chiefs prisoners, and conveyed them to Oviedo. No sooner was Alfonso firmly seated on his throne than he began to extend his territory at the expense of the Mohammedans. The throne of Cordova was then occupied by Mohammed I., a prince well qualified to check the rising power of the Asturian kings, if the rebellion of Músa Ibn Músa, the governor of Saragossa, of 'Omar Ibn Hafssún, and several others, with which his whole reign was troubled, had not engrossed all his attention and required the constant employment of his best troops. Alfonso profited by these dissensions; he secretly assisted the rebels with money and troops when successful, and invariably forsook them when the sultan of Cordova was victorious. In this manner he maintained a secret correspondence with Ibn Lob (the Abenlope of the Spanish chronicles), a chief who had made himself master of Toledo; but when, after the taking of that city, the rebel was compelled to seek refuge in the Christian territory, Alfonso availed himself of the talents and influence of Ibn Lob to extend his conquests into Castile. From 870 to 901, Alfonso's expeditions into the Moslem territory were invariably attended with success. In 901 he destroyed, near Zamora, a formidable army led by a fanatic named

Ahmed Ibn Umeyyah, who gave himself out as the Mahdí or leader announced by the Prophet. Having collected a host of fiery proselytes, Ahmed, whom the Arabian writers generally designate by the nickname of Ibnu-l-kitt, or the Kitten, invaded the dominions of Alfonso, then at peace with Cordova, and penetrated as far as Zamora, which he besieged. Alfonso hastened to the relief of the place, and a battle ensued in which Ahmed himself and ten thousand of his followers remained on the field. In 881 he penetrated into Estramadura, crossed the river Anas (Guadiana), and advanced to the Sierra Morena; in short, he enlarged the Christian states nearly one half: to Galicia and the Asturias he added the rest of Leon, Old Castile, Estramadura, and even a considerable portion of Lusitania, all which conquests were possessed by his successors above a century, until the time of the great Almansúr. But Alfonso's triumphant progress was interrupted by frequent insurrections and conspiracies. In 885 he had well nigh fallen under the dagger of an assassin, who lay concealed in his palace. Even his own sons, aided, it is said, by their mother, Doña Sumena or Ximena de Navarra, rose against him. Aided by his father-in-law, Nuño Fernandez, one of the counts of Castile, as well as by his brother Ordoño, governor of Galicia, Garcia, the eldest, formed the design of dethroning his aged father. He was, however, seized by a detachment of the royal troops and consigned to the castle of Gauzon, where he remained three years. Nuño, however, and his other accomplices, after trying in vain to obtain the release of the prisoner, prevailed on the multitude to arm in defence of Don Garcia. Wearied and disgusted with such conflicts Alfonso resigned his crown to Garcia, giving Galicia as a separate principality to his second son Ordoño. After his abdication he solicited permission from his son to lead an army against the Moslems, when he added another victory to his former achievements. He died at Zamora in 910; leaving behind him the reputation of one of the most warlike, magnanimous, and pious princes that ever sat on the throne of Asturias. Alfonso was the author of a Latin chronicle of Spain, from the invasion of the Moors to the death of Ordoño I., in 856, which was incorporated by Sebastian, bishop of Salamanca, into his own. It was first printed in 1534, fol., by Prudencio Sandoval in his "Crónicas de los cinco Obispos," and subsequently by Florez in his valuable collection entitled "España Sagrada." (Sebastianus Salmanticensis, apud Florez, *España Sagrada*, vol. xiii. No. 487.; Rodericus Toletanus, *Rerum in Hisp. gestarum Chronicon*, lib. iv. cap. 15—19.; Mariana, *Hist. gen. de España*, lib. vii. cap. xvii.—xix.; Masdeu, *Hist. crítica de España*, xii. 143—184.) P. de G.

ALFONSO DE BAENA, JUAN, a Spanish Jew converted to the Christian religion, of whom this only is known, that he was a native of Baena, a city of Andalucia about three miles south-east of Cordova, and that he lived during the reign of Juan II. of Castile (1406-54), whose notary he describes himself to have been. Alfonso de Baena was the author of a "Cancionero," or collection of popular songs and ballads, containing the works of upwards of forty Castilian poets who lived at the court of that prince. The collection contains also some short lyric poems by himself. A splendid copy of this work, probably the same that was written for Juan II., was preserved in the library of the Escurial, but it was brought to this country in 1824, and sold at Condé's sale for 131*l.* It was purchased by Mr. Heber, at whose death it passed to the royal library at Paris. This interesting volume is only known through the extracts published by Rodriguez de Castro in his "Biblioteca Española." Madrid, 1781, 2 vols. fol. (pp. 265—345.); but if we are rightly informed, an edition of it is about to be published at Paris. (Nicolaus Antonius, *Bibl. Hisp. Vetus*, vol. ii. lib. x. cap. 6.; Sanchez, *Coleccion de Poesías Castellanas Anteriores al Siglo XV.* i. 170.; Sarmiento, *Memorias para la Historia de la Poesía, &c.* Mad. 1787,; Velazquez, *Orígenes de la Poesía Castellana*, Malaga, 1797.)

P. de G.

ALFONSO DE BENAVENTE, a writer on jurisprudence and discipline who lived about the middle of the fifteenth century, and is greatly praised by Lucius Marinæus Siculus in his work on Spain, "De Hispaniæ Laudibus," Salam. 1516. He was a native of Benavente in Asturias, but resided chiefly at Salamanca, where he became reader of theology to the university. He wrote several works, of which only the following was printed: "Tractatum de Pœnitentiis et Actibus Pœnitentiarium et Confessionis cum forma Absolutionis et Canonibus Pœnitentiariis," Salamanca, 1502; afterwards reprinted at Burgos in 1516, 4to. The list of his other works may be seen in Nicolaus Antonius (*Bibl. Hist. Vetus*, vol. ii.) P. de G.

ALFONSO DE BURGOS or DE VALLADOLID (אלפונסו די בורגוס או די ואלאדוליד), a converted Spanish rabbi, who before his conversion was called R. Abner (ר' אבנר). He is generally supposed to be a native of the city of Burgos, where he resided as a Jewish physician towards the end of the thirteenth century. The cause of his conversion, as given in his own words, from his "Batallos de Dios," by Alfonso de Spina, in the "Fortalitium Fidei," lib. iii., is very remarkable: he says that in the year in which Sancho IV. king of Castile and Leon died and was succeeded by Ferdinand III., which was in the year 1295, there appeared to the Jews throughout the kingdom of Castile, an apparition of crosses on their dresses; and

he goes on to relate that being at that time practising as a physician, he was frequently consulted by those of his own nation who were troubled with this vision, and came to him for medical advice, supposing it to proceed from some morbid affection of the brain or of the visual organs. He adds that he himself was long in doubt as to the cause of so singular a phenomenon, but at length, seeing the thing with his own eyes, and God enlightening his mind, he believed in this great miracle, to the truth of which he calls heaven and earth to witness. After his conversion he was made sacristan of the cathedral of Valladolid, where he afterwards, in the reign of Alfonso XI., when the court was held in that city, maintained a public disputation with the most learned of the Jewish rabbis, in which, among other things, he convicted them of cursing the Christians in their public prayers: on this account the king issued an edict strictly forbidding the use of that prayer in future. This edict is given at length in the "Fortalitium Fidei," and also in the "Bibliotheca Hebrea" of Wolff. It is dated Valladolid, 25th Febr. anno æræ (Hispanicæ) 1374 (A. D. 1336). Wolff, though he had this edict before him, has given the date of it as A. D. 1374, adding that it proves that Alfonso de Burgos, who is styled in this document the grand sacristan of the church of Valladolid, was living in that year, and had consequently attained a great age. This error is however very manifest, as Alfonso XI. died and was succeeded by his son Peter the Cruel in 1350, and the edict as cited by Wolff himself gives the date as anno æræ 1374. This error is the more singular as Wolff in his fourth volume cites the authority of Paul, bishop of Burgos, who in his "Scrutinium Scripturarum," p. 2., has fallen into a greater error on the opposite side by assigning the reign of Alfonso X. as the period at which Alfonso of Burgos lived and wrote, in which reign he states that Alfonso was baptized in the sixtieth year of his age, and that he died sixty years before he (Paul) was born. Now it appears (according to Nicolas Antonio), from the tomb of Bishop Paul in the church of St. Paul of the Dominicans at Burgos, that he died A. D. 1435, at the age of eighty-three, and consequently was born in the year 1352, which fixes the date of the death of Alfonso of Burgos at A. D. 1292, which would be in the reign of Sancho IV., though we find him named as alive in an edict issued by Alfonso XI. forty-four years afterwards, and which edict he gives at length in a work written by himself at a still subsequent period. Antonio, in his "Bibliotheca Hispana," suggests that for the "sixty years" printed in the "Scrutinium Scripturarum," we should read "six years" before the birth of Paul, which would give the year 1346 as that of the decease of Alfonso, and which would admit of his having been living in the reign of Alfonso X., who died in the year 1284, of which, indeed, there is no doubt, if, according to his own testimony, he was practising as a physician in the year 1295. His book, which is much quoted by Alfonso de Spina, in the "Fortalitium Fidei," was written in defence of the Christian religion and against the Jews; more especially against the work of R. Joseph Kimchi, called "Milchamoth Hashem" ("The Wars of God"), all the arguments of which he answers. This work, which he wrote originally in Hebrew, he called by the same name, "Milchamoth Hashem," but afterwards translated it himself into Spanish. The original MS. of this translation was, according to Ambrosio Morales, in the Benedictine monastery at Valladolid. R. Shem Tob Shiprut, in his work called "Eben Bochen," notices Alfonso of Burgos, whom he brands with the epithet of "Mumar" (Apostate). (N. Antonius, *Biblioth. Hisp. Vetus*, ii. 102, 103.; Wolfius, *Biblioth. Hebr.* i. 192, 193. iii. 123. iv. 786, 787.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 366, 367.)

C. P. H.

ALFONSO DE CARTAGE'NA. [ALPHONSUS A SANCTA MARIA.]

ALFONSO VIII. of CASTILE*, surnamed "el Noble" (the Noble), and "el Bueno" (the Good), succeeded his father Sancho III. of Castile in 1158. He was only three years old when his father died, and his minority was distracted by the contests of two powerful families, the Laras and the Castros, each of whom contended for the guardianship of the royal infant. His uncle, Fernando of Leon, also claimed the regency, and, taking advantage of the weakness occasioned by internal troubles, seized upon some fortresses belonging to Castile; on the other hand, Sancho IV. of Navarre repossessed himself of some places in Rioja which had been taken by the Castilians under his father's reign. At last, in 1170, upon his coming of age, Alfonso began to reign without control, and soon displayed that vigour of administration which characterised his reign. His first step was to recover the possessions of which his uncle had deprived him, and to refer his disputes with the kings of Aragon and Navarre to the arbitration of Henry II. of England, whose daughter Eleanor he had married: when amity was restored between him and those kings, he turned his arms against the common foe. At first he was successful; in 1177, assisted by the king of Aragon, he reduced the important city of Cuenca, which had been in the hands of the Moslems ever since the conquest, besides Marcon, Iniesta, and other minor places. But in 1189 Abú Yúsuf

* Properly speaking, he was Alfonso III., for he was the third king of that name who reigned over Castile; but during the temporary separation of Castile and Leon after the death of Fernando I. in 1065, the kings of those two states were still numbered together as being of one continuous series.

Ya'kúb, fourth sultan of Africa of the dynasty of the Almohades, brought over so formidable a host from Marocco that Alfonso deemed it necessary to seek the assistance of his Christian brethren. Having with the consent of the Cortes assembled at Carrion, in 1192, concluded a truce with Sancho VIII. of Navarre, called "el Fuerte" (the Strong), and with Alfonso II. of Aragon he solicited and obtained from those two princes the promise of their aid against the common enemy. Abú Yúsuf, however, being suddenly recalled to Africa by a revolt of his subjects, returned to Marocco without achieving anything important; but, in 1195, he again crossed the straits, and proceeded towards the town of Alarcos, where he arrived early in July. There Alfonso was expecting the reinforcement promised him by his allies of Navarre and Aragon; but either he was unwilling to share with them the glory of the enterprise, or, what is more probable, Abú Yúsuf came suddenly upon him: the fact is, that instead of falling back to join his allies, he was rash enough to contend alone with the overwhelming force of the enemy. One of the most signal defeats ever suffered by the Christians of Spain during their struggle with the Moslems was the consequence of this folly; 10,000 Castilians remained on the field, and a still greater number were taken prisoners. [ABU' YU'SUF YA'KU'B.] The results of this defeat were disastrous. On his return to Toledo, Alfonso found his ally of Leon, who had just arrived with the promised reinforcement. He upbraided Alfonso for his rash conduct, perhaps in terms not very courteous; for the two kings quarrelled, and separated as enemies. On his return to his dominions the King of Leon laid waste the territories of Castile, and the King of Navarre, following his example, made himself master of some border castles. The consequence was, that Alfonso declared war against both, and for several years after Christian blood flowed in this contest. At last, in 1211, the immense preparations of Mohammed Annásir, sultan of the Almohades, who had succeeded his father Abú Yúsuf Ya'kúb in 1198, recalled the Christian princes to a sense of their common danger; and a peace having been concluded between them by the mediation of their prelates, each armed in defence of the faith. The Pope published a crusade against the Moslems; and Rodrigo of Toledo, the celebrated historian, accompanied by several prelates, went from one court to another to rouse the Christian princes. The result was commensurate with their wishes: bands of adventurers from every kingdom in Europe poured into Spain to assist the native princes in their struggle against the infidel: on the other hand, the preparations of Mohammed are said to have been immense; the *jihad*, or holy war, was proclaimed throughout his dominions, and from the most remote parts of Africa whole tribes flocked to his standard. Ibn Sáhibi-s-salát, a contemporary historian (*History of the Almohades*, MS.), estimates the forces under Mohammed at 600,000 men, and says that two months were necessary to convey this vast armament across the straits. The Africans opened the campaign by the siege of Salvatierra, which was gallantly defended by the knights of Calatrava. The place held out for several months, and when it surrendered, the season was so far advanced that Mohammed was obliged to put off till next year the execution of his plans of conquest. Early in June the combined forces of the Christian princes advanced towards the south, and, after reducing the castles of Malagon and Calatrava, arrived at the foot of the Sierra Morena on the 12th of July. They found not only the passes but the summits of these mountains occupied by the Almohades. To force a passage through them was deemed impossible, and the Christian kings were deliberating whether they would retreat and take a more circuitous road, when a shepherd offered to conduct the Christian army by a path which would suddenly bring them in sight of the enemy. The offer was accepted, and, to the great astonishment of the Africans, the Christians were seen slowly descending into the plain of Al-'akáb, or las Navas de Tolosa, where Mohammed was encamped. The 16th of July, 1212, will for ever be memorable in the annals of Spain. The centre of the combined Christian army was commanded by Alfonso; the wings by the kings of Aragon and Navarre. The Christians began the attack by a charge of all their cavalry against the enemy's centre; but the Africans withstood the shock, and even repulsed the assailants. At one time indeed the superiority of numbers was so great on their part, that the Castilians under Alfonso began to waver. At this moment the king, addressing the archbishop Don Rodrigo who was with him, said: "Let us die here like Christians," and he spurred his charger to plunge into the ranks of the enemy; but the prelate held him by the bridle of his horse, and represented to him the rashness of his purpose. Shortly after part of the reserve, in which were the vassals of the archbishop himself, advanced to support the Castilians, who, charging with increased fury, broke the centre of the Africans. A spirited charge made at the same time by the two wings decided the fortune of the day, and the enemy fled in the utmost confusion. The negro guard only remained, surrounding like an impenetrable wall the red tent of Mohammed, which was further protected by a deep trench sunk in the earth, and by massive iron chains fixed to wooden posts. The struggle was terrific but short; thousands of negroes fell under the Christian spears; and the sultan himself would have been taken, if an Arab

had not brought him a fleet mare, on which he escaped. [An-na'sir Mohammed.] Sancho of Navarre was the first to break down the chains which surrounded the African camp, in commemoration of which feat a chain is borne in the arms of that kingdom. This is without dispute the most signal victory ever gained by the Spaniards over the Moslems. The loss of the Africans must have been immense, since, according to their own accounts, the centre, composed of 160,000 volunteers, was entirely destroyed. But when we are told that only twenty-five Christians fell—such was at least Alfonso's assertion, in the letter which he wrote to the pope, giving him an account of the battle, as well as that of the archbishop Don Rodrigo (lib. xi. cap. 26.)—we can only wonder how so chivalrous a king and so estimable a prelate could be guilty of such a falsehood. The reduction of several towns, from Tolosa to Baeza, was the immediate consequences of this glorious victory, which is still commemorated by the Spanish church as the festival of the Triumph of the Cross. Alfonso did not long survive this glorious triumph. After two successful incursions into the territories of the enemy, he died, October 6. 1214, leaving the crown to his only son Enrique, a boy of eleven, and the regency to his daughter Berenguela, queen of Leon. There are two chronicles of Alphonso VIII., one by Nuñez de Castro, who wrote also those of his father and son, "Coronica de los Señores Reyes de Castilla, Don Sancho el Desseado, Don Alonso el Octavo, y Don Enrique el Primero, &c." Madrid, 1665, fol.; the other by the Marquis of Mondejar, "Cronica del Rey Don Alonso el VIII. llamado el Noble," which was edited in 1783, fol. by Francisco Cerda y Rico. Don Gaspar Mereader y Cerbellon, conde de Cervellon, published at Valencia in 1679, 4to. "Retrato político del Señor Rey de Castilla D. Alfonso el VIII." ("Political Sketch," &c.), afterwards reprinted in 1700, 4to. (Ibn Sáhibi-s-salát, *Hist. of the Almohades*, MS. Bodl. Lib. Mars., No. 433. fol.; Rodericus Toletanus, *Rerum in Hisp. gest. Chronicon*, lib. xi. cap. 26.; Mariana, *Hist. Gen. de España*, lib. xi. cap. 24.; *Anales Toledanos*, apud Florez, *Esp. Sag.* ii. 404.; Conde, *Hist. de la Dom.* ii. 418.; *The Kartás*, translated by Moura, Lisbon, 1836, 4to. p. 287.) P. de G.

ALFONSO X. of Castile and Leon, surnamed "el Sabio" (the Learned), owing to his legislative, scientific, and literary labours, was the son of Ferdinand III., whom he succeeded in 1252. One of the first acts of his reign was so dishonourable that it throws an indelible spot on his character. Being discontented with his queen, Doña Violante of Aragon, because she had no children, he sent his ambassadors to the King of Denmark, stating that he was about to divorce his wife, and requesting him to send him one of his daughters as a bride. The princess Christina accordingly set out from her father's court, and having traversed France and Germany, arrived at Valladolid. By this time the queen had a daughter, and Alfonso was reconciled to her, and the princess of Denmark, mortified and disappointed in her hopes of an honourable marriage, died a few months after. It is surmised that the ill-usage of Christina was the cause which led Edward, son of Henry III. of England, to Spain; but it is more probable that Alfonso's claim on Gascony, then in the possession of Henry III., which had been promised as a marriage portion to Alfonso IX. of Leon, was the real object of his visit. He was magnificently entertained by that prince, who conferred on him the honour of knighthood, and married him to his daughter Leonor, commonly called Eleonor. Alfonso's claims to Suabia, to which he aspired in right of his mother Beatrix, daughter of Philip, duke of Suabia and emperor of Germany, were the source of the many misfortunes which afflicted his reign. After the death of William, count of Holland, in 1256, and on the exclusion of Conrad as a candidate, the electors of Germany resolved to make choice of a foreign prince. The electors, however, were divided: some fixed on Richard, duke of Cornwall; some on Alfonso, who accepted. If Alfonso had repaired immediately to the diet, he would without dispute have sat on the imperial throne; but in the midst of his preparations for his journey to Frankfort, he was stopped by a commotion which broke out in Castile, in consequence of some unpopular measures adopted at the commencement of his reign, such as the cession of Algarve to Alfonso II. of Portugal, and the adulteration of the coin; and his competitor, Richard of Cornwall, was crowned at Aix-la-Chapelle by the Archbishop of Cologne. On the death of Richard in 1271, Alfonso renewed his application, but Rudolph of Habsburg was elected. In vain did Alfonso, who had assumed the title of emperor, protest against the validity of this new election; in vain did he lavish his wealth to form a party in his own favour; his pretensions only served to involve him in perpetual dispute with the secular princes of the empire, as well as with the pope, who, weary of his importunities, went so far as to excommunicate his adherents. The enormous expense which the ambitious projects of Alfonso entailed upon him, and the adulteration of the coin, to which he is known to have resorted in order to raise money, made him unpopular with his subjects, who began loudly to complain of his expensive follies. This state of things was taken advantage of by a few discontented barons, who formed a league against Alfonso, at the head of which was his own brother the Infante Don Felipe. Having obtained the assistance of Mohammed I., sultan of Granada, who promised to make a diversion in their favour on the frontiers of

Castile, they rose in arms in 1270 ; but upon Alfonso promising them that their grievances should be redressed, they dispersed, and the most turbulent retired to Granada, where they were kindly received by the Moorish king.

In 1275, during the absence of Alfonso on a fruitless visit to Pope Gregory, then at Beaucaire in France, respecting his pretensions to the empire, his eldest son, the Infante Fernando de la Cerda, died. This was the cause of fresh disturbances, for a question now arose whether the offspring of the Infante, who had left two sons by a French princess, was to be preferred to the second son, Don Sancho. By the Roman law, the two sons of Fernando stood the nearest in relation to the king, but by that of the Visigoths the more immediate proximity of the second son was recognised. Don Sancho, however, supported by the kings of Portugal and Aragon, knew so well how to enforce his claims, that the Cortes assembled at Segovia decided in his favour. This decision gave umbrage to Philip of France, whose sister Blanche was the widow of the deceased prince, and the elder of whose children he justly regarded as the rightful successor to Alfonso, and he threatened war in support of their rights. The princess and her two sons, accompanied by Alfonso's queen, Violante, who saw with indignation their exclusion from the throne, escaped from Burgos, and took refuge at the court of the King of Aragon. Don Fadrique, the king's brother, accused of having assisted the fugitives in their flight, was strangled by the order of Alfonso, a deed which must cover this king's memory with everlasting infamy. At last, to satisfy the continual demands of France, Alfonso seriously proposed in the Cortes held at Seville in 1281, to dismember Murcia from his crown in favour of the two sons of Fernando. This proposal filled Don Sancho with indignation, who, unwilling to wait until his father's death should throw his sceptre into his grasp, aspired to arrest it from his feeble hands. While his emissaries gained over to his cause the chief towns of Leon and Galicia, he himself repaired to Toledo, Cordova, Ubeda Jaen, and other towns in Andalusia, whose inhabitants declared in his favour ; only Seville and Badajoz remained faithful to the king, his father. Having then proceeded to Valladolid, the Infante Don Sancho summoned the Cortes of the kingdom in 1282. His uncle, the Infante Don Manuel, then proposed to the assembly that Don Sancho should be proclaimed king ; and although that prince refused to accept the regal title, he had his father formally deposed, and himself appointed regent of the kingdom. In this extremity Alfonso applied to Abú Yúsuf, sultan of Marocco, and requested his aid in money and troops, offering to pawn him his crown. The African crossed the straits at the head of considerable forces ; Sancho, on the other hand, concluded an alliance with Mohammed II. of Granada, and the civil war which now raged was rendered more than usually destructive and atrocious by the interference on both sides of foreign powers professing a hostile religion. Both parties ravaged the country without gaining any decisive advantage, until at length Alfonso was prevailed upon to pardon his rebellious son, and to restore him to his favour. He died shortly after, in 1284, in the eighty-first year of his age. The character of Alfonso was a curious compound of weakness and vindictiveness, and of the best as well as of the worst qualities of human nature. Upon the whole, fickleness rather than incapacity seems to have been his leading fault. That in the midst of such troubles Alfonso should have been able not only to devote himself to the cultivation of science and literature, but to acquire learning so extensive for the age in which he lived, is really wonderful. Notwithstanding the few moments of rest which his immoderate ambition and the revolt of his subjects allowed him, he conferred such services both upon his own country and upon the world at large, as few royal persons have done. Spain owes to him not only her earliest national history, and a translation of the Scriptures, but the restoration of her principal university, that of Salamanca, the introduction of the vernacular tongue in public proceedings, and the promulgation of an admirable code of laws. Science is greatly indebted to him for the celebrated astronomical tables known by his name, which were still universally used in Europe at the beginning of the sixteenth century. It is probable that Alfonso employed in their construction several Moorish astronomers of Granada, who visited his court for the express purpose of superintending, if not of making them. Their epoch is the 30th of May, 1252, the day of his accession to the throne. They were printed for the first time at Venice, 1492, 4to., and went subsequently through several editions. It has been asserted by Salazar (*Origen de las Dignidades Seculares de Castilla y Leon*, p. 105.) that in the promulgation of the body of laws known as "Las siete Partidas," because it is divided into seven sections or parts, Alfonso had only a small share, that code having been begun in the reign of his father Ferdinand III. But this has since been discovered to be an error. Ferdinand perceived, no doubt, the defects of the Visigothic code, but he never attempted to remedy them, and the task was reserved for his son. The revival of the study of Roman law, which was then taught in the Italian universities, and his wish to appear as a legislator in the hope of obtaining the imperial crown, the favourite object of his ambition, urged him on to the arduous task of legislating for a warlike and chivalrous nation. How cautiously he proceeded in his great design will

appear from the fact that his first compilation for actual use was the "Fuero Real," which consisted of ordinances or laws taken from the local *fueros* or charters, with a few monarchical axioms from the Justinian code, and that neither Alfonso nor his immediate successors, Don Sancho el Bravo and Fernando IV., attempted to enforce them as the law of the land. The Partidas were first printed at Seville in 1491, folio, and went through several editions during the sixteenth and seventeenth centuries. In 1807 the Royal Academy of History at Madrid published one in three volumes quarto, with valuable notes and collations from various manuscripts. The "Cronica de España," containing the history of Spain from the earliest times to the death of Ferdinand III., is also attributed to Alfonso. The preface, it is true, informs us that it was written at his command (que mando fazer); but from the frequent use of the first person plural, and the king's literary habits, it is reasonable to infer that he had no small share in its composition. It is a compilation from St. Isidore, Isidore bishop of Beja, Sebastian of Salamanca, Sampiro of Oviedo, the monk of Silos, and above all Rodrigo of Toledo, with now and then a passage evidently translated from Arabian sources. It was first printed at Zamora, 1542, folio, as edited by Florian de Ocampo. A paraphrase of scriptural history, and a history of the conquest of the Holy Land, mostly founded on the work of William of Tyre, were also written by Alfonso, or at his command. Alchemy was also a favourite study with Alfonso; and if his assertions in verse are to be relied upon, he several times made gold. Among his other distinctions Alfonso was ambitious of being a poet. Besides his "Libro del Tesoro" ("Book of the Treasure"), in which he reveals to us his alchemical secrets,—although the receipt for making gold is prudently veiled in cipher, the key to which has not yet been found,—he composed the "Cantigas de nuestra Señora" ("Praises to our Lady") in the Galician dialect, and a poem in dactylic stanzas of eight verses each (versos de arte mayor), entitled "Libro de las Querellas" ("The Book of the Complaints"), in which he complains bitterly of the ingratitude of his son Sancho. What remains of Alfonso's poetical works has been published by Sanchez, in the first volume of his "Coleccion de Poesias Castellanas anteriores al Siglo XV." Madrid, 1779–90, 4 volumes 8vo. Alfonso's learning, and his connection with Moors and Jews, the freedom he took with the revenues of the church, and his want of respect to the pope, have stamped him with the imputation of impiety; and a saying of his, "that if he had been God's counseller when he created the world, he could have advised him better," has often been adduced in confirmation of that charge. There is a chronicle of this king, which bears the name of Miguel de Herrera, but which most likely was only edited (recopilada) by him, "Cronica del muy esclarecido Principe y Rey Don Alonso." Valladolid, 1554, fol. The Marquis of Mondejar, to whom the history of Spain is so much indebted, wrote also "Memorias historicas del Rey Don Alonso el Sabio, y Observaciones á su Crónica," edited by Cerdà y Rico, Madrid, 1777, fol. (Joannis Emmanuelis, *Chronicon*, apud Florez, *Esp. Sag.* vol. xxiii.; *Anales Toledanos*, apud eundem, vol. xxiii.; Conde, *Hist. de la Dom.* iii.; Alfonsus à Carthagena, *Anacephalæosis*, cap. 84.; Mariana, *Hist. Gen. de España*, lib. xiii. and xiv.; and the chronicles above mentioned.)

P. de G.

ALFONSO XI., of CASTILE succeeded his father Fernando IV. in 1312. As he was only a year old at the time of his accession, the state was thrown into a series of convulsions by the ambition of the nobles contending for the regency. Besides the widow queen, Constanza, the mother of Alfonso, the competitors were the Infantes Don Pedro and Don Juan, the former brother and the latter uncle of the deceased king, and a powerful baron named Don Juan de Lara. To frustrate the views of the three, Maria, the mother of Fernando, a princess of great abilities, consigned the charge of her grandson to the Bishop of Avila, who placed him under a strong guard in a tower of the cathedral. A Cortes was soon after (1313) convoked at Palencia, for the purpose of deciding to whom the guardianship of the royal infant was to be assigned. Some of the deputies voted for Maria and the Infante Don Pedro, others for Constanza, the queen-mother, and the Infante Don Juan; the question remained as unsettled as it was before, and the two parties armed in support of their respective claims. At last, after protracted hostilities, in which no decided advantage was obtained by either party, Maria proposed to divide the government between them, and the proposition, being accepted by the opposite party, received the sanction of the Cortes of Madrid in 1315. The death of the two Infantes, Don Pedro and Don Juan, who fell in battle with the Moors of Granada, near a mountain which to this day preserves the name of "Sierra de los Infantes," far from allaying the troubles, increased them; and all the factions which had formerly contended for the regency were revived with increased violence. Another Don Juan, surnamed "el Tuerto" (the Crooked), and Fernando de la Cerda, steward of the royal household, took up arms to obtain the regency, which was likewise claimed by the Infante Don Felipe, uncle of the king, and by Don Juan Manuel, also of the royal family; but Maria's firmness and good sense triumphed over all, and she succeeded in re-establishing order and tranquillity in the state. Upon the death of Maria in 1337, the aspect of affairs became more threatening,

and did not seem much improved when, in 1324, Alfonso summoned the Cortes to Valladolid, and assumed the government: but although Alfonso was only fifteen years of age at the time, he displayed such steadiness and courage, tempered by judgment and moderation, that he soon reduced the rebellious barons to submission. Finding that Don Juan el Tuerto persisted in his rebellion, notwithstanding the offers of peace made to him, the young king lured him to Toro, by an offer of his sister Leonora's hand, and upon his arrival in that city, caused him to be assassinated. The next day he summoned an assembly of men of all ranks, and appearing before them in person, justified his violence, upon the plea that Don Juan was too strong for the law. The same fate befell a powerful baron named Don Alvaro Nuñez de Osorio, who had long been Alfonso's favourite, but who had grossly abused his confidence. His conduct towards the turbulent and rebellious Don Juan de Lara was marked with more moderation. After pursuing him from place to place, reducing his strongholds and compelling him to submission, Alfonso restored him his forfeited honours and estates, and admitted him to a share of his confidence. No sooner did Alfonso see himself secure at home, than in conjunction with Alfonso IV. of Portugal, whose daughter Maria he had married in 1327, he turned his arms against the Moors, who during his minority had recovered Gibraltar. In 1333 he laid siege to that fortress; but after investing it for several months he was compelled to retire, owing to the resistance of the African garrison and the arrival of a powerful army under Mohammed IV. of Granada. Again in 1339 Alfonso prepared for war. Hearing that Abú-l-hasan, or Alboacen, as he is called by the Spanish chroniclers, sixth sultan of Africa of the dynasty of the Beni Merín, was about to cross the strait with considerable forces, he sent orders to his admiral to intercept the armament; but owing to the carelessness of the Christian commander, the Christian fleet was defeated, and Andalusia was overrun by the African troops. Alfonso, seeing himself exposed to imminent danger, looked out for assistance. Having effected a reconciliation with the King of Portugal, with whom he had recently been at war, owing to his unjust detention of his wife Constanza, the daughter of the Portuguese king, he advanced against the enemy, accompanied by that prince, and on the 29th of October, 1340, reached the town of Tarifa, which, being closely invested by Abú-l-hasan, was on the point of capitulating. Having thrown supplies into the place, Alfonso and his ally of Portugal resolved upon attacking the enemy. On the 30th, after confessing and receiving the communion from the hands of the Archbishop of Toledo (Don Gil de Albornoz), Alfonso, at the head of his Castilians, forded a small river called Rio Salado, and engaged the Africans under Abú-l-hasan; whilst the King of Portugal, with the grand masters of Calatrava and Alcantara, attacked Yúsuf I. of Granada. The struggle was fierce and well maintained. After fighting with unabated vigour from morning till noon, the Africans, exhausted by fatigue, and discouraged by their losses, began to give way. At this critical moment the garrison of Tarifa sallied out, attacked the camp of Abú-l-hasan, and seized his harem and treasure. The Africans hastened to defend their tents, leaving Yúsuf to fight alone against the Castilians and Portuguese, who had now joined their forces. Unable to withstand the attacks of his two adversaries, the King of Granada retreated from the field, and the Christians returned to attack the Africans, who after a feeble resistance fled in every direction. The Spanish writers, with their usual exaggeration, have computed the loss of the enemy on this occasion at 200,000 men, whilst their own is modestly reduced to twenty individuals, one of whom was James Douglas, the friend and companion of Robert Bruce, king of Scotland, who was on his way to the Holy Land, to deposit there the heart of that prince. That the loss of the enemy was very considerable cannot be doubted, since a contemporary writer, named Mohammed Ibnu-l-khattíb, who lost his father and two uncles in the action, says that there was scarcely a family in Granada who had not to mourn the death of one or more of its members. The reduction of several important fortresses in the neighbourhood of Tarifa was the result of this signal victory. The ensuing year proved equally successful. Gil Boccanegra, the Castilian admiral, met the African fleet at the mouth of the straits, and after an obstinate battle sunk or captured the greater part of the enemy's ships. In 1343 Alfonso besieged Algesiras, and after defeating Yúsuf, who hastened to its relief, took possession of it in May, 1344. The garrisons and inhabitants were permitted to retire with their property, and a truce for ten years was concluded with the King of Granada. Before the expiration of this period, however, Alfonso invested Gibraltar, the possession of which would have enabled him to destroy the communication between Africa and Spain. But after a siege of six months, and just as the place was reduced to extremities, Alfonso fell a victim to a contagious disorder then raging among his troops, on the 26th of March, 1350, in the thirty-eighth year of his age.

The martial qualities of Alfonso, and his generosity after victory, commanded even the respect of his enemies. We are told that as soon as it was known in Gibraltar that his body was to be removed from the camp, orders were given that no sallies should be made, and no annoyance offered to the besiegers, and the governor of the town himself

came out to do honour to the corpse. The King of Granada, moreover, is said to have exclaimed, when he heard of Alfonso's death, "We have lost the best king in the world, — one who knew how to honour the worthy, whether friend or foe." Amidst the troubles of his busy reign, Alfonso encouraged the cultivation of letters, and endeavoured to distinguish himself as a writer in his native tongue, which is not a little indebted to him for its propagation and formation. He passes as the author of a General Chronicle in redondillas, which is either lost or lies still buried in some library. This production is rendered interesting by the circumstance that the king chose for the rhythmic structure of his narrative the easy flowing verse of the romances, instead of the stiff alexandrines or the ungraceful dactylic stanzas in use before his time. Alfonso caused also to be written several works, among which were a sort of Peerage Book, or register of the noble families of Castile, with an account of their hereditary states and possessions, and a hunting book; which last was edited by Gonzalo Argote de Molina: "Libro de Montería del Rey Don Alonso. Sevilla, 1575," fol.

There is a good Chronicle of this prince by Juan Nuñez de Villasan, who wrote it by the command of Enrique II. of Castile: "Coronica del muy esclarecido Principe y Rey don Alonso el Onzeno de este nombre." Medina del Campo, 1514, fol.; reprinted at Valladolid, 1554, fol., and 1563, fol.; and at Toledo, 1595, fol. The last edition, which contains valuable notes and emendations, was published at Madrid in 1785, 4to, by Francisco Cerda y Rico; it forms part of the collection of chronicles of the kings of Castile. (Villasan, *Coronica de Alfonso el Onzeno; Chronicon Dni.* Joannis Emmanuelis, apud Florez, *España Sagrada*, vol. ii.; Mariana, *Hist. Gen. de España*, lib. xv. and xvi.; Zurita, *Anales de Aragon*, vol. ii. lib. 7.; Nicolaus Antonius, *Bib. Hisp. Vetus*, ii.; Sarmiento, *Memorias para la Historia de la Poesia y Poetas Españoles*, Madrid, 1787, p. 305.) P. de G.

ALFONSO, Infante of Castile, was the son of Juan II. of Castile, and the brother of Enrique IV., who succeeded to the throne in 1451. In 1462, when the queen was delivered of a daughter, who was named, like herself, Juana, but who, from her reputed father Beltran de la Cueva, duke of Albuquerque, is better known in Spanish history by the cognomen of "la Beltraneja," Enrique hastened to exact from the assembled states the usual oath of allegiance to her, as heir presumptive to his crown. The nobles, however, who detested the queen and her minion, having assembled at Burgos, declared this oath of fealty to have been compulsory, and protested against it on the ground of Juana's illegitimacy. They next presented to the king a bill of grievances, in which, among other things, they required him to deliver his brother Alfonso into their hands to be acknowledged as his successor, and they entered into a covenant, sanctioned by all the solemnities of religion, not to return to their allegiance to the king until he had redressed their wrongs. Instead of crushing this revolutionary movement in its birth, as he was advised by his councillors, Enrique, who was naturally averse to violent or even vigorous measures, resorted to the milder method of negotiation. He consented to hold an interview with the chiefs of the insurgents, in which he was prevailed upon to grant most of their demands, and to consent to the nomination of commissioners on both sides to settle the disputed points; but Enrique having shortly after disavowed the proceedings of the commissioners on the ground of their collusion with his enemies, the confederated nobles, disgusted with his breach of faith, determined to dethrone Enrique, and proclaim his brother Alfonso king. In an open plain, not far from the city of Avila, a scaffold was erected of sufficient elevation to be easily seen from the surrounding country. An effigy of King Enrique, clad in sable robes, and adorned with all the insignia of royalty, was placed on a throne, and after the reading of a manifesto which contained the reasons for the deposition of the king, the effigy was despoiled of its regal insignia, and rolled in the dust amidst the mingled groans and clamours of the spectators. Immediately after, his brother Alfonso was seated on the vacant throne, and proclaimed king. Enrique, however, would not give up his crown without a struggle. Having collected his forces, he met the insurgents on the plains of Olmedo, and after three hours' fight, the combatants were separated by night, without either party having a decided advantage, although the royal troops retained possession of the field of battle (1467). Soon after, on the 5th of July, 1468, Alfonso was found dead at the village of Cardeñosa, about two Spanish leagues from Avila. His sudden death was attributed to poison, said to have been given him in a trout on which he dined the day preceding; others attribute it to the plague which then desolated Spain. Alfonso was fifteen years old when he died. His reign, which lasted about two years, cannot be considered in any other light than that of a usurpation, although some Spanish writers, and among them Mariana, regard him as a rightful king, and as such to be enrolled among the kings of Castile. (Castillo, *Crónica de Enrique IV.* (Madrid, 1787), cap. 94.; Prescott, *History of the Reign of Ferdinand and Isabella the Catholic of Spain*, Lond. 1842, i. 160, 175.; Mariana, *Hist. gen de España*, lib. iii. cap. 9.) P. de G.

ALFONSO DE CORELLA (Alphonsus Lopez de Corella, or Alphonsus Coreolanus), was a native of Navarre, and probably of the town of Corella. After having been for some

time and with much reputation professor of medicine at Alcalà de Henares, he was invited to return to Navarre to practise medicine at the public expense. He remained there during the remainer of his life, and wrote several works, namely, — 1. "Annotationes in omnia Galeni Opera." Saragossa, 1565, folio, and Madrid, 1582, 4to. 2. "De Morbo Pestilente." Valentia, 1581, 4to. 3. "Enchiridion seu Methodus Medicinæ." Saragossa, 1549, 12mo. 4. "Naturæ Querimonia." Saragossa, 1564, 8vo. 5. "De Natura Urinæ." Saragossa, 1573, 8vo. 6. "De Febre Maligna, ex placitis Galeni." Saragossa, 1574, 8vo. 7. "De Arte Curativa, Libri quatuor." Estella, 1555, 8vo. 8. "Catalogus Auctorum qui post Galeni Ævum et Hippocrati et Galeno contradixerunt." Valentia, 1549, 12mo. 9. "De Tuenda Valetudine." 10. "Secretos di Filosofia, Astrologia, y Medicina, y de las quatro Mathematicas." Valladolid, 1546. 11. "Trezientas Preguntas de Cosas Naturales, en diferentes Materias." 4to. 1546. The last work is not mentioned by Antonio. (Antonius, *Bibliotheca Hispana Nova*; Haller, *Bibliotheca Medicinæ Practicæ*.)

Several other physicians who bore the name of Alfonso or Alphonsus, with a surname derived from their birthplace, are mentioned by Antonio. They are, Alfonso de Burgos, Alfonso de Freilas or de Jaen, Alfonso de Jubera, Alfonso de Miranda, Alfonso Rodriguez de Guevara, Alfonso Romano de Cordova, Alfonso de Santa Cruz, and two named Alfonso de Torres.

Of these, ALFONSO DE JUBERA lived at Ocaña, and wrote a work of some merit, entitled "Decado y Reformacion de todas las Medicinas Compuestas usuales." Valladolid, 1577, 8vo., and another with the title "De las Medicinas simples."

ALFONSO RODRIGUEZ DE GUEVARA was born at Grenada, and was a professor in the university of Coimbra. He published "Defensio Galeni in pluribus ex iis quibus impugnatur ab Andreo Vesalio, &c." Coimbra, 1559, 4to. It is mentioned by Van der Linden, Douglas, &c. as a work "de Re Anatomica."

One ALFONSO DE TORRES was a physician of Placentia, who wrote "De Febris Epidemicæ novæ quam .... vulgo Tabardillo vocant, Naturâ, &c." Burgos, 1574. The other resided at Talavera, and wrote "Recopilacion de los mas famosos Autores Griegos y Latinos qui trataron de la Excellencia y Generacion de los Cavallos, y como se han se doctrinar, y curar sus Enfermedades, &c." Toledo, 1564, folio; a work containing translations of those parts of the writings of more than twenty Greek authors which relate to the veterinary art. He published it for the benefit of the Spanish veterinarians, who were generally ignorant of Latin and Greek; and it was the first work of reputation on the subject that had appeared in Spain. (The works of the other physicians named Alfonso are given in Antonio and Haller, as already quoted.) J. P.

ALFONSO I. D'ESTE, succeeded in 1505 his father Ercole I., duke of Ferrara, Modena, and Reggio. He was twenty-nine years old, and was travelling in England, when his father died. His life from that period was stormy; during thirty years that he wore the ducal crown he was mostly engaged in the wars which then desolated Italy. In July, 1506, a conspiracy was discovered at Ferrara against Alfonso's life, at the head of which were his younger brother Ferdinand, and Giulio, an illegitimate son of Duke Ercole. Being tried and convicted, the two culprits were condemned to death, but Alfonso reprieved them and kept them in confinement. Ferdinand died in prison in 1540, and Giulio was released after Alfonso's death. Alfonso had already had disputes with his neighbours the Venetians, when, in 1509, Pope Julius II. appointed him gonfaloniere of the Roman church, to carry on the war against the Venetians in concert with the Emperor Maximilian and Louis XII. of France. This was in furtherance of the famous league of Cambrai, which had for its object the overthrow of Venice. Pope Julius had conceived a violent animosity against the Venetians because they would not give up Ravenna, Pesaro, Faenza, and other towns of Romagna. Alfonso, having crossed the Po, took Rovigo, Este, and Montagnana, and went afterwards with his brother, Cardinal Ippolito, to join the Germans and French in an attack upon Padua, which however failed. The Venetians in resentment of the duke's conduct equipped a flotilla, which was sent up the Po to devastate the country of Ferrara, while their troops attacked the city. The ravages and atrocities committed by the mercenary Sclavonian troops in the pay of Venice on the fine country on the banks of the Po have been poetically lamented by Ariosto, who was present with Cardinal Ippolito in that campaign, in the thirty-sixth canto of his "Furioso." Duke Alfonso however, being assisted by a body of French troops, defeated the Venetians, and by means of his artillery sunk or captured most of their vessels, and returned to Ferrara in triumph with a large booty and the Venetian standards, which were hung up in the cathedral. Soon after Pope Julius changed his policy, made peace with Venice, and even allied himself with the Venetians against the French. He then commanded Alfonso to do the same. The duke refused to fight against his ally, upon which Julius declared war against him, and took Modena and Reggio from him. The pope's troops advanced against Ferrara, but were surprised and defeated by Alfonso. The duke, assisted by the French from Milan, defeated also on the banks of the Po

a Spanish force commanded by Don Pedro Navarro, which had advanced from Naples as an ally of Pope Julius. Alfonso was wounded in the battle. Soon after, Gaston de Foix, duke of Nêmours, who commanded the French in Lombardy, marched with Duke Alfonso to attack Ravenna, where they met the Spanish and papal forces, and a great battle followed, 11th of April, 1512, in which the French were victorious, but Gaston was killed. Alfonso took prisoner Fabrizio Colonna, the papal general, who was wounded, and whom he treated with great kindness, and when cured sent him back to Rome. Soon after the French were driven away from Italy. Alfonso now sued for peace, and even ventured to go to Rome under the safe conduct of Colonna to make his submission to Pope Julius, who received him at first with civility, but soon after determined to arrest him. Fabrizio Colonna however led Alfonso out of Rome in disguise, and the duke contrived to return safe to Ferrara. Julius died in the month of February, 1513, and Leo X., who succeeded him, granted peace to Alfonso, and reinstated him in the dignity of gonfaloniere of the holy church, but did not restore to him Modena and Reggio, which he kept for himself. Then came the new French invasion of Italy under Francis I., whom Alfonso joined as he had joined his predecessor. The pope's policy towards King Francis was vacillating, but at last they came to an open rupture, and the pope joined Charles V., the rival of Francis, and their combined forces drove the French away from Lombardy, A. D. 1521. Leo was threatening to attack Ferrara, but death prevented him. Thus Alfonso was again saved from destruction, and in memory of the event he had a medal struck with the effigy of a shepherd snatching a lamb from the jaws of a lion, with the motto "De ore Leonis." He also recovered Reggio, the citizens of which received him with joy. Adrian VI., the new pope, left Alfonso undisturbed. But Clement VII., who succeeded Adrian in 1523, was as hostile to the duke as Leo X. had been, and resolved upon his ruin. The duke then contrived to ingratiate himself with Charles V., who, after the battle of Pavia, February, 1525, had become all-powerful in Italy, and as Charles soon after quarrelled with Pope Clement, Alfonso took the opportunity of marching upon Modena, which was still occupied by the pope; and being favoured by the majority of the citizens, he recovered possession of that town in 1527. When Charles V. went to Italy to have an interview with Pope Clement at Bologna, he was splendidly entertained by Duke Alfonso at Modena and Reggio, and he promised to act as his mediator with the pope. Clement having consented that the emperor should be umpire between him and the duke, Charles decided that Modena and Reggio, being imperial towns, should remain with Alfonso, and that he should retain Ferrara as a fief of the Roman see by paying an annual tribute to the papal treasury. Soon after a conspiracy was discovered against the life of Alfonso, at the instigation of Clement, as Giraldi asserts, and two of the conspirators were tried and put to death. Pope Clement died at the beginning of October, 1534, and Alfonso had already sent envoys to Rome to congratulate his successor Paul III., a friend of the Este family, when he was taken ill, and died on the 31st of that same month of October, being fifty-nine years of age. He was succeeded in the dukedom by his son Ercole, whom he had by his wife Lucrezia Borgia, whom he had married in 1502, in his father's lifetime. Alfonso was a remarkable prince; he had many good qualities, was firm and prudent, equitable and humane towards his subjects, and though not learned himself, he was fond of men of learning. He was expert in war, and especially in the use of artillery; he had foundries for casting of cannon; and he is said to have had some of the largest guns then used. (Giraldi, *Commentario delle cose di Ferrara e dei Principi da Este;* Muratori, *Annali d'Italia.*) A. V.

ALFONSO II. D'ESTE, eldest son of Duke Ercole II. and of his wife Renée of France, daughter of Louis XII., succeeded his father in 1559 as duke of Ferrara, Modena, and Reggio, and count of Rovigo, Comacchio, and Carpi. Alfonso was staying at the court of King Francis II. of France when he received the news of his father's death. Having returned to Italy, he made his public entrance into Ferrara in November of that year. Italy was then at peace, and continued at peace during the remainder of Alfonso's life. The King of Spain was possessed of the duchy of Milan and of the kingdoms of Naples, Sicily, and Sardinia, and of the state dei presidj on the coast of Tuscany. Piedmont was under the dukes of Savoy. The Gonzaga dukes of Mantua were possessed also of the marquisate of Monferrato. Other branches of the Gonzagas were in possession of Guastalla and Sabbioneta. The King of France held the marquisate of Saluzzo, the only part of Italy still retained by the French. Tuscany, that is to say, Florence, Pisa, and Siena, was under the grand dukes de' Medici. Venice, Genoa, and Lucca were aristocratic republics. Parma and Piacenza were governed by the dukes Farnese. Massa and Carrara formed a duchy under the family Cybo-Malaspina. Urbino was under the dukes della Rovere as a fief of the Roman see. Piombino and part of Elba were under the family of Appiani. Spain was therefore the preponderating power in Italy; and, after it, the pope. Next in importance came the Grand Duke of Tuscany, the Duke of Savoy, and the house of Este. The last however

was the oldest and proudest of the Italian dynasties, and its court was the most brilliant and pompous. Alfonso II. was personally fond of magnificence, and under his government Ferrara was at the height of its splendour. In 1560 Alfonso married Lucrezia de' Medici, daughter of Cosmo, grand duke of Tuscany. In September of the same year the Dowager Duchess Renée, Alfonso's mother, who had been kept for years in a sort of confinement by her husband for having embraced the doctrines of the Reformation, left Ferrara to return to France, where her eldest daughter Anne had married François of Guise, duc d'Aumale. In February and March, 1561, on the occasion of Louis of Este, Alfonso's brother, being made a cardinal, there were great public festivals at Ferrara, with tournaments, and games and other pageants, which attracted a number of strangers, among others, William, duke of Mantua, and Francis, son of the Grand Duke Cosmo. In April of the same year, Lucrezia de' Medici, Alfonso's wife, died suddenly. Some years after, Alfonso, having asked and obtained the hand of the Archduchess Beatrix, daughter of the Emperor Ferdinand I. of Austria, went, in the summer of 1565, to Innspruck and Vienna, and after his return to Ferrara the marriage was celebrated with great pomp. Jane, sister of Beatrix, married about the same time Francis de' Medici. Leonora, another sister, was married to William, duke of Mantua. In 1566 Alfonso repaired to Vienna with 300 gentlemen and 600 arquebusiers on horseback, and a number of other armed men, amounting in all to about 4000 men, to assist his brother-in-law, the Emperor Ferdinand II., in his war against the Turks, who had invaded Hungary; but the campaign was interrupted by the death of Sultan Solyman, the great promoter of the war, and Alfonso returned to Italy. In 1572 his wife Beatrix died, without leaving any issue; Alfonso's first wife also left no children. Lucrezia, one of Alfonso's sisters, was married to Francesco Maria della Rovere, who succeeded his father as duke of Urbino in 1574. She afterwards separated from her husband, and returned to Ferrara. Leonora, another sister of Alfonso, remained single, and lived at her brother's court, where she died in February, 1584. This is the Leonora with whom the poet Tasso fell desperately in love, in consequence of which he went through many vicissitudes, and was confined as insane for years by order of Duke Alfonso. The particulars of these transactions, which have been variously represented and commented upon, come more appropriately under the head of TASSO. In 1579 Duke Alfonso married his third wife, Margarita Gonzaga, who also brought him no children. In 1591 Alfonso assisted Pope Gregory XIV. in extirpating the banditti who infested the papal states, and who had formed themselves into large companies led by able chiefs, such as Marco Sciarra and Alfonso Piccolomini, and were carrying on a predatory warfare on a large scale. Duke Alfonso sent Count Enea Montecuccoli into the Romagna with troops of both horse and foot, and with field artillery, and in the course of two months that province was freed from the banditti. Piccolomini, being taken, was put to death. In August of the same year Alfonso went to Rome with a large retinue on a visit to Pope Gregory, to obtain from him the faculty of bequeathing the duchy of Ferrara to a collateral branch of his family, as he had no children. Pope Gregory was taking some steps for the purpose, when he died, and was succeeded by Innocent IX., who died also two months after his election, and Alfonso returned to Ferrara without attaining his object.

On the 27th of October, 1597, Duke Alfonso died, leaving by will his dominions to his cousin, Cesare d'Este, son of Alfonso d'Este, second son of Duke Alfonso I. But Pope Clement VIII. refused to acknowledge Cesare's title, and seized upon Ferrara as a fief which had reverted to the Roman see. Cesare was obliged to content himself with the duchy of Modena and Reggio, which were imperial fiefs. Thus ended the line of the dukes of Ferrara. (Muratori, *Annali d' Italia*; and *Antichità Estensi* of the same author.)

A. V.

ALFONSO III. D'ESTE, succeeded in December, 1628, his father Cesare as duke of Modena and Reggio. Alfonso had married, in 1608, Isabella, daughter of Charles Emmanuel I., duke of Savoy. She died in 1626, and partly through sorrow for her death, and partly, as some say, through remorse for having some years before caused Count Ercole Pepoli to be assassinated at Ferrara on account of some feud he had against him, Alfonso determined to leave the world and shut himself up in a convent. His father's death deferred but did not prevent the execution of his purpose, as in July, 1629, he abdicated the ducal crown, after having held it only six months, in favour of his eldest son, Francis, and entered the order of the Capuchins by the name of Brother Giambattista da Modena. He died in 1644, in a convent in the mountains of Garfagnana which he had founded. (Muratori, *Annali d' Italia*; Litta, *Famiglie Celebri Italiane*, "Este Family.")

A. V.

ALFONSO IV. D'ESTE, succeeded in 1658 his father Francis I., duke of Modena and Reggio. He had distinguished himself in his father's lifetime by fighting against the Spanish troops from Milan, who had invaded the territory of Modena. His father, Duke Francis, afterwards joined the Duke of Savoy and the French, who were carrying on the war against the Spaniards in Lombardy on account of the possession of Monferrato.

He formed an alliance with the French court, which was strengthened by the marriage of Alfonso the duke's son with Laura Martinozzi, niece of Cardinal Mazarin, the then all-powerful minister of, young Louis XIV. in 1655. Duke Francis was appointed general in chief of the French army, and his son Alfonso served under him. In 1658 Francis died of illness after taking the fortress of Mortara, and his son Alfonso succeeded him in his hereditary dominions, as well as in the rank of generalissimo of the French army in Italy. The peace of the Pyrenees, however, in the following year, 1659, put an end to the war, and Duke Alfonso obtained of the Emperor Leopold the investiture of the principality of Correggio, which he had previously purchased, and added it to his other dominions. Alfonso loved the fine arts, and he founded the gallery of paintings at Modena. But his reign was short; he died in July, 1662, being only twenty-eight years old, greatly regretted for his kind and equitable disposition. He left one son, two years old, who was proclaimed duke of Modena by the name of Francis II. under the guardianship of his mother; and one daughter, Maria Beatrix, who married James II. of England. (Muratori, *Annali d'Italia.*)

A. V.

ALFONSO, JUAN, a Spanish sculptor, and one of those who in 1418 executed the sculpture of the principal façade of the cathedral of Toledo. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ALFONSO IV. of Leon, surnamed El Monge (the Monk), succeeded his uncle Fruéla II. in 924. The historian known as Lucas Tudensis or de Tuy, says that Alfonso was the son of Fruéla, but all other authorities make him the son of Ordoño II., Fruéla's elder brother, who reigned from 914 to 924, which is more probable. Alfonso is represented as a prince more pious than ambitious. In the sixth year of his reign, upon the loss of his queen, he resigned his crown to his brother Ramiro to the exclusion of his own infant son Ordoño, and retired to the monastery of Sahagun, on the river Cea, where he took the vows. The following year however (931), being tired of the monastic life, he forsook his cell, and putting himself at the head of considerable forces, hastened to Leon to reclaim the throne. A civil war ensued, and Ramiro, besieging Alfonso in Leon, compelled him to surrender, and again consigned him to his monastery, with the three sons of Fruéla who had assisted him in his attempt. In accordance with the laws of the Visigoths, Alfonso was condemned to lose his eyes. He survived his misfortune about two years and a half, and died in the monastery of San Julian, near the city of Leon, where he had been confined. (Lucas Tudensis, *Chronicon Mundi*, apud Schottum, *Hisp. Illustrata*, lib. iv.; Alonso el Sabio, *Cronica de España*, part iii. cap. xvi.; *Chronicon Silense*, apud Florez, *España Sagrada*, xvii. 303, et seq.; Mariana, *Historia General de España*, lib. viii. cap. v.)

P. de G.

ALFONSO V. of Leon, son of Bermudo II., was only five years old when he ascended the throne in 999. His father had intrusted the regency to Melendo Gonzalez, count of Galicia, who not only preserved internal tranquillity, but co-operated with the other rulers of Christian Spain in checking the victorious career of Al-mansúr, the hájib of Hishám II. of Cordova. In 1002 the forces of Leon, united to those of Navarre, Castile, and Barcelona, gained the celebrated battle of Kal'at An-nosor (Calatañazor), which caused the death of Al-mansúr, and was the forerunner of the fall of Cordova. In 1004, 'Abdu-l-malek, who succeeded his father Al-mansúr in the post of hájib, advanced against Leon, which he took and destroyed; but this advantage of the enemy was more than balanced by the loss of several important towns on the frontiers of Castile, which were taken by the Leonese. In the dissensions which followed the death of 'Abdu-r-rahmán, the brother and successor of 'Abdu-l-malek, and the civil wars between Mohammed and Suleymán, the two competitors for the throne, the Leonese and the Castilians under Count Sancho Garces, took the part of the former, whilst Suleymán obtained the aid of the Barcelonese. As he grew in years, Alfonso endeavoured to repair the disasters which the devastating incursions of the Moslems had caused in his dominions. He rebuilt and repeopled his capital Leon, whither he again transferred the seat of his government from Oviedo, restored to the churches and individuals the property of which they had been deprived, and having summoned the Cortes to Oviedo in 1020, made some salutary laws for limiting the jurisdiction of the local counts. Upon the death of Sancho Garces, count of Castile, who had always resisted his authority, and who was succeeded by his son Don Garcia, Alfonso thought the opportunity a favourable one for uniting both countries by a double union between the two houses. He accordingly, in 1026, proposed to marry his eldest son Bermudo to Ximena, sister of the young count, and the count himself to his sister Doña Sancha; he offered at the same time to confer on his brother-in-law the title of king. The proposition was accepted, and Count Garcia repaired to Leon for the purpose of being wedded to Ximena; but soon after his arrival in that capital, in the midst of the rejoicings consequent on such ceremony, the young count was assassinated by the sons of Count Vela, who had been a vassal of his father. In 1028 Alfonso carried his arms into Lusitania and laid siege to Viséo. Having one day approached the walls of that fortress without any defensive armour, he was

wounded by a poisoned arrow from the ramparts, and died a few hours after. His body was conveyed to Leon, and there buried. He left a son, named Bermudo III., who succeeded him. (Alonso el Sabio, *Cronica de España*, part iii. cap. 21—23.; Pelagius Ovetensis, *Chronicon Regum Legionensium*, apud Florez, *España Sagrada*, xiv. 466—470.; Mariana, *Hist. Gen. de España*, lib. viii. cap. x. and xi.; Conde, *Hist. de la Dominacion*, i. 105, et seq.; Al-makkarí, *Moham. Dynast.* ii. 197.) P. de G.

ALFONSO VI. of LEON, and I. of Castile, surnamed "el Bravo" (the Brave), ascended the throne in 1065. He was the second son of Fernando I., who divided his dominions among his three sons; and he received the kingdoms of Leon and Asturias as his share. But his eldest brother, Sancho II., to whom Castile had been assigned, considering himself wronged by the partition, resolved upon despoiling Alfonso and his brother Garcia, to whom Galicia and a portion of Lusitania as far as the Douro had been left, of their father's inheritance. Accordingly, in 1068, Sancho invaded the dominions of Alfonso, and after a desultory and undecisive warfare defeated him at Plantaca on the river Pisuerga. A suspension of hostilities followed until 1071, when the two brothers again encountered each other near the river Carrion, at a place called by some Valpellage, and by others Vulpecularia. The battle was obstinate and bloody, and ended in the defeat of the Castilians; but the Cid (Rodrigo de Bivar) coming up to the assistance of Don Sancho, retrieved the fortune of the day, and almost destroyed the army of the Leonese by surprising them in their camp. Alfonso took refuge in the church of Carrion, whence he was taken and conducted before his brother at Burgos. At the intercession of his sister, Doña Urraca, Alfonso was allowed to retire to the monastery of Sahagun, where he was compelled to take the monastic habit, and thereby become incapacitated for the crown. Urraca, however, fearing that his life was not safe even there, furnished him with the means of escape, and he took refuge in Toledo, at the court of Al-mámún Ibn Dhí-nnúm, who had always been the friend and ally of his father Fernando. After despoiling Garcia of his dominions in the same manner as his brother Alfonso, Sancho prepared to appropriate the inheritance of his two sisters, Doña Elvira and Doña Urraca. He wrested Toro from the former, and besieged the latter in Zamora. Doña Urraca made a stout defence, but the city was on the point of surrendering to Sancho, when one of that princess's partisans named Vellido Dolfos, under the pretence of deserting to the king, found the means of assassinating him (1073). Immediately after the death of Sancho, the siege of Zamora was raised, and Alfonso was invited from Toledo to assume the crown of his father's re-united dominions. Alfonso was gladly received by his own subjects, the Leonese, but the Castilians showed some reluctance, and before he was crowned, the Cid at the head, and in the name of the nobles, made him take a solemn oath that he had nowise participated in the treacherous murder of his brother. [RODRIGO DIAZ DE BIVAR]. Undisturbed master of Leon, Galicia, Asturias, and Castile, and even part of Lusitania, — for it would appear that his brother Garcia was not restored by him to his estates, — Alfonso gave all his attention to the extension of his territory. Profiting by the war between Al-mámún of Toledo and Al-mu'tadhed, king of Seville, he armed in defence of his ally, and having invaded Lusitania, at that time dependent upon Seville, reduced the important city of Coria, and took several castles south of the Mondego. When, in 1076, Sancho IV. of Navarre was assassinated by his brother and sister, Don Raymundo and Doña Ermesinda, Alfonso entered that kingdom under pretence of securing the person of the murderers, and united the province of Biscay to his own dominions. As long as his friend Al-mámún and his son and successor Hishám lived, Alfonso continued on terms of amity with them; but on the death of the latter, in 1079, he no longer thought himself bound by gratitude to respect the dominions of Yahya Al-kádir, the son of his benefactor. Accordingly, when the Christian or Musarabic population of Toledo appealed to him to rescue them from the Mohammedan yoke, he took the field against Yahya, and for four consecutive years laid waste the dominions of that prince, until he reduced all the towns north and east of Toledo. At last, in 1083, he formally invested the old Gothic metropolis, which, after a siege of nearly two years, surrendered to him on the 25th of May, A. D. 1085. In the following year he made Toledo an archiepiscopal see, to which he gave the primacy over the whole of Christian Spain; and having afterwards extended his conquests as far as Madrid, he rebuilt and repeopled the towns which had been ruined during the war, and formed the whole into an additional province bearing the name of New Castile.

The fall of Toledo struck terror into the Mohammedan rulers of the Peninsula, who, divided and at war with each other, were fast working their own ruin. A sense of their common danger, however, brought them together, and Al-mu'tamed, king of Seville, Ibn Húd, king of Saragossa, and Ibn Al-afttas, king of Badajoz, entered into a league to oppose the victorious Alfonso. All their efforts were in vain; the Christian king defeated their armies, penetrated far into their territories, and compelled them to become his tributaries. At this juncture the Almoravides, commanded by Yúsuf Ibn Táshefín, were subjecting the whole of northern Africa.

[Yu'suf Ibn · Ta'shefi'n.] The fame of their conquests having reached Spain, the Moslems resolved to call them to their aid. Accordingly, in A. H. 479 (A. D. 1086-7), Yúsuf crossed the straits at the head of considerable forces, and joined Al-mu'tamed, king of Seville, and his other allies. Alfonso was besieging Saragossa when intelligence was brought him of Yúsuf's disembarkation; the Christian king advanced towards Andalucia, and encountered Yúsuf at a place called Zaláca, between Merida and Badajoz. Alfonso at the head of his cavalry attacked the right wing of Yúsuf's army, where Al-mu'tamed was with the Andalucian troops; and so furious was the onset, that the ranks of the Moslems were thrown into confusion, and they fled in all directions. He was pursuing the fugitives when his attention was suddenly called towards his camp, against which a large force under the command of Seyr Ibn Abí Bekr was then marching. Perceiving the danger of his situation, Alfonso hastened to the defence of his camp; but on his arrival there, he found that the forces which he had left to guard it had been overpowered by the Almoravides, who were masters of the camp. A desperate conflict ensued. Thrice did Alfonso regain possession of his camp, and as many times did the Africans drive him from it. At this critical moment, Yúsuf advanced with the reserve and his own guard, consisting of 5000 slaves, from Súdán, and assailed the Christians in the rear and flanks. This unexpected attack decided the fortune of the day; the Christians fled in confusion, and the victory remained to the Almoravides. Alfonso, who during the action had been severely wounded in the thigh, fled with about 500 of his nobles to a hillock close to the field of battle. He was immediately surrounded by the Africans; but on the approach of night he escaped the vigilance of his pursuers, and with a few followers reached Toledo in safety.

The consequences of Alfonso's defeat proved less serious than might have been feared. Yúsuf was suddenly recalled to Africa by the death of a son, and during his absence disputes arose between his generals and their Spanish allies, which marred the progress of their arms. In the meanwhile Alfonso sought to strengthen himself by alliances. To Raymond, count of Burgundy, he gave in marriage his eldest daughter Urraca, together with the government of Galicia; to Raymond of Toulouse, his daughter Elvira, and to Henry of Besançon, a near relative of his queen Constanza, his illegitimate daughter Teresa with his Lusitanian conquests, and the sovereignty of whatever territory he might win from the Moslems in that quarter. [Henry of Besançon.] Alfonso was thus enabled successfully to contend with the Almoravides, who during the whole of his reign kept pouring armies upon the Peninsula; and, although he was unable to make new acquisitions of territory, he lost none of his well-earned conquests. In A. H. 501 (A. D. 1108), 'Ali, who succeeded Yúsuf Ibn Túshefín, invaded Spain at the head of considerable forces. Worn out with age and toil, Alfonso did not lead his army in person, but intrusted its command nominally to his only son Don Sancho, a boy of ten years old, under the guidance of a council composed of seven experienced officers. The two armies met and fought near Uclés; the Almoravides were victorious, and the young prince was slain. Alfonso's grief for the death of his son roused his former energy. He assembled another army, led it in person against the enemy, and drove him into Andalucia. This great king died at Toledo in the year 1109, at the age of seventy-nine, and was succeeded by his daughter Doña Urraca. His reign may be considered as the dawn of Christian prosperity in modern Spain. Toledo, the seat of the ancient Gothic kingdom, was recovered; several of the ancient episcopal sees were re-established, and the foundations of the modern kingdom of Portugal laid. One circumstance happened under the reign of Alfonso, which is well worthy of mention,—namely the substitution of the Romish ritual for that of the old Visigothic church, which, from its having been preserved by the Musarabs of Toledo, was afterwards called the Musarabic ritual. The popes had long attempted the change; but neither their precepts nor the ordinance of a late council held at Burgos had been sufficient to wean the people from the form of prayer used by their ancestors. At last the ordeal and the judicial duel, the only two established processes for settling all difficulties in those times, were resorted to for the purpose of trying the respective merits of the two rituals. If, as asserted, the Musarabic ritual-book came unconsumed out of the flames, whilst the rival volume was reduced to ashes; and the Musarabic champion, one Juan Ruiz of the house of Matanças, triumphed over the Roman champion—the influence of the archbishop of Toledo, Don Bernardo, must have prevailed over the legal decision, for Alfonso commanded, and ultimately effected, the introduction of the ritual then used by other nations in Christendom. There is a Latin chronicle of this king by Pedro, Bishop of Leon, who lived in the twelfth century. In some deeds of the time he is called Emperador (the Emperor), which title he is said to have assumed on the taking of Toledo. (Al-makkarí, *Moham. Dyn.*; the *Karttás*, translated by Moura, 240.; Aschbach, *Geschichte der Spanien und Portugals zur zeit der Herrschaft der Almoraviden und Almohaden*, vol. ii.; Mariana, *Hist. gen. de España*, lib. ix.; Conde, *Hist. de la Dom.*; Masdeu, *Hist. crit. de España*, xii. 369.; Sandoval, *Crónicas de los Reyes de Castilla y de Leon*, Pamplona, 1634, fol.;

History of Spain and Portugal, in Lardner's *Cabinet Cyclopædia*, ii. 156.) P. de G.

ALFONSO VII.* of LEON, and II. of Castile, usually called "Alfonso Raymond," and "the Emperor," was the son of Raymond, count of Burgundy, and of Doña Urraca, daughter of Alfonso VI. On the death of the Infante Don Sancho at the battle of Uclés, his father, Alfonso VI., having no son left, and only one grandson, who was then an infant, had married his eldest daughter Urraca, the widow of Raymond and mother of Alfonso, to the king of Aragon, to whom he entrusted the defence of Christian Spain against the Moors. Alfonso however and his queen Urraca having a misunderstanding through the imprudent and, it is added, criminal conduct of the latter, since Rodrigo (lib. vi. cap. 13.) asserts that she had a son by one of her vassals, the count of Candespina, the Aragonese king filled the fortresses of the kingdom with troops levied among his hereditary subjects, and confined his criminal wife to the castle of Castellar. The Castilian nobility espoused the cause of their queen, not so much from attachment to her person as from hatred of the Aragonese yoke. Having released her from her prison, they bore her in triumph to Burgos, and declared war against her husband. Whilst Aragonese and Castilians were destroying each other, the people of Galicia, among whom the infant Alfonso was brought up as their future king, entered into a confederacy with Henry, Count of Portugal, and, forming a third party, proclaimed young Alfonso king of Castile and Leon. At length, in 1126, Urraca died, and her son Alfonso, who had then attained the age of manhood, succeeded to the throne. His first efforts were directed towards the recovery of certain fortresses which the king of Aragon still held in Castile. Some of them immediately recognised his authority; but as his rival of Aragon was advancing against him at the head of his forces, he relinquished his enterprise, and went forward to meet him. Just as the two armies were about to engage, the bishops and barons of both nations interfered, and reconciled the two princes. On the death of the king of Aragon, who was killed in battle with the Moslems of Fraga in 1134 [ALFONSO I. of ARAGON], Alfonso marched boldly into Aragon, and rescued that kingdom from the ravages of the unbelievers. On the plea however that the country was not sufficiently provided with troops to repel the attacks of the enemy, he occupied Naxera, Calahorra, Tarazona, and even Saragossa, which he would not give up to Ramiro, Alfonso's successor, until that prince consented to hold them as fiefs of Castile. About the same time Garcia IV. of Navarre did him homage, and the Counts of Barcelona and Toulouse also swore fealty to him. His pride was so flattered by these advantages, that on his return to Leon in 1135 he solemnly assumed the imperial title. Alfonso tried in vain to establish his supremacy over Portugal: the king of that country, Alfonso Enriques, having made an alliance with Garcia IV., king of Navarre, who had married his natural daughter, defended his dominions with success, and established his independence.

In his wars with the Mohammedans Alfonso was as successful as any of his predecessors; and during his reign the frontiers of Castile were removed from the Tagus to the Montes Mariani or Sierra Morena. He even crossed that mountain barrier more than once, and ravaged the country to the gates of Cordova and Seville. He is said to have gained momentary possession of Cordova in 1146; but if we are to give credit to the Arabian accounts, he only entered that capital as the ally of Ibn Ghániyyah the Almoravide, then at war with the Almohades. He however reduced, or rather kept as hostages, Baeza, Andujar, and other towns of that district; and in 1147 took the important city of Almeria, which however, as it lay in the midst of the Moorish provinces and out of reach of any Christian defender, was soon lost. His last battle, fought in 1157 against the Almohades, commanded by Sid Yúsuf, son of the Khalif 'Abdu-l-múmen, was indecisive. As he was returning to his dominions, he was taken ill near the village of Fresneda. Being unable to proceed, a tent was pitched for him under a tree, where he died in August, 1157, in the fifty-second year of his age, and after a prosperous reign of about thirty-one years. He was a prince of great talents and virtue, politic in peace, active and daring in war. To him was due the institution of the military order of Alcantara, which proved afterwards such a scourge to the Moslems: Alfonso committed the same impolitic error as his predecessors: he divided his vast dominions between his two sons. To the eldest, Sancho, he gave the two Castiles; Leon and Galicia to the youngest, Fernando. Alfonso was probably called, at the beginning of his reign, "rex parvus" (el rey chico), for the historians of Mohammedan Spain give him the name of "Soleytán" (the little sultán). A Latin chronicle of this king, "Chronica Adefonsi Imperatoris," by a contemporary historian whose name is unknown, was published by Florez, in the collection entitled "España Sagrada," vol. xxi. p. 320-47. Sandoval published another in Spanish, "Coronica del inclyto Emperador de España, Don Alonso VII., deste nombre, Rey de Castilla y Leon," &c. Pamplona, 1600, fol. (Alonso el Sabio, *Cronica de España*, part iv. fol. 372, et seq.; Lucas Tudensis, *Chronicon Mundi* apud Schottum, *Hisp. Illust.* vol. iv.; Rodericus

* Also called Alfonso VIII. by those authors who include his step-father, Alfonso of Aragon, among the kings of Castile.

Toletanus, *Rerum in Hispania gestarum Chronicon*, edit. of Granada, lib. vii. cap. xxv.; *History of Spain and Portugal in* Lardner's *Cabinet Cyclopædia*, vol. ii. p. 161.) P. de G.

ALFONSO IX. of LEON succeeded his father, Fernando II., in 1188. The first year of his reign was passed in peace with his namesake of Castile (Alfonso III. or VIII.), from whose hands he received the honour of knighthood at Carrion. This good understanding, however, seems not to have lasted long. As early as 1189 the two kings quarrelled respecting the possession of some unimportant conquests in Estremadura; and Alfonso, having made an alliance with Sancho I., king of Portugal, whose daughter Theresa he had married, as well as with the kings of Navarre and Aragon, prepared to resist the aggressions of his enemy. Fortunately for Christian Spain, the immense preparations which Abú Yúsuf Ya'kúb, fourth sultan of Africa and Spain of the dynasty of the Almohades, was then making, recalled the Christian kings to a sense of their common danger; and having laid aside their animosity, they agreed to support each other in the approaching contest. In 1195 Alfonso of Castile fought near the town of Alarcos a battle which ended in his entire defeat, and was occasioned by his not waiting for his ally of Leon. [ALFONSO VIII. of Castile.] The intemperate language which the King of Castile held to his ally of Leon after his defeat so incensed that prince that as he was returning to his dominions through Castile he laid waste the territories of his neighbour. A war ensued, which continued for some time without any decisive advantage on either side. In 1197, Alfonso, having taken into his pay some Moslem bands from Estremadura, invaded the district called Tierra de Campos, and committed great ravages. To revenge the affront, the King of Castile, assisted by his ally, Pedro II. of Aragon, penetrated into Leon, and reduced the towns of Bolaños, Castroverde, Valencia, and Carpio. At last, in 1199, the two kings met at the head of their respective forces, and were on the point of engaging in battle, when the prelates of both nations interfered, and by representing to them how fatal their disputes might prove to the Christian cause, persuaded them both to lay down their arms. A reconciliation was effected; and it was agreed that the King of Leon should marry his cousin Berengaria, or Berenguela, daughter of the King of Castile; but although the marriage was solemnly celebrated at Valladolid, Innocent III., who then filled the chair of St. Peter, demanded the separation of the parties on the ground of consanguinity, and despatched a legate with full power to lay the two kingdoms of Leon and Castile under interdict, in case his injunctions were not immediately complied with. Alfonso however persisted in his resolution, the rather as the birth of a son opened the prospect of a union between the two crowns; and the consequence was, that the king and queen were formally excommunicated, and the kingdom of Leon placed under interdict. At length, in 1204, the resistance of the royal pair began to give way, and they consented to separate on condition that the legitimacy of their children should be acknowledged by the pope and the states of Leon. As it might have been anticipated, the declared nullity of the marriage led to a war between the two Alfonsos, especially as the King of Castile refused to surrender some fortresses which had been given by the King of Leon as dowry to his daughter. Peace was at last obtained, through the mediation of the pope; but whilst Alfonso of Castile was at war with Mohammed Ibn Ya'kúb, fifth sultan of the Almohades, the King of Leon took an ungenerous advantage of his father-in-law's absence, and recovered the disputed fortresses. Upon the death of the King of Castile in 1214, his daughter Berengaria, Alfonso's repudiated wife, assumed the regency in the name of her brother, Enrique I., who was then in his eleventh year; but that prince having been accidentally killed in 1217 by a tile falling on his head, the crown of Castile by right belonged to her. Berengaria, however, was so fond of her only son, Fernando, whom she had nursed and educated herself, that she immediately renounced her claim to the throne in his favour. This was opposed by Alfonso, who, aided by the counts of Lara, endeavoured to gain possession of Castile in her right; but Berengaria, having defeated her late husband's machinations, succeeded in having her son Ferdinand recognized as king, and thus were the crowns of Castile and Leon afterwards united on the same head. Once more, in 1218, Alfonso tried to disturb his wife and son's government; but, despairing of success, or touched by more honourable feelings, he desisted from his enterprise and made peace with him. Alfonso joined the Christian rulers of the Peninsula in their attacks against the Mohammedans. Although he was not present at most of the battles which his son gained over the Moslems of Andalucia, he frequently sent him his contingent of troops, whilst he himself made extensive conquests in that part of Estremadura adjoining his dominions. In 1228 he besieged and took the important fortress of Cazeres, and having soon after defeated Mohammed Ibn Húd close to Merida, he took that city, as well as Elvas, Badajoz, and other towns of Estremadura. Alfonso did not long survive this glorious triumph. As he was on the road to Santiago of Compostella for the purpose of visiting the tomb of that apostle, he was attacked by an acute disease, which put an end to his life, at a small town called Villanueva de Sarria, in 1230, after a reign of

forty-two years. Besides his son Fernando, who succeeded him, Alfonso left another son, also called Alfonso or Alonso, to whom he bequeathed the lordship of Molina. (Lucas Tudensis, *Chronicon Mundi*, ap. Schottum *Hisp. Illust.* vol. iv.; Rodericus Toletanus, *Rerum in Hispania gestarum Chronicon*, edit. Granatæ, 1545, fol.; Alonso el Sabio, *Cronica de España*, part iv.; Lopez de Cortegana, *Chronica del Santo Rey Don Fernando Tercero.*) P. de G.

ALFONSO I. of NAPLES and of Sicily, born in 1385, was son of Fernando I., king of Aragon, whom he succeeded on the throne of Aragon in 1416, under the name of Alfonso V. of Aragon. He also inherited from his father the crown of Sicily and that of the island of Sardinia, which last, however, was little more than nominal, as that island was distracted by civil war. He began his reign by an act of magnanimous policy. Being informed that several nobles of Catalonia and Aragon, at the head of whom was Antonio de Luna, had formed a conspiracy against him, and being presented with a list of their names, he tore it to pieces without any further notice. But he showed on other occasions a stern and not very scrupulous determination of character, as when the archbishop of Saragossa, having opened a treacherous correspondence with Juan II. of Castile, then at war with Aragon, was put to death by his order in a private and mysterious manner. In 1420 Alfonso went with a large force to Sardinia, which was then distracted by various parties. There was a party of the native inhabitants who had invited over the Viscount of Narbonne, brother-in-law of the late Eleonora, Giudicessa of Arborea; there were the Genoese, who occupied the northern part of the island, and the Aragonese, who held possession of Alghero and Cagliari. Alfonso, after some desultory warfare, obtained, by a timely negotiation with the heir of the late Viscount of Narbonne, the formal cession of the province of Arborea, on payment of 100,000 florins of gold.

While Alfonso was in Sardinia, some of his captains were fighting against the Genoese in the neighbouring island of Corsica, to which the Aragonese kings made claim, by virtue of a former investiture. Alfonso went over to Corsica in person; he reduced the town of Calvi, and laid siege to Bonifacio by sea and by land. A small Genoese squadron came to the assistance of the garrison, and contrived to enter the harbour. After reinforcing and provisioning the place, the Genoese forced their way through Alfonso's squadron by means of a fire-ship, which they sent among the Spanish vessels, and which obliged them to stand off from the mouth of the harbour: the consequence was, that Alfonso raised the siege. About this time (A. D. 1420) Alfonso received proposals from Queen Joanna II of Naples, whose kingdom was invaded by Louis of Anjou, to go to her assistance, on condition of Alfonso being adopted by Joanna as heir to the crown of Naples after her death, his immediate appointment to the duchy of Calabria, and the right of placing a garrison of Aragonese soldiers in one of the castles of Naples. This negotiation was carried into effect at Naples in September, 1420, by means of Alfonso's ambassadors, who received the homage of the ministers of the queen and of the nobility, in his name as heir to the crown. A Sicilian and Catalonian squadron, by order of Alfonso, joined the queen's ships, and Louis of Anjou and his captain, Sforza da Cotignola, were obliged to raise the siege of Naples.

In the following year, 1421, Alfonso repaired from Sardinia to his kingdom of Sicily, where he convoked a parliamant at Palermo, and received homage from the three "Bracci," or estates, he on his part swearing to observe and maintain their privileges and the laws of the kingdom. In June he sailed for Naples with a considerable fleet, attended by more than fifteen hundred noblemen of Aragon and Sicily. He was received by Queen Joanna with great pomp. He proceeded to attack Louis of Anjou at Aceera, but soon after Louis, by the mediation of Pope Martin V., concluded a truce with the queen, by which he evacuated Campania, retaining the Abruzzi. Sforza made his peace with the queen, retaining his estates in the kingdom of Naples.

In 1422 dissensions broke out between Alfonso and Queen Joanna, at the instigation of the queen's favourite, the great seneschal Caraccioli, who was jealous of Alfonso, and afraid of losing his own influence at court. Alfonso on his part showed his disgust at the barefaced licentiousness of Joanna and her fickleness. Caraccioli insinuated to the queen that Alfonso would not wait for her natural death to take possession of the kingdom. A conspiracy was hatched to arrest Alfonso, but having information of it, he anticipated his opponent, and in May, 1423, arrested the seneschal. The queen, upon this, shut herself up in the castle of Porta Capuana, which Alfonso in vain endeavoured to force. Sforza, who lived retired at Benevento, being applied to by the queen, came with troops from the provinces, and after defeating Alfonso under the walls of Naples, took the town, and obliged him to shut himself up within the Castel Nuovo; but a fleet of Catalonian ships having sailed into the bay, landed troops, with which Alfonso recovered possession of the town, after a sanguinary fight against Sforza, during which many houses were plundered and burnt. Sforza and the queen withdrew to Nola, where Joanna revoked her adoption of Alfonso, substituting Louis of Anjou as heir to the throne. Sforza and Louis moved

their forces against Naples. In the midst of all this, Alfonso, being obliged to return to Spain, where his brother Enrique was prisoner in the hands of his cousin, Juan II., king of Castile, sailed from Naples, leaving his brother Don Pedro to defend the town in his absence. On his way to Spain he entered the harbour of Marseille, belonging to his competitor, Louis of Anjou, and pillaged that town. Meantime all was confusion at Naples. The Duke of Milan and the pope took the part of Queen Joanna, and the former, who had made himself lord of Genoa, sent a Genoese fleet, which took Gaeta, Ischia, and other places, and at last the Aragonese were shut up within two of the castles of Naples. A desultory warfare continued for years in various parts of the kingdom between the respective partisans of Anjou and of Aragon, but at last the whole country submitted to Queen Joanna.

Alfonso remained in Spain for eight years. He liberated his brother Enrique, made peace with the King of Castile, saw another brother, Juan, raised to the throne of Navarre, had a serious dispute with Pope Martin V., and forbade his subjects all intercourse with the see of Rome, but at last made peace with it in 1428.

In 1432 Alfonso repaired to Sicily, from whence he could watch more closely the affairs of Naples, where the favourites of Queen Joanna were quarrelling among themselves, and the country was misgoverned and dissatisfied. In the mean time Alfonso undertook the conquest of the island of Jerbah, in the gulf of the Minor Syrtis, adjoining the southern coast of Tunis, from which it is separated by a narrow and shallow strait. He defeated the Moors under the command of the emir or king of Tunis, and seized his camp, but was at last obliged to quit the island for want of a sufficient force to resist the fresh incursions of the Moors from the mainland. Alfonso returned to Sicily, and then went to Ischia, which island remained in his possession, and from thence he renewed negotiations with Queen Joanna. His two principal opponents were removed from the stage — Louis of Anjou, who had died in Calabria, and the seneschal Caraccioli, who was murdered at Naples. Soon after Queen Joanna herself died, in February, 1435, bequeathing by her will the crown of Naples to René, duke of Anjou and count of Provence, brother of the late Louis. Alfonso lost no time in stirring up his partisans in the kingdom, whilst he himself sailed from Sicily with a large fleet to besiege Gaeta, but being met off Ponza by a Genoese fleet, sent against him by the Duke of Milan, he was defeated and taken prisoner to Genoa, from whence he was sent to Filippo Maria Visconti, duke of Milan. Alfonso contrived, by his persuasive address, not only to conciliate that suspicious prince, but to convince him that their interests were identical, and he was set at liberty, with presents and promises of assistance. Soon after Gaeta surrendered to the Aragonese, and several powerful barons declared for Alfonso, who landed in Campania with a large force of Sicilians and Aragonese. The war between him and René lasted for some years, till 1442, when Alfonso entered Naples by surprise, and soon after the whole kingdom submitted to him.

Alfonso, having become peaceful possessor of Naples, chose that country for his residence in preference to his Spanish dominions. He convoked in 1442 a parliament of the kingdom, which granted him a fixed tax of one ducat upon each fire or family, in lieu of the "collette," or assessments upon property, which had been levied in an arbitrary manner under the preceding reigns. The king on his part engaged to keep a regular armed force by sea and by land for the defence of the kingdom, to give public audience once a week to the poor, and he appointed an advocate to plead gratis for the poor before the courts of justice. He established a supreme court of appeal for all the kingdom, of which the king was nominally the head, but was represented by a president. Before Alfonso's reign the only mode of appeal from the ordinary courts was by petitions to the king, who referred them to some judge or councillor, who wrote down his opinion on each case, which opinion was generally sanctioned by the king, and was promulgated as a royal rescript or decision, a practice which led to many abuses.

Alfonso was munificent and fond of splendour, and as he found that his expenditure exceeded his income, he assembled a new parliament, which granted him another half ducat, or five carlini, upon each fire, for which the king was to give a fixed measure of salt to each family. In order to conciliate the barons, he granted them the "merum et mixtum imperium," a criminal jurisdiction in their fiefs, by which he weakened the power of the crown, and exposed the people to all sorts of local oppression; an evil which lasted till the middle of the eighteenth century, when the feudal power began to be gradually curtailed by King Charles, and afterwards by his son Ferdinand. Alfonso also, for the sake of obtaining money and securing friends, created many new counts and barons, so as to double their number. One of the objects he had in view was, to secure the succession to the crown of Naples in the person of his illegitimate son, Ferdinand, whom he had by a concubine: he had no children by his wife Mary of Castile. For this purpose, having first issued letters of legitimation to his son, he prevailed on the barons solemnly to acknowledge him in parliament as duke of Calabria, and heir to the crown of Sicily, "citra Pharum," which was the name adopted to designate the continental

dominions now called the kingdom of Naples. Alfonso himself bore the title of king of both the Sicilies, "Utriusque Siciliæ." He then sent his councillor and confidant, Alfonso Borja, bishop of Valencia (afterwards Pope Calixtus III.), to Eugenius IV., who had till then supported the claims of René of Anjou, Alfonso's competitor, offering to acknowledge him as legitimate pope, in preference to Amadeus of Savoy, who styled himself Felix V., on condition that Eugenius should grant him the bull of investiture of the kingdom of Naples, and acknowledge his son Ferdinand for his heir and successor. A treaty was accordingly concluded at Terracina between the parties, conformably to which Eugenius sent to Alfonso from Siena, in July, 1443, the bull of investiture of the kingdom of Sicily, "citra Pharum," as a fief of the papal see, and in the following year he sent him the bull of legitimation for his son Ferdinand, enabling him to succeed his father on that throne. Nicholas V., who succeeded Eugenius in 1442, confirmed these bulls of his predecessor. Both popes granted to Alfonso the possession of Terracina, Benevento, Pontecorvo, and the islands of Ponza and Ventotiene, over which the papal see had old claims.

Alfonso was learned, and a liberal patron of learning. He had at his court Chrysoloras, George of Trebizond, the elder Lascaris, Valla, Facio, Antonio Panormita, Pontano, Giannozzo Manetti, and other distinguished scholars. They proved not ungrateful; they celebrated his great qualities and his military deeds, and they perpetuated his fame as a magnanimous king and a protector of the sciences and of literature. Panormita wrote "De dictis et factis Alfonsi Regis;" Facio wrote a book with a similar title; Æneas Sylvius, in his "Description of Europe," draws a splendid eulogium of Alfonso and his love of learning. The study of the law flourished under him at Naples. Alfonso selected the most distinguished jurists as counsellors of his new court of appeal. He also reformed the court of the "Regia Camera," or fiscus for administering the royal finances. He greatly embellished the city of Naples, enlarged the mole and the arsenal, paved the streets with broad flags, enlarged and adorned the royal residence of the Castel Nuovo, and raised several other public and private buildings. He drained the marshes in the neighbourhood of the town, repaired the aqueducts, and constructed public fountains.

Though Alfonso in his latter years was more inclined to peace than to war, yet he was obliged to take some part in the quarrels with which Italy was distracted at the time. He supported his old benefactor Visconti, duke of Milan, against Sforza and the Venetians, he assisted the pope in recovering the March of Ancona, he took the part of the Adorni of Genoa against the opposite faction, and he sent his son Ferdinand with troops against the Florentines; he also sent assistance to Scanderbeg against the Ottomans.

In June, 1458, Alfonso, having fallen ill of fatigue after a great hunt in the sultry plains of Apulia, returned to Naples, and soon after died, leaving the crown of Naples to his son Ferdinand, and those of Aragon, Sicily, and Sardinia to his brother John, king of Navarre. On his deathbed he recommended to his son to favour his native subjects in preference to the Catalonians and Aragonese who had resorted to Naples in great numbers, to reduce the taxes, to maintain peace with the other Italian powers, and especially with the popes. His death was lamented by the Neapolitans. (Giannone, *Storia Civile del Regno di Napoli*; Aprile, *Cronologia della Sicilia*; Facio, *Fatti d'Alfonso d'Aragona*; Zurita, *Anales de Aragon.*) A. V.

ALFONSO II. of NAPLES, son of Ferdinand I., succeeded his father in January, 1494. As duke of Calabria and heir to the throne, during his father's lifetime, Alfonso had acquired some reputation in the wars against the revolted barons, against the Florentines, and lastly against the Turks, who had invaded Otranto; but he had at the same time made himself obnoxious by his cruelty, his haughtiness, his faithlessness, and his lust. Soon after his accession to the throne, Charles VIII. of France marched against Naples. Alfonso, seeing himself forsaken by his subjects, lost all firmness, and abdicating the crown in favour of his son Ferrandino, styled Ferdinand II., in January, 1495, he ran away to Sicily, which was then under the sway of his relative, Ferdinand the Catholic of Spain, and retired to the monastery of Monte Oliveto at Messina, where he gave himself up wholly to ascetic exercises, and dressed like a monk. He died there in November, 1495, of a painful disease, which he bore with great patience, and was buried in the cathedral of Messina. He had been hardly one year on the throne. (Giannone, *Storia civile del Regno*; Porzio, *La Congiura dei Baroni contro il Rè Ferdinando I.*; Guicciardini, *Storia d'Italia*; Commines, *Mémoires.*) A. V.

ALFONSO DE PALE'NCIA, or Alphonsus Palentinus, as he is called by more ancient writers, a celebrated Spanish historian, was born at Palencia, in old Castile, in 1423, as appears from his work "De Synonymis," cited by Pellicer (*Bibliotheca de Traductores*, p. 7.). At the age of seventeen he entered as page the household of Alfonso de Cartagena, at that time archbishop of Burgos, in whose family he acquired a taste for letters. He afterwards visited Italy, where he became acquainted with Cardinal Bessarion, and, through him, with the learned Greek, George of Trebizond, whose lectures on rhetoric and philosophy he attended. On his return to Castile, he was appointed royal histo-

riographer by Alfonso, the younger brother of Enriques IV. of Castile, and his competitor for the crown. After Alfonso's death he attached himself to the fortunes of Isabella, and was employed in many delicate negotiations, and particularly in arranging the marriage of that princess with Ferdinand V. of Aragon. On the accession of Isabella he was confirmed in the office of royal historiographer, and passed the remainder of his life in the composition of philological and historical works, as well as translations from the classics. The time of his death is uncertain, but he must have lived to a good old age, since it appears from his own statement that his version of Josephus was not completed till 1492. The following are his works: — 1. "Universal Vocabulario en Latin y en Romance," or a Latin and Castilian Dictionary, which was printed for the first time at Seville, 1490, fol. 2. "De Synonymis, Libri tres." Seville, 1491, fol. 3. "Vidas de Plutarcho en Castellano" ("The Lives of Plutarch"), Seville, 1491, 2 vols. fol. 4. "Espejo de la Cruz" ("The Mirror of the Cross"), a mystical work, translated from the Italian. Seville, 1485, fol. 5. "Los Libros de Flavio Josepho de las Guerras de los Judios con los Romanos; y contra Appion Gramatico" ("The Wars of the Jews with the Romans; and the Books against Apion"). Seville, 1591, fol. 6. His "Chronica del Rex Don Enrique IV." in two parts; and, 7. His Latin "Decades," continuing the reign of Isabella down to the capture of Baza, in 1489, were by far the most popular of Alfonso de Palencia's writings. Neither of them, however, has yet been printed, although manuscript copies are by no means uncommon. Far from partaking of that scholastic pedantry so common among his countrymen, the style of Alfonso de Palencia is plain and unaffected. His "Chronicle of Henry IV." being composed in the Castilian, was probably intended for popular use, and is constructed with little skill. His Latin "Decades," being addressed to a learned class of readers, were evidently written with more care. (Nicolaus Antonius, *Bib. Hisp. Vetus*, ii. 334.; Mendez, *Typographia Española*, Mad. 1796, p. 90.; Prescott's *Ferdinand and Isabella*, edit. 1842, i. 216.) P. de G.

ALFONSO, PEDRO. [ALPHONSUS, PETRUS.]

ALFONSO (or, according to the Portuguese orthography, Affonso) I. of Portugal, founder of the independent kingdom of that country, and generally known in Portuguese history under his patronymic as Dom Affonso Enriques, was son of Henry of Besançon, count of Thoulouse, by Theresa, daughter of Alfonso VI., king of Leon and Castile. By his father's side, Enriques was fourth in direct descent of the younger house from Hugues Capet. He was born, as most of the early historians affirm, in the year 1094, at Guimaraens, in the province of Entre Minho e Douro. Some later writers have given 1110 as the date of his birth, but erroneously, according to the chronology of the counts of Burgundy, which on this matter is the best authority. Whilst he was yet a child his mother was left a widow, and invested with the regency. The title of count of Portugal, together with its lordship and revenues, had been given to Henry by his father-in-law, in settlement, as a reward of his valour and conduct in command of the Spanish armies, with remainder to his issue, to be held as a fief under the crown of Castile, to which sovereignty all that country, except such parts as were under the dominion of the Moors, had, with Coimbra as its capital city, from the earliest times belonged. In 1128, having for many years been entitled, under his father's will, to undertake the government, yet still to his mortification seeing his territory grievously suffering under his mother's misrule, and wasted by the rapacity of her unworthy favourite the Count of Trastamara, with whom, to the great disgust of all classes of the people, she was preparing to unite herself in marriage, Alfonso suddenly appealed to the nation, declared the regency at an end, which had been retained by force and intrigue in breach of the terms whereon it was conferred, and took the supreme authority upon himself. Theresa besought assistance, for some time in vain, from her nephew Alfonso VIII. of Castile, who had inherited that crown in right of his mother, her elder sister, Urraca. At length she raised an insurrection, assembling round her banner an army led by a few factious nobles. The insurgents were routed, and she was taken prisoner and placed in close confinement. The King of Castile was now persuaded, though reluctantly, to march to her relief. He was met on the frontier by the Count of Portugal and defeated; and shortly after, under the mediation of the King of Aragon, cousin and namesake to both, he consented to end this family conflict by acknowledging not only the right of Enriques to the government of Portugal, but also its freedom from all claims of suzerainté from the Castilian crown. As part of the treaty, a confederation was entered into by the three kinsmen for the rescue of the whole of the Peninsula from the dominion of the Moors; an object for which the King of Castile had long and vigorously contended. Enriques, for the purpose of giving effect to this league, assembled all his forces at Coimbra, and then marched southward, crossing the Tagus at its confluence with the Zezere near Punhete, to join himself to the two Spanish kings. But the Moors of the kingdom of Badajoz, aware of his intention, having concentrated their powers, persuaded those of the kingdoms of Seville to move to their support, and, reinforced moreover by mighty levies from

Ali, the Almoravide emperor of Morocco, advanced to destroy the Portuguese chief before his proposed junction could be made. By rapid movements they intercepted his line of march, meeting him in the Alemtejo with an enormous army, outnumbering him more than twentyfold, as the vanity of Portuguese writers has made the statement, but really in the proportion of from 100,000 to about 13,000 men, and led, as the same authorities assert, by five kings; in truth, by the five powerful Walis of Badajoz, Beja, Elvas, Evora, and Lisbon, in person. Alfonso took up a strong position at Castro Verde, where he intrenched himself. After several ineffectual attempts to turn the flanks of his lines successively, the leaders of this mighty host at length attacked him, and were repulsed at all points. Following up the advantage thus gained, Alfonso became the assailant. He pursued the mangled columns of his enemy, and brought them to action on the neighbouring plains of Ourique, where he fought a great battle (July 26. 1139), and gained a decisive victory. In this memorable combat he utterly destroyed the combined Moorish army, slaying, as we are told in the incredible accounts given by the Portuguese historians, two hundred thousand men. However exaggerated the popular story, the rout was complete, and the five chiefs were left prisoners in the hands of the victorious count. The day of this success may be properly termed the first of the kingdom of Portugal; for Alfonso was before sunset that evening proclaimed upon the field by acclamation king of the nation which he had saved. Without delay he assembled the prelates to meet the other nobles of his realm within his camp. This convention gave full effect to the choice of the army. Under the further persuasion of a miraculous revelation which, by oath on the eucharist, he assured them had been made to him in a vision before the battle, promising to him the victory, and a sword and sceptre wherewith he should chase the infidels from Christendom, they confirmed the election, and he gave to Portugal the royal blazon which she now wears, bearing five shields, each charged with the five wounds of Christ. The anniversary of the day of the Campo d'Ourique has ever since been kept as a high festival by the Portuguese. By the results of this battle Alfonso added to the national possessions all the country now belonging to that crown between the Tagus and the Guadiana, excepting only the kingdom of the Algarbes; and, some years after, he obtained from Pope Alexander III. a formal grant, ratifying to him the recognition of his title, which had before been subscribed to by Clement II., with the annexation of this new territory, under homage done for it to the Holy See. To secure the adhesion of the northern provinces of his kingdom, and for the present abandoning all further designs against the Moors beyond his own frontier, he again called a Cortes, at Lamego, where he was crowned in 1143. But, though it was on this occasion that the crown was solemnly conferred upon him, he had convoked the assembly not for the mere ceremony of acknowledging his right, which, in truth, he did not require. He had a purpose of more general importance in view. Having laid the basis of a new kingdom, it was here that he set about to insure its internal welfare by a code of laws. Alfonso spoke to the Cortes from a chair of state raised before the high altar of the church of St. Mary of Almevara, for the first time wearing the crown, placed upon his head by the hands of the Archbishop of Braga. "With my sword," he said, "and by God's blessing, I have freed you from your enemies. You have crowned me king; let us together, under the grace of God, and with the favour of his saints, make laws that shall lay the foundation of order and justice within this kingdom for ever." The statutes adopted and promulgated by this famous convention provided for the independence of the kingdom in all time to come, for the hereditary succession to the crown, excluding foreigners, for the duties of the clergy, the nobles, and the people, and for the security of all personal rights. With no small address on the part of Alfonso, it was left to the president of the cortes, Don Lourenço de Viegas, to propound to them the important question of whether tribute and homage should be paid to Castile. Thus not only the unanimous rejection of it was made the act of the nation, but the assembly was also induced, in that moment of high-wrought feeling, to declare that any acknowledgment of vassalage at any time by the king or his descendants should incur forfeiture of the crown. His consent to this declaration assured the royal power to himself and his posterity. This code, called the Constitution of Lamego, and still held as a fundamental compact, was reduced into eighteen statutes, and sworn to by the king, by the council of the nation, and by the assembled people. The last remaining link of feodality binding Portugal to Spain was the spiritual supremacy of the Archbishop of Toledo, who was primate, under the pope, of all the churches of the Peninsula. But by a negotiation of Alfonso with the Holy See, Portugal was relieved from its obedience to a foreign prelate, and the primacy conferred upon the Archbishop of Braga.

At the close of 1145 the Moors, again invading with fresh powers from the south of Spain and from Africa, established themselves at Setuval, and strengthened their garrisons at Lisbon and Santarem, thus occupying on both sides the entrance of the Tagus, with a large portion of territory southward of it, and its course far up the

country, and commanding the principal harbours and ports of passage between the two grand divisions of the kingdom. In the spring of 1146 Alfonso took the town of Santarem by assault, putting to the sword all in garrison there, except those few whom, for want of boats, he could not prevent from escaping down the river and thus taking refuge among their countrymen who held Lisbon. In the course of the next summer, having gathered reinforcements, he invested Lisbon on the land side. After a severe siege and an obstinate defence, which lasted for five months, he was fortunate enough to obtain the assistance of a large division of English and French crusaders, who were on their voyage to join the first expedition against Saladin, and had been forced by stress of weather into the Tagus. To these adventurers the storm which cast them under the walls of a city where a powerful army of unbelievers lay besieged by the forces of a Christian king bore the appearance of a miraculous call, at once superseding the oath by which they had bound themselves to proceed with all speed to the deliverance of Jerusalem, and affording justification for war with the enemies of the faith wheresoever they might be found. They attacked from their ships with all the enthusiasm belonging to such a view of religious duty; and, in a few days after their arrival, Alfonso succeeded in reducing this important place, which never after passed out of his hands, and which soon became the principal port of trade, and, as now, the seat of government of that country. The Moors from the south of Spain maintained themselves for a few years longer in some of the fortified towns of the Alemtejo, of which successively he dispossessed them; and having, in 1158, made himself master of their last garrison of Alcacer do Sal, he again became undisputed master of his whole kingdom. In fulfilment of a vow, and in pious memorial of these successes, he built and endowed the magnificent Bernardine monastery of Alcobaça and its church as a burial place for himself and his successors. He also founded the monastery on Cape St. Vincent, dedicated to that saint. Many years of peace now succeeded, which he employed in enriching his country by trade, inviting foreigners, Flemings, Germans, and English, and giving them grants of land and other advantages for the improvement of husbandry and the establishment of manufactures.

In his old age, the dissensions that divided Spain again threatened the independence of Portugal. The crowns of Leon, of the Asturias, and of Galicia, had now descended to Ferdinand II., son and successor of that Alfonso of Castile who had been the early rival of Enriques. Ferdinand had married a daughter of Enriques, but was now a widower.

In the wars between Aragon and Navarre he had taken an active part in favour of the former of these two dynasties; and, in his expeditions undertaken for the furtherance of this cause, had more than once violated the neutrality of Portugal, passing across her frontier without leave of the king, and quartering troops and levying contributions on her northern provinces. To avenge these insults, and obtain reparation for these aggressions, Enriques invaded the territory of Spanish Estremadura and Galicia, possessing himself of divers towns, and holding Badajoz as a place of arms. Besieged in this city by Ferdinand, and reduced to great extremity for want of provisions, Enriques, now above eighty years old, headed a sortie in person, in which he was unhorsed, wounded, and made prisoner. Nor did he regain his liberty until after submitting to conditions deeply mortifying to a warrior who till then had never suffered defeat or reverse of fortune, and to a king to whom no act of unjustifiable or questionable aggression could be imputed in any former part of his great career. He was fain to surrender all the reprisals he had made, and to bind himself by oath never again to make war beyond his own dominions, unless in alliance with his son-in-law. Yet he lived to redeem the credit of his arms by one glorious exploit achieved in the last year of his life. The Miramolin, Aben Jacob, a chief of great renown among the Moors of Africa, had passed across the Alemtejo with a mighty army, and closely invested Santarem, where the Infant of Portugal, Dom Sancho, was in instant peril of falling into the hands of the Infidels. Alfonso, with a spirit unsubdued by age, hastened to the relief of his son, with a force very inferior in numbers to that of the enemy, whom nevertheless he forced, after a well-fought action, to retire and raise the siege. Having now for the third time driven the Moors out of every corner of the territory which bore the name of Portuguese, and thus secured a triumphant repose to his country, he in a few months after died at Coimbra, on the 6th of December, 1185, in his ninety-first year. Here his body was for a time deposited in the church of the Holy Cross, but afterwards transferred with great pomp to Alcobaça, when that building was completed by his son and successor, Sancho I. He had in about his fiftieth year taken to wife Mahaud (or Matilda), daughter of Amé, count of Maurienne, a woman eminent for her virtues and abilities, with whom he lived in great affection and happiness. By this marriage he had, besides Dom Sancho, two other sons, Henry and John, who died young; and three daughters, Urraca, who was married to Ferdinand II., Theresa, married first to Philip of Alsatia, count of Flanders, and afterwards to Eudes III., duke of Burgundy, and Sancha, who, it appears, died young and unmarried.

With great talents for war and for government, and in the enjoyment of great power, and a height of good fortune maintained uninterruptedly throughout almost the whole of a long reign in turbulent times, Alfonso Enriques, unlike most of the conquerors in that age, seems to deserve the praise of a character unspotted by any reproach of bad faith or of wanton cruelty. Accordingly, in his life he was feared by his enemies, honoured by all, mourned by his people deeply as he had been loved by them, and has been held by all after generations of Portugueze in dutiful remembrance as the father of his country. If not so great as Alfred, whose patient fortitude was tried beyond that of Alfonso by years of hard adversity and defeat, like Alfred, at least, Alfonso was the lawgiver who first established securities for civil liberty within the land which his valour had redeemed from foreign bondage. He was endowed with prodigious strength of body, and his height has been described as exceeding seven feet, probably an exaggeration confirmed in the popular belief by the colossal proportions of a statue of him, made at least four centuries after his death, which still exists in the episcopal palace of Leiria. (Mariana, *Hist. de España;* Zurita, *Annal.;* Guichenon, *Hist. de Savoye;* João de Pinhel, *Mem. dos Reyes de Portugal;* Brandaon, *Monarchia Lusitan.*) N.

ALFONSO or Affonso II., the third king of PORTUGAL, called "O Gordo," or the Fat, was son to Sancho I. and grandson to Alfonso Enriques. He was born April 23. 1185, in the year of his grandfather's death, and succeeded to the throne on the death of his father in 1212. Having formed himself in early youth to exertion and enterprise, and continuing this discipline into the maturity of life, in spite of a weak constitution and unwieldy frame, he displayed also an active and daring spirit, but was unscrupulous and unprincipled in the prosecution of his objects of ambition. Of his restless cupidity he gave proof at the beginning of his reign; for, under pretence of having discovered a conspiracy (a pretence which he took no pains to justify by any evidence), he despoiled his sisters, the Infantes Sancha and Theresa, of the principalities and revenues which their father had bequeathed to them out of the possessions of the Portuguese crown, for the purpose of rendering his daughters independent of a brother in whose sense of affection and duty he had no confidence. Invaded by Ferdinand III. of Leon and Castile, who espoused the cause of those princesses, Alfonso, in the first year of his accession, measured his strength against that of a redoubted rival on the frontier line of his kingdom. He suffered a defeat in his first battle, the consequences of which were fatal to his designs upon the inheritance of his sisters. The Holy See declaring itself in favour of their rights, by a rescript addressed to all the powers of Christendom, Alfonso was constrained to negotiate for peace upon the basis of recognising his father's will, and renouncing all claim to the portions of his sisters. Such terms, however, dictated by necessity and enforced by the authority of Rome, were ill suited to set at rest his turbulent ambition. They raised in him a spirit of determined opposition to the church, which he dissembled until success in other objects should have supplied him with power to oppose it effectually. This power he employed all his energies to obtain, through a vigorous prosecution of the war against the Moors, which still raged in the Peninsula, and to which his two predecessors had mainly owed their renown. In 1217, with the help of a fleet and army of German and Flemish crusaders, under the command of William, count of Holland, he fought a great battle against the Infidels, and gained the victory, putting to rout an army of fifty thousand men, under the walls of Alcacer do Sal, a field already made memorable by the conquering arms of his grandfather Enriques. In the course of the next year he had various successes in expeditions against the Moorish kings of Seville, Granada, and Jaen, and in 1221 he entirely defeated the king of Badajoz. For pecuniary supplies in aid of these religious wars, he now ventured to tax the revenues of the church in like manner with those of the nobles and of the people; a determination probably not uninfluenced by his remembrance of the part which the Pope had on a former occasion taken against him, and by his desire to limit the formidable power which the priesthood had in the administration of civil affairs. It raised however against him in that body a spirit which ceased not to disturb his government throughout his unhappy reign, and on one occasion brought his throne and life into jeopardy. The archbishops of Braga and of Lisbon, the former being primate of the whole kingdom, incited their clergy to resistance, and excommunicated the ministers of the revenue who were charged with the collection of the tax. Alfonso put forth an edict of banishment and confiscation against the rebellious prelates. They, in turn, appealed to the pope, Honorius III., who issued a bull of excommunication against the king, and sent commissioners into Portugal to proclaim the kingdom to be under interdict. Dismayed, at last, at the fearful consequences of this proceeding, under which all the kings of Spain and Navarre were preparing to march against him, and to make partition of his territories among themselves, Alfonso submitted to the see of Rome, and obtained pardon on the hard terms of restitution, indemnity, and public penance, the last of which only his death, which took place a few months after the conditions were propounded, left unfulfilled. He died A. D. 1224, in his fortieth year.

Rapacious and faithless in many of the acts of his reign, and unnatural in his conduct towards his sisters, still this prince was not without some good and even great qualities. He was temperate in his habits, courageous in danger and adversity, and not cruel or revengeful in success; a skilful and hardy warrior, and the founder of many wise, useful, and just laws. He repealed some sanguinary edicts of his immediate predecessor, and enacted, among other merciful statutes, this, which prevailed in Portugal until the succession of the house of Braganza, that no capital judgment should be carried into execution till after twenty days from the time of the sentence being passed, recommending this law by a maxim not the less memorable because simply expressed, that "penal retribution is ever of better example when its course is deliberate and reluctant; whereas an unjust sentence of death inflicted can never be repaired." He was succeeded by his son, Sancho II., born of Urraca, daughter of Alfonso IX. of Castile. By this queen he had also four other children: Alfonso, who succeeded his elder brother Sancho in the kingdom; Ferdinand, called the Infante of Serpa, who died in 1246; Vincente, who died in childhood; and Leonora, who was married to Vladimir III., prince of Denmark. (Vasconcellos, *Anaceph. Reg. Lusitan.*; João de Pinhel, *Mem. dos Reyes de Portugal*; Lemos; Rodericus Toletanus.) N.

ALFONSO or Affonso III., the fifth king of PORTUGAL, and first of Portugal and the Algarbes, was born at Coimbra, May 5. 1209, or, according to some, 1210. He was the second son of Alfonso II. In 1248 he obtained the regency by usurpation from his elder brother, Sancho II., under colour of a popular election, the hasty work of a faction of discontented intriguers. Sancho, with less vigour and ability than his father, had, like his father, endeavoured, upon his accession, to reduce the temporal power of the church. But within the second year of his reign he found himself assailed on all sides, menaced on the frontier of his kingdom by its ancient foes the Moors, laid under interdict by Pope Innocent IV., and deserted by the nobles of his realm, a party of whom declared themselves in insurrection against him. At this conjuncture, Alfonso, who had lived for some years in retirement in France, and had there married Mahaud or Matilda, daughter and heiress of Regnaud, count of Dammartin and Boulogne, returned to Portugal, headed the revolt, dethroned his brother without a blow, obtained a decree from Rome to sanction the act, declared himself regent, and, at the death of the helpless king, which happened a few months after in retirement at Toledo, succeeded to the crown. He began his administration with acts of wisdom and firmness. He united the stronger factions which had disturbed his brother's short reign, and destroyed severally the weaker, of whose joint outbreak he had availed himself to seize the government. He defeated the Moors at Loula and Faro in the Algarbes, enriched Portugal by commerce, embellished and strengthened it with large fortified towns, and proceeded with the work of wholesome legislation which his father had begun. But the good which he thus wrought for his country was the result of a well-concerted policy, not dictated, as indeed the whole course of his after government abundantly showed, by any kind or generous qualities in his nature. In 1235, under pretence of failure of issue, he divorced the Queen Matilda, to whose affection he had been indebted for an asylum in France, and afterwards for those titles and large possessions belonging to the county of Boulogne and its dependencies, which she had enabled him, in her right, to annex to his own. He ungratefully sacrificed her to a project for better securing to himself the possessions which she had brought to him, and which were menaced by the counter claims of Alfonso X. of Castile, surnamed El Sabio, El Filosofo, and El Astronomo. For with this prince, whose power was daily increasing, of whose sagacity and prudence he stood in awe, and of whose designs on Portugal he had, of late, become suspicious, he concluded a treaty of peace and alliance, to which, to his dishonour, he added a separate condition, which was a contract of marriage for himself with the Castilian king's natural daughter Beatrice de Guzman. As a part of her marriage portion, he stipulated for the lordship of several towns and large domains in Spanish Estremadura. But from these he derived little in actual possession, beyond the titles which they gave. For all the fortified towns on which depended the security of his tenure were in the hands of the Moors. Besides this, the Portuguese king was still further duped through his ambition and short-sighted avarice into charging himself with the whole conduct of a war which had for its object the expulsion of the Infidels from a district which, in the event of success, would, at the first outbreak of any dispute with Spain, inevitably fall again under the dominion of that country. By treaty, these territories were surrendered to him only as a fief for which he was to do homage; and, geographically, it appeared scarcely possible for Portugal to retain them without the consent of Spain. Even the more important acquisition of the kingdom of the Algarbes involved him in a long defensive war, distinguished by no brilliant feats of arms or advantage to the nation, while the expenses of maintaining it embroiled him in a renewal of the question of taxing the clergy. The design which, like his two immediate predecessors, he formed, of obliging the church to bear its share in the extraordinary expenditure of the

nation, he had not the vigour to enforce, the prudence to disguise, or the moderation to abandon while he could have done so without the shame of defeat. The primate, archbishop of Braga, whose powerful and unwearied spirit had signally overthrown the last Alfonso in this combat, and had humbled him to the condition of a suppliant at the feet of the prelates of his kingdom, now entered the same lists, in which he had discomfited the father, against the weaker son. He drew up a petition and remonstrance on behalf of his clergy, setting forth the acts of spoliation, as he described them, to which they were exposed, and appointed delegates from among them to proceed with it to Rome. Again the archbishop triumphed. A legate was despatched to Portugal by Pope Alexander IV., and, after some few feeble struggles, the king submitted, but without grace or dignity, to an act of plenary restitution and indemnity. It is true that this submission gained for him the mediation of the Holy See, by which he obtained from Spain an acquittance of all homage for the possessions newly annexed to his crown. But the few remaining years of his life were marked only by disgraceful and accumulated concessions to the influence which he had shown his desire to destroy and his incapacity to cope with. He died A. D. 1279, as his father had died, defeated, reconciled, and absolved; having, within the last few months, bequeathed a sum of six thousand ounces of gold, and a toll for three years on all merchandise landed in the Tagus and the Mondego to the pope, under the style and title of "O Senhor do nosso corpo y alma," the Lord of our body and soul. The marriage which, to qualify the dishonouring circumstances under which it was contracted, brought with it the Algarbes as a dowry, has, doubtless, given to Alfonso III. the historical distinction of having added that kingdom in perpetuity to that of Portugal, to which it has ever since remained united. This territory continued, however, through the reigns of several of his successors to be disputed, and with difficulty maintained by arms, alternately against the Spaniards who contested and the Moors who overran it. He was succeeded by the Infante Dom Denys, surnamed "O Liberal," the Generous, his eldest son by his marriage with Beatrice. This prince had been legitimatised by the pope, Gregory X., on the reconciliation of Alfonso with the Holy See; his divorce from Matilda not having received its sanction, nor any marriage during her lifetime being permitted by the church. This act of plenary obedience however, which took place some years after the death of his first wife in 1262, procured for his only son, who was born before that event, the acknowledgment of his right in hereditary succession to the throne. (Mariana, *Hist. de España*; Zurita, *Anales*; Lemos.) N.

ALFONSO or Affonso IV., king of PORTUGAL and the Algarbes, surnamed "the Brave" and "the Proud," was son of King Denys (Dom Diniz) and of Isabella of Aragon, who was canonised as a saint on account of her piety in the institution of religious missions, her charity in the redemption of Christian captives, and the zeal with which she exercised her influence over her husband in persuading him to persist in prosecuting the war against the Infidels long after it had ceased to be one of defence. Alfonso was born February 8. in the year 1290. In the lifetime of his father he married Beatrice, daughter of Sancho IV. king of Castile. Not long after his marriage, and upon the death of his father-in-law Sancho, he showed an ambitious and turbulent disposition, which was excited and called into action by the arts of the Queen Dowager of Castile, his wife's mother. At the instigation of this princess, and deceived by her unworthy and as it appears groundless representations of his father's intentions towards himself, he was led to take part in a civil war which had been promoted by her emissaries in Portugal. Defeated and reduced to submission, and his associates in the revolt dispersed or brought to punishment, he was received to terms of reconciliation by the king, until whose death, in 1324, although the nation was not again troubled by open insurrection, the court was disturbed and the nobility and army broken into factions by restless intrigues, in which he took a large part. The disputes between the king and prince are supposed to have been mainly fomented by the undue partiality which it was made to appear that the king bore towards one of his natural children, whom he had named by both the surnames of the royal house, Alfonso Sanchez, and towards whom he exacted from his household the observances due to a prince. This ill-judged show of preference was made subject of public remonstrance on the prince's part, and alleged as evidence of a design to invade the law of succession by the introduction of a spurious branch. In this he was supported by his mother Isabella, as well as his mother-in-law. But hardly had he mounted the throne when his idle habits and indisposition to apply himself to public affairs began to raise reasonable doubts of his fitness to rule. He devoted almost his whole time to his favourite diversion of hunting. It was with great difficulty he was ever brought to submit to the restraints of business; but a happy accident, and the boldness of an honest adviser, suddenly roused him to a sense of what he owed to his country, and, kindling within him a new and more becoming spirit, called forth his great qualities for government. On one occasion the members of the council-board, who had been summoned to advise on some pressing matters of state, had been detained for several hours waiting his

return from a hunting expedition at Cintra. On taking his seat, he began, as was usual with him, to give them an account of his adventures in the day's chase. He was suddenly interrupted by one of the council in a tone of rebuke. This honest adviser arose and told him that he and his fellows had not met there to listen to a narration which huntsmen and falconers would better understand, but to tender their opinions, as was their duty, on the great affairs of the nation; that, if His Majesty would give attention to the necessities of his people, he would find them faithful and obedient to him as subjects; if not — "What then?" cried the king, fiercely starting from his chair. "If not," calmly continued he who had first spoken, "they will seek for another and a better king." Several of the other lords now expressed their assent to this rebuke. Alfonso left the room in a transport of rage, but soon returned, having well considered the scene which had just passed. "You are right," said he. "He who will not be a king should not expect to have subjects. Henceforth you shall find me no longer Dom Alfonso of the hunting field, but Dom Alfonso of Portugal." The determination thus adopted was ever after steadfastly abided by. And now the restless desire of his brother-in-law, Ferdinand IV., the young king of Castile, to recover the sovereignty which his early ancestors had exercised in Portugal, involved the crowns in a renewal of the dispute which at various times during the two preceding centuries had broken out into war, and had but occasionally subsided into a state of armed truce rather than of adjustment, reconciliation, and peace. After nearly eight years of conflict, during which however only a few indecisive and petty combats took place near the frontiers of the respective kingdoms, Alfonso, whose military talents were greater, but his other resources far more limited, than those of his rival, had recourse to a means of accommodation which had more than once reunited those countries in a common cause. He adroitly negotiated a league with Castile against the Moors of Barbary, who, during these dissensions, had again passed the limits of their own possessions in Spain, and, turning his arms to the purposes of this new alliance, he made that country the theatre of a contest during six campaigns, which by his valour and conduct he closed victoriously at last. In the brilliant career of success which drove the Infidels out of two of their kingdoms in the north of Spain, and harassed them even to the further extremity of their western empire, the Portuguese king bore the more distinguished share. Taking command of the combined army, he chased the Moors of the north to the line of fortifications on the southernmost seaboard of Andalusia, driving them from Tarifa and Algeciras, after many severe combats on shore and afloat, while Gusman el Bueno, commanding for the King of Castile, took from them Gibraltar, though he lost his own life in the enterprise. With great vigour and prudence, and a shrewd and active spirit of diplomacy, Alfonso had also the merit of moderation in the internal government of his country. Pursuing no political resentments beyond the bounds necessary for the public safety, he recalled his natural brother, Alfonso Sanchez, from the exile into which at the beginning of his reign he had driven him, while he believed he had grounds for apprehension from his rivalry. He was moreover warm and faithful in his affection for his mother and his wife. But here we must close the brighter part of his history. The memory of his glories and virtues is deservedly cast into shade by one of the most atrocious crimes that ever blackened the page of any man's life; and to posterity Alfonso IV. will be always less known by the records of his many wise and great acts during a long and renowned reign than by the story, admitting neither doubt nor palliation, of his having in his declining age been party to a deliberate, detestable, and most cruel murder. His son, the Infante Dom Pedro, had become deeply enamoured of Doña Iñez de Castro, a Castilian lady, of surpassing beauty and noble birth, whose father had taken refuge from the persecution of his king, Don Pedro the Cruel of Spain. The infante, now a widower, offered marriage, and was accepted. But this union was displeasing to the ambitious views of Alfonso, who, accordingly, endeavoured to set it aside by the contrivance of a religious impediment. By the discipline of the church of Rome, any one in the relation of godfather or godmother to a child is forbidden to intermarry with that child's parent. Dom Pedro had children by his former marriage with Doña Constancia, princess of Castile. Alfonso proposed to Iñez de Castro to become sponsor to one of these children. She consented; and, too late, the unhappy Pedro was made aware of the bar which had thus been placed in the way of his happiness. But he secretly negotiated with the see of Rome for a dispensation, which was granted; and the nuptials were celebrated before witnesses, though privately. The young bride retired in happy seclusion to a villa on the bank of the Mondego, near Coimbra, the site of which, embellished with cypress, pomegranate, and orange groves, still bears the melancholy name of the "Quinta das Lagrimas," in memory of the tragedy of which it was the scene. Here she resided for several years, and became the mother of three sons and a daughter, her husband seldom visiting the court, but devoting himself to a life of privacy with her. The marriage, though it had never been declared, was suspected by Alfonso, and the suspicion was confirmed by Dom Pedro's steady refusal to unite himself with any of

several princesses who were successively offered to him upon the pretext of strengthening the foreign relations of the country by a family alliance with Spain and Sicily. The resentment of the king found countenance in the jealousy with which the court regarded the prospect of a foreign lady, not of a royal house, being one day to be raised to the throne, who had also already used her influence with her husband to give an asylum to certain of the nobles and gentry of Spain, flying from the same tyranny which had driven her own family into exile. And he listened to the offers of three abandoned ruffians of his council to remove the innocent object of his displeasure by assassination. Their names were Alvaro Gonsalves, Diego Lope Pacheco, and Pedro Coelho. With these, Alfonso repaired from Montemor o Velho, near Coimbra, where he was holding his court, to the Quinta, from whence his son was absent on a hunting party. The unhappy lady cast herself at his feet, and implored him, for the sake of her children, of his own blood and lineage, to spare the life of their mother, the wife of his son. Moved by the agony of a beautiful woman, he once relented and withdrew; but hardly had he left her sight and the scene of her distress, when his ferocious purpose was resumed at the instigation of his followers, whom he permitted to return and complete the execrable work. Their daggers were plunged into the breast of an innocent lady, the princess highest in rank in the land, and the woman most celebrated for loveliness in the age in which she lived. The story of Iñez de Castro, of her beauty, her inauspicious marriage, her short-lived happiness, and her cruel fate, forms the subject of a beautiful episode in the third canto of the Lusiad of Camoens: —

> "Estavas, linda Iñez, posta em socego
> De teus annos colhendo doce fruto," &c.

The grief and rage of the miserable husband knew no bounds. He broke out into open rebellion, took arms against his father, was joined by the brothers of Iñez, by a large body of nobles, and by levies from Spain; and Portugal was threatened with a civil war. But Alfonso, in dismay, sent his queen to implore her son for the sake of his country to desist. The three assassins were banished to Castile, and at length the widowed prince was persuaded by his mother's prayers, and by pity for the people of the land which would have been laid waste in vengeance for a crime of which they were guiltless, to disband his powers and return to a sullen allegiance, far from the court and presence of a father whom he never could forgive. In the beginning of the next reign two of the assassins, Gonsalves and Coelho (the third having saved himself by timely flight) were seized in their exile by the Spanish king, and, in exchange for some Castilian prisoners then in the hands of Pedro of Portugal, delivered up to him to suffer a dreadful retribution. They were put to death in horrible tortures, and the corpse of the murdered Iñez was raised from its grave to be publicly crowned, and to receive the homage of her husband's subjects in the cathedral church of Coimbra, after which it was buried with great pomp at Alcobaça, where a gorgeous tomb was raised over her remains and those of Pedro, who at his death was placed by her side. Alfonso survived his crime three years, which he passed in shame and remorse. He died in May, 1357. (Mariana, *Hist. de España*; João de Pinhel, *Mem. dos Reyes de Portug.*; *Chronicon Conimbrense*; Lemos.) N.

ALFONSO or Affonso V., king of PORTUGAL and the Algarbes, and surnamed, after his conquests, "O Africano," was son of Duarte, or Edward, and of Leonora of Aragon. He was born in 1432. Succeeding to the throne at six years old, the infant was at his father's death placed under the guardianship and regency of his mother, who, however, after a few months, was deprived of her powers, and quitted Portugal, leaving the government in the hands of Don Pedro, duke of Coimbra, to whom it was intrusted by an act of the Cortes. During the minority Dom Pedro seems to have administered the affairs of the kingdom with prudence and success; but soon after Alfonso's assumption of the regal authority, which by the act settling the regency devolved upon him in his fourteenth year, the discontents which for some time had been silently ripening broke forth in open charges of treason against the regent; and the turbulent nobility, who had taken part in the accusation, demanded and obtained from the king, though not without a severe struggle, the sacrifice of his uncle. Having found on his accession a peaceful sceptre, a government powerful at home and respected by foreign nations, a vastly extended commerce and flourishing revenue, within a very few months, as by a sudden storm bursting upon him from all quarters, he was reduced to the disastrous alternative of choosing between the horrors of a civil war of doubtful issue, and becoming a party to a flagrant act of injustice. His capital in the hands of insurgents, and his kingdom harassed by the movement of troops, the young king gave way, and, as the price of restored tranquillity, reluctantly consented to a tyrannical resolution of the Cortes, under which Dom Pedro was seized, and on his way to the capital treacherously put to death. Alfonso, who in childhood had been affianced to the regent's daughter, soon after took her to wife, and, repenting of his weakness in countenancing these lawless proceedings against him, rendered by proclamation full justice to his memory. The faction, however, which had destroyed the Duke of Coimbra, ceased not to disturb the

early years of Alfonso's government. His queen died in 1455, not without suspicion of having been poisoned by the procurement of the malcontents; and Alfonso, inconsolable at her death, is said to have paid a lasting tribute to his affection for her by a vow renouncing thenceforth all project of marriage and intercourse with her sex. He devoted himself to military glory, and turned his arms against the Infidels, with the Christian princes of those times the usual mode of atonement for crimes, of consolation in grief, of reconciliation amongst themselves, and of pacification amongst their turbulent subjects. After several unsuccessful combats under the banner of the cross in the south of Spain, he began a war of reprisal and adventure on the Moorish coast. To this expedition, undertaken in 1458, greater importance and sanctity were added in the sight of all Christendom by a rescript of Pope Calixtus III., addressed to the Portuguese king, proclaiming an African crusade, in honour of which the gold "cruzados" were first coined in Portugal. Alfonso left the Tagus with two hundred sail and twenty thousand men, accompanied by his younger brother, the Infante Dom Ferdinand, and his uncle the renowned Dom Henry, the early and indefatigable patron of maritime science and enterprise, himself a leader in the dangers and the toil, who, during the latter years of King John's and the whole of Duarte's reign, and the regency of his brother the Duke of Coimbra, had withdrawn himself from the turmoils of domestic faction to pursue the work of discovery. This he had continued all down the western coast of Africa as far as Cape de Verde, and daring, for the first time, the Atlantic Ocean, planted the standard of his country on Madeira and the Azores. With the enterprises of Dom Henry began that short period of Portuguese greatness when that kingdom took the lead among the nations in maritime discovery. And now the power of Alfonso secured to Portugal what the genius and enterprise of his uncle had added to the map of the globe; and a factory was established by him in Guinea, in spite of the obstacles offered by an unhealthy climate, a savage population, and the intrigues of the Spaniards, who followed in the track of his conquests, and strove to share in his acquisitions. On the Moorish side of Africa he besieged Alcazar in the kingdom of Fez, seized and garrisoned it, and afterwards reduced Argilla and Tangier. During these campaigns he instituted the military order of the Sword, with intent, it is said, to commemorate an exploit which he projected, but never accomplished, that of entering the capital of Fez, and bringing home from thence a sword which had belonged to one of the Gothic kings of Spain, and which it was reported to him that the Moorish emperor retained as a sacred trophy. He conferred on twenty-seven knights the symbol of the prize which they were to assist him in winning, limiting their number, by statute of the order, to that of the years of his own age. But having possessed himself of these three strong places on the Mediterranean side, he was diverted from his greater design of penetrating to the capital by the question of the Spanish succession, which involved the interests of his own family; and, after twelve years of incessant war, he returned in 1470 to Portugal, with the fame of having been the first who had ever carried triumphantly the arms of a Christian country into the dominions of her ancient foes the Moors, and of having thus added to his own titles the surname of the African. His achievements had moreover been wrought under every discouragement and disadvantage; for, from the commencement of the first African crusade, he was deserted by all the nations in Christendom, with whose promise of co-operation it had been begun, and even by the pope, who had promoted the enterprise and given it his blessing. And not only was he unsupported by his ally of Castile, but thwarted and harassed by that king's claims to a share in all which he was bringing under the dominion of the cross. He next undertook, but with less success, to support the cause of his niece, Dona Juana, the daughter of Henry of Castile, on whom the crown had been conferred by succession and by will, against Isabella, the sister of that king, who had by her marriage with Ferdinand united the crowns of Aragon and Sicily with those of Castile and Leon. He invaded Spain, under large promises of support from the adherents of Juana in that kingdom. But after a long and fruitless struggle, having been defeated in a great battle at Toro, he solicited the support of Louis XI. of France, was amused and deserted by him, and left without allies and without means to carry on a hopeless war, to which his honour and the interests of his niece, for whom he bore a strong affection, were equally engaged. Mortified and wearied with public life, Alfonso now undertook a pilgrimage to the Holy Land, appointing to the regency, during his absence, his son, the Infante Don John, who governed with great ability, defending his frontier with success, and warding off the ruin of a conflict which he had been left under injunctions not to bring to any conclusion but on terms which it was clear he could never obtain. At length the public discontents prevailed on Alfonso to return home, where he was received by his people with great display of attachment and joy. But his mind had lost its activity and vigour. After two more years of inglorious war, in 1479 he concluded a treaty of peace with Ferdinand and Isabella, acknowledging their joint succession, and was unable to obtain more for his niece than a

contract of marriage with their son, the Prince of Asturias, then in his childhood, at which Juana in disgust retired to Portugal and took the veil. Reluctant now to enter further on the cares of government, and perhaps feeling his own incapacity, he resolved to retire into a monastery. But, on his journey thither, he was attacked by the plague, and died at Cintra, in 1481. He was attached to letters, and he founded at Coimbra the first royal library of Portugal; and his charities, and his private liberality in giving effect to them, obtained for him the name of "Redeemer of Captives." (Mariana, *Hist. de España*; Turquet, *Wars with the Saracens*; Imhoff, *Regn. Lusitanicum.*) N.

ALFONSO or Affonso VI., king of PORTUGAL and the Algarbes, son of John IV. and second king of the house of Braganza, was born on the 28th of August, 1643. Even as early as at the age of seven or eight this prince is said to have manifested symptoms of a disordered mind, attributed according to some writers to palsy of the brain. These however were never sufficient to bar him from the succession, nor in after life to afford grounds of legal disqualification from the exercise of the regal functions. Yet, made aware as he was by the censures of his preceptors and his mother of the observations to which his extravagant conduct had exposed him, his ill-directed ambition broke forth into acts of ungovernable violence, which became more dangerous as he approached nearer to manhood. Whilst he was in his tenth year the inheritance was opened to him in prospect by the death of his elder brother Dom Theodosio, his joy at which event he manifested in expressions of indecent exultation. On the death of his father (November 15. 1656), his mother, Luisa de Gusman, an able and excellent princess, found herself appointed to the regency under her husband's will, and confirmed in it by the assembled Cortes of the realm. John IV. had been beloved for his domestic virtues, but reproached with want of courage and a distrust both of himself and others. Devoted in the latter years of his life to the private observances of religion, but neglecting all the duties of his high station, to which a great revolution had raised him, he lived secluded in his palace, shunning all society except that of his confessor and of a few old followers to whom the remembrance of their faithful services and of his own benevolent feelings had attached him. But, from the first day of her assumption of power, the queen-regent applied her vigorous mind to cope with the difficulties in which she was left, involved in a war, to all appearance interminable, with Spain, whose councils were at the same time directed by one of the ablest statesmen, and whose armies were led by one of the most renowned captains whom that country had ever produced, Don Luis de Haro prime minister, and Don John of Austria commanding in the field. The queen began by appointing good and able ministers of state. Yet, from the incapacity, as it appears, of her principal generals, the first campaigns were disastrous to Portugal. An invasion of Spain was attempted, but without success, and at the same time the queen was attacked on her own frontier, was repulsed before Badajoz, she lost Olivenza, and Elvas was saved only through the obstinate valour of the garrison, who protracted the defence for a few days, till the arrival of the Count of Cantanhede, who was sent by the queen to supersede her former commanders, and who with great bravery forced the Spanish lines, and raised the siege. In the midst of these reverses, the firmness and wisdom of the queen were always equal to the emergency. She concluded a marriage between her daughter, the Infanta Katherine, and Charles II. of England, notwithstanding the opposition made to the match by Spain, and thereby secured the co-operation of a powerful fleet and army, as well as a commercial treaty with Holland, negotiated by British intervention; advantages abundantly countervailing the precarious alliance of Louis XIV. of France, which, afforded only for special purposes of his own, had never been of much value to Portugal, and might at any day be withdrawn, as it soon after was by the treaty of the Pyrenees. She reformed her army, and secured the services of Count Frederick Schomberg, who, turning the tide of military success, began a career of victories uninterrupted even throughout the weak and shameful reign of Alfonso, and ending in an honourable peace, assuring the throne to the dynasty of Braganza. The queen, well knowing the characters of her two remaining sons, had wished to prefer the younger, the Infante Dom Pedro, in the succession. But the Cortes refusing to depart from the ordinary course of descent, she strove to make Alfonso worthy of the crown. If there had been reasonable suspicion entertained of his madness in his infancy and early boyhood, that belief was strengthened by his excesses becoming more outrageous as, relieved from domestic control, he was enabled to indulge his propensities with greater freedom. To the terror of the inhabitants of Lisbon, he would run armed through the streets at night, committing all sorts of indecencies and violence, in company with a gang of dissolute associates, whom he formed into companies, naming them, according to their comparative capacity for mischief, his high and low patrol. Even the lives of those who had the misfortune to meet this gang of lawless disturbers, with their prince at their head, were in the utmost danger. He would attack people with his drawn sword at his palace gates, striking at them, amidst shouts of laughter, as they fled before him; and the

accomplices of his crimes were commended by him, when, on returning to him from the pursuit, they showed him their weapons stained with blood. Among these ruffians the foremost in his favour was Conti, a Sicilian youth of mean birth, who, from the base office of provider to his shameful pleasures, aspired, on the faith of his promise, to become his minister of state whenever he should exercise the power of king. After all remonstrances had failed, a design was formed by the Council of Regency to break up this association. His apartments were entered during one of his riotous meetings, and his companions were carried off by force. Many were imprisoned, and Conti banished to the Brazils, under pain of death if ever he should return. The system of personal outrage which he had carried on against his people was thus checked, but not the evil spirit of which he had given proof. Exasperated by the censure he had thus openly incurred, he retired to Alcantara, where he reassembled round him such as were still at liberty to join him, and established there a separate court. Here he lived not only in public outrage of all the observances of decency, but also in open mockery of those of religion. The place of his retreat became also the centre of active intrigue against the government of the queen-mother. He now chose as his principal adviser the Count of Castel Melhor, a man of no mean talents, but unscrupulous in his means of ministering to the wicked designs of his master. Unable to cultivate the favour at once of the regent and of the king, of one who could be approached only through worthy service, and one who could not be propitiated but by mean compliances, Castel Melhor soon chose the part of fomenting the jealousies of Alfonso against his mother, of exciting her to further austerity by the insults which he secretly encouraged him in committing against her, and by flattering his vanity with the advice, which was sure to be acceptable to him, that he should declare the regency at an end, and take the reins of government to himself. This last counsel soon prevailed. The queen, provoked by the open indignities offered to her by her son, one day stood before the favourite as he was repairing to the king. "Count," said she, "I well know that the king places his confidence in you. If he henceforth shall disobey my authority, you will answer to me with your head." The count passed on. He repeated the words to the king. He told him the crisis was arrived at which he must exert his royal power, and the next day Alfonso required by letters from Alcantara the secretaries of departments to attend him, and demanded from his mother the seals of state. She showed herself neither wanting in duty to the prince, who had long attained the age for governing in his own person, nor in what she owed to her own dignity. She told him in her reply that it became him not to assume by furtive means, or as an usurper, the throne that was his. She urged him to come forthwith to Lisbon, where she met him in presence of the grandees and chief officers of the realm. "Receive," said she, "the seals which were intrusted to me with the regency of your kingdom, in virtue of the will of the late king, my lord. I place them in your Majesty's hands, with the authority belonging to them; and I pray God that all may prosper under your sway." This took place June 23. 1662. The first use that Alfonso made of his power was to impeach the queen-mother, his brother the Infante Dom Pedro, the Duke de Cadaval, and others, of a conspiracy to set him aside unlawfully, and procure the sceptre for the Infante. But, on the question being submitted to the judges, the accused persons were declared not guilty; nor could the accused ever obtain a specification of the charges against them. Nevertheless, the absolute power of the king was, for the time, triumphant. The Infante was fain to seek safety in exile, and the queen-mother in the seclusion of a convent, where she soon after died. The whole business of the government was now placed under the control of Castel Melhor, whose foreign administration was successful, but mainly through the able conduct of the war by the Count of Schomberg. The king meanwhile continued his flagitious course of life, and the minister, who had long striven in vain to hide and dissemble those practices which brought daily confusion on the court and city, at length persuaded him into a marriage with the princess Elizabeth Frances of Savoy, daughter of Charles Amadée, duke of Nemours. But the brutal behaviour of Alfonso to his bride, a woman of singular beauty and accomplishments, and of a spirit little disposed to brook indignity or neglect, soon drove her into active measures of self-defence. Wearied, disgusted, and incensed by the misconduct of a husband who, from the first day of his marriage, by all sorts of unmanly insult, aggravated the aversion naturally inspired by the loathsome infirmities of his person, nay, who had thrown open her apartment to the access of one of his dissolute minions, for the infamous purpose, as imputed by Vertot, of introducing a supposititious child to the succession, she entreated the support of the Infante Dom Pedro's presence, and prevailed upon him to return. The manner in which this prince was received at Lisbon seemed for a while to augur well for a reconciliation of the brothers, and for the influence of the Infante. Castel Melhor, who, failing to reduce the young queen to accept the conditions of dependence on his power over her husband, had treated her with great insolence, was dismissed from office, and now, taking alarm for his safety,

fled to the court of Turin. But the king replaced this minister by Dom Antonio de Sousa y Macedo, a man as unprincipled as Castel Melhor, and without his talents. The system of outrage was continued against the queen till she retired from her husband's court; and the infante, who had become popular and had raised a party, resolved to save her from further persecution and the country from ruin and disgrace. In October, 1667, the new minister resigned office, fearing the popular indignation, and still more the king's fickleness and treachery. The king, finding his other resources now begin to fail him, convoked a Cortes, January 1. 1668. The queen had, a month before, taken refuge in a convent, from whence she commenced a suit to invalidate her imperfect marriage, and resumed her maiden name. This suit was managed with the court of Rome through the agency of Father de Ville, the queen's confessor, the Duke de Beaufort, and the Bishop of Laon. Her cause and that of the Infante Dom Pedro gradually gained strength, and their designs took a still more decisive character. Supported by the greater number of the nobles, and by Count Schomberg, whose high qualities and whose uninterrupted career of victory had given him entire control over the army, the infante obtained from the Cortes a tumultuous vote declaring him regent. The Marquis of Cascaes, attended by all the members of the council, of which he was president, repaired to the king with a proposal to him to resign. But the king refused. Affairs had now reached a crisis at which there was no safety for either party but in a decisive move. The infante went to the palace with a great assemblage of the nobility and magistrates, and followed by a vast crowd of people of all conditions. He placed the king under arrest in his appartment, who in the course of the day signed an act of abdication in favour of Pedro and his issue, reserving to himself the duchy of Braganza, with ten thousand crowns a year to be paid out of the royal revenues. By another instrument he acknowledged the grounds on which the marriage had been declared null. But such an act executed by one of his character, and in such factious times, was held to be no valid security. The existence at large of a dethroned prince can never be compatible with the safety of a revolutionary government. A few days only had elapsed after his abdication when he was again placed under arrest, and sent as a prisoner to the island of Terceira. Still the infante prudently refused the title of king, contenting himself with that of regent so long as Alfonso should live. All the formalities having been completed for setting the former marriage aside, the queen now gave her hand to Pedro, to whom she was united on the 2d of April, 1668, three months only after Alfonso's dethronement. The king remained in his exile for eight years, at the end of which time, on account of a supposed conspiracy with some discontented persons there to favour his escape and promote his restoration, he was brought under escort to a captivity no less strict in the palace of Cintra, where he died of apoplexy, September 12. 1683. He was succeeded by Dom Pedro. (L'Abbé Vertot, *Hist. des Revol. de Portugal*; *Mémoires de M. de Fremont D'Ablancourt.*) N.

ALFONSO DE SPINA, or DE ESPINA (אלפונסו די ספינה), bishop of Orense in Gallicia, a converted Spanish Jew, who on his conversion became a monk of the Franciscan order and a celebrated preacher. He also appears to have been a man of considerable erudition, as he was appointed rector of the university of Salamanca. He lived during the middle of the fifteenth century, and was highly esteemed for his piety and learning. It is related of him, among other traditional proofs of his sanctity, and the high estimation in which his ministry was held, that when he was in the height of his popularity as a preacher, and filled with an ardent thirst for the salvation of the crowds who congregated to hear him in the churches of Valladolid, he was one day standing in a melancholy mood by the side of a well adjoining to the sanctuary of the convent of the Minorites (Franciscans) of Valladolid, and was anxiously weighing in his mind the probability of any fruit having been vouchsafed to his assiduous preaching. On a sudden he heard, or imagined that he heard, a voice from above commanding him to let down the bucket into the well, and to draw up water. On doing this, he found in the bottom of the pail twenty-four whitish pebbles, marked with the name of Jesus, corresponding in number with the twenty-four discourses on that holy name which he had a few days before preached to the people of Valladolid. He was thus greatly encouraged, and laboured more earnestly than ever in his office. Twelve of these miraculous stones, set in a silver cross, were preserved in the sacrarium of the Franciscan convent at Valladolid; the other twelve were carried by Queen Isabella the Catholic of Spain to the city of Granada. Alfonso de Spina lies buried in the church of Palencia, in the province of Burgos. His great work, which however was published anonymously, is called "Fortalitium Fidei" ("The Stronghold of the Faith"). This work was first printed in the year A. D. 1487, without the place of publication, in a large quarto form. The second edition is that of Nürnberg, printed by Antonius Korberger, A. D. 1494. The title is "Fortalitium Fidei contra Judæos Saracenos, Aliosque Christianæ Fidei inimicos." On the first page is, "Here beginneth the proœmium of the Fortalice of the Faith, written by a certain celebrated doctor of the order of the Minorites, A. D. 1459, in the western lands;" after which follow the

reasons for writing the work. On the second sheet is given the division of the work, which is there represented as divided into five parts, which are, as it were, five impregnable towers of the fortalice. The first is, of the true armour of the Christian warrior, and of the excellency of the Catholic faith; the second, of the war of pseudo-Christians and heretics against the faith, and of their deceitfulness; the third is the war of the Jews against it, and of their cruelties and malice; the fourth, of the wars of the Moors against the same, and of the impurity of them and their religion; the fifth treats of the war of the devils against the faith, and of the final perdition of their dominion and their misery. The third part, which is directed entirely against the Jews, is written in a very bitter spirit: they are accused of every crime, especially in the third subdivision, in which he treats of the cruelties of the Jews toward the Christians, and enumerates seventeen notorious instances, p. 142., of which — 1. They were the cause that in Toledo the whole of the Christian inhabitants were put to the sword by the Moors. 2. In France they were in the habit of murdering Christian infants, for which they were expelled from that kingdom. 6. In Germany they poisoned the fountains and wells, p. 144. 9. In the city of Savona the Jews murdered a Christian child, and partook of his blood, in derision of the Christian sacrament. After these comes the account of some miraculous conversions, as at p. 175. The eighth miracle happened in the kingdom of Castile, in the city of Toledo, about the year of our Lord 1243, Frederick II. being emperor, and Pope Honorius sitting in the chair of St. Peter, and King Fernando reigning in the said kingdom. A certain Jew, who was breaking away a rock for the enlarging his vineyard, found in it a cavity of small dimensions, having no cleft or opening, and in that cavity he found a book, with leaves as of wood, which was written in three languages, Hebrew, Greek, and Latin. The book contained about the quantity of a psalter, and treated of the three ages of the world from Adam unto Antichrist, describing the manners of the men of each. It placed the beginning of the third world (age) in Christ, thus: — In the third world, the Son of God will be born of a virgin, called Mary, and will suffer for the salvation of man. It was also written in it that this book would be found in the time of Fernando, king of Castile. On reading this book the Jew immediately received baptism, with all his household. The author of the "Fortalitium Fidei" never names himself throughout the whole work; but he tells us, in the second part, that it was the year 1458 while he was writing it, and in the third part he gives the year as 1460. The author is ascertained by the statement that he was the monk who confessed the constable Don Alvaro de Luna on the scaffold in the square of Valladolid, where he was beheaded by order of Juan II. "This confessor," says Garibay, in his "Compendio Historial," "was Fray Alonso de Espina, author of the 'Fortalitium Fidei,' an excellent theologian." Mariana, in his History of Spain, also relates this event, but calls the author Alfonso de Spina. Richard Simon, in his "Bibliothèque Critique," states that he had read in the work itself that the Fortalitium was written in the year 1439; but this must be either an error of the press, or else in his haste he read the 5 as 3. In Wharton's appendix to Cave's "Historia Litteraria," by a similar error, we read 1419. There seems to be some doubt whether the author of the Fortalitium was indeed a converted Jew. It is certain that in his allegations against the Jews he never refers to his own experience when a Jew, as does Alfonso of Burgos, whom he frequently cites, especially when he warns Christians against employing Jewish physicians, who he says in their solemn feasts were accustomed to boast of the number of Christians whom they had poisoned, and for this, and other similar facts he quotes the "Batallas de Dios" of Alfonso of Burgos. Simon and Wolff both agree also that he does not show any extraordinary knowledge of Jewish antiquities or Rabbinical learning in general. He certainly shows no lack of bigotry, as he himself relates in the second part of his work that he had acted the part of an inquisitor, and had denounced one Alfonso Debejar, a priest of Valladolid, as a heretic, to Pedro, bishop of Palencia, for having recommended confession to the parish priest rather than to the Mendicant Friars. Besides the two editions cited above, the Fortalitium Fidei has been frequently reprinted, edited by Guilielmus Totanus, who has been erroneously called the author of the work by Imbonati and others. The first edition edited by Totanus appears to have been printed at Lyon, A. D. 1511, in 4to., and again at the same place, A. D. 1524 and A. D. 1629. Wolff says that in the catalogue of the libraries of Petavius and Mansard ("Bibliotheca Petaviana et Mansartiana) he met with the notice of a very early edition of this work, which he supposes may be earlier than that of 1487. The title runs thus: "Fortalicium Fidei in quo laudes Divinæ annotantur, et innituntur querelæ ante thronum Majestatis Dei, item de bello Hereticorum, item de bello Judæorum, item de bello Dæmonum:" to which the author of the catalogue adds, "This volume, which is printed without place or date, is of great antiquity, and contains much curious matter; it is in the largest folio." The author of the Fortalitium Fidei has been variously named by different writers: he has been called Bartolomeo, Antonio, and Juan de Spina; and Father Kircher calls him De Spiria; but all the best Spanish authorities,

as Nicolas Antonio and Mariana, call him Alfonso; and they are followed by Wolff, Cave, Simon, Bayle, and others. There is also another book by the same Alfonso de Espina, cited by Nicolas Antonio. The title is "De Fortuna;" it was dedicated to Juan II. of Castile and Leon, and was among the manuscripts of the royal library of the Escurial. (N. Antonius, *Biblioth. Hisp. Vetus*, ii. 182, 183.; Garibay, *Compend. Histor. de las Cronicas*, ii. 1151.; Mariana, *Hist. de Rebus Hisp. cum continuat.* Minianæ, iii. 61.; Sainjore (R. Simon), *Biblioth. Crit.* iii. 316—322.; Cave, *Histor. Literar. Scriptor. Ecclesiasticor.* ii. Append. 177—179.; Wolfius, *Biblioth. Hebr.* i. 193. ii. 1115—1123. iii. 124, 125.; Imbonatus, *Biblioth. Lat. Hebr.* 68.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 408.; Bayle, *Dict. Histor. Crit.* iv. Supp. 186. art. "Spina." Geneva, 1722.) C. P. H.

ALFONSO DE LA TORRE, also called Alfonço de la Torra, a Catalonian writer of whom nothing is known except that he was a bachelor of arts (bachaller), and that he lived about the middle of the fifteenth century. He was the author of a figurative work in the Limosin language, entitled, "La Visió delectable," or "The agreeable Vision," in which he passes in review all the sciences, philosophical and moral, as well as the liberal arts, discoursing at large on each of them. He dedicated his work to Don Johan de Beamunt, prior of St. John of Navarre, chancellor of Aragon, and lord high chamberlain of Prince Carlos of Viana. It was printed at Barcelona in 1484, folio, by Matheu Vendrell. The work was subsequently translated into Castilian, and printed at Tolosa (whether Tolosa in Guipuzcoa or Toulouse in France is not ascertained) in 1489, folio, by Juan Parix and Steban Clebat. There is a third edition, also printed in the fifteenth century at Seville, without date. In 1570 an Italian named Domingo Delphini translated this work into his own language, and published it as his own; and, strange to say, this Italian version was again rendered into Spanish by a Jew named Francisco de Caceres, who had it printed at Amsterdam in 1663, 4to. (Nicolaus Antonius, *Bib. Hisp. Vetus*, ii. 328.; Mendez, *Typographia Española*, Madrid, 1796, 4to., p. 100—400, &c.) P. de G.

ALFONSO TOSTA'DO. [ALPHONSUS ABULENSIS.]

ALFONSO DE ZA'MORA (אלפונסו די צמורה), a Spanish Jew, born at Zamora, a city of the kingdom of Leon, on the banks of the river Duero, where he exercised the office of rabbi, though we are not informed by what name he was called, while he continued in the Jewish religion. When however the Jews were expelled from Spain by Ferdinand and Isabella in the year 1492, he remained at Zamora, having embraced the Christian faith. Being profoundly versed in the Hebrew language and Jewish antiquities he was appointed Hebrew professor in the university of Alcalà de Henares, and was afterwards selected by Cardinal Ximenes as one of the editors of the Polyglott Bible, published by that university at his expense, in which work the Latin translations of the Chaldee paraphrases (Targums) and the Hebrew translation of St. Paul's Epistle to the Hebrews, are by Alfonso de Zamora. He also wrote for the same work — 1. "Vocabularium omnium primitivorum Hebraicorum et Chaldaicorum," which is a Vocabulary of the Hebrew and Chaldee roots of the Old Testament, to which is added "Index vocum Latinarum." This is an index of the Latin words by which the Hebrew and Chaldee words in the foregoing vocabulary or lexicon are rendered. 2. "Interpretatio, Hebraicorum, Chaldaicorum et Græcorum Nominum Veteris et Novi Testamenti." 3. "Introductiones Artis Grammaticæ Hebraicæ." These works form the sixth volume of the Complutensian Polyglott, which was printed at the university of Alcalà de Henares (in Complutensi Universitate) A. D. 1514—1517, in six volumes folio. He wrote also "Artis Grammaticæ Hebraicæ Introductio." This is a short and lucid Hebrew grammar, dedicated to Alfonso de Fonseca, bishop of Toledo, and printed at Alcalà de Henares by Miguel de Eguia, A. D. 1526, in 4to., to which is added a short lexicon or vocabulary of the Hebrew roots, and a short treatise on the Hebrew vowels and points, called "Brevis Tractatus de Orthographia Hebraica." He wrote also "Iggereth" ("An Epistle"), which he directed from Spain to the Jews dwelling in the city of Rome, in which he strongly reprehends their pertinacious adherence to the Jewish religion. This epistle, with an interlinear Latin translation, was among the manuscripts in the royal Spanish library of the Escurial. Imbonati says that it was printed in Latin, with the title "Epistola ad Infideles Hebræos Urbis Romæ," along with his other works, at Alcalà de Henares, by Miguel de Eguia. Besides his own works above noticed, his name is found, as that of the transcriber, to many elegantly written Hebrew manuscripts. Among others, Father Bartolocci mentions a copy of the "Perush al Sepher Tehillim" ("Commentary on the Book of Psalms"), of R. David Kimchi, which he saw in the library of Cardinal Brancati, at Rome, elegantly written in Hebrew on vellum by Alfonso de Zamora, for Don Francisco Bocalilia, a Spaniard, in the city of Alcalà de Henares, A. D. 1541, which date however is no doubt a misprint, and should most likely be 1514, as, according to Le Long, Alfonso de Zamora died A. D. 1531. He also mentions a beautiful manuscript of the "Sharshereth Keseph" ("Chains of Silver") of R. Joseph Aben Caspi, which

he saw in the celebrated library called Bibliotheca Angelica, which is in the monastery of St. Augustine of the Cœnobites at Rome, written on parchment with great elegance in the Rabbinical character, with the vowel points, by Alonso (Alfonso) the Spaniard de Zamora, a servant of Christ, which was finished on the sabbath day, 13th July, A. D. 1519, in Alcalà de Henares. (N. Antonius, *Biblioth. Hisp.* i. 45.; Le Long, *Biblioth. Sacra*, i. 9. and 12. ii. 604.; Imbonatus, *Biblioth. Lat. Hebr.* 3, 4.; Wolfius, *Biblioth. Hebr.* i. 193. iii. 125.; Bartoloccius, *Biblioth. Mag. Rabb.* ii. 31. iii. 811.; Brunet, *Manuel du Libraire*, i. 150. Paris, 1814.)
C. P. H.

ALFORD, MICHAEL (quoted under the names of Flood and Griffith), an English Jesuit, born in London, 1587, and admitted to the society in 1607. After studying philosophy at Seville and theology at Louvain, he went to Rome, where he remained five years attached to the papal court. After this he became coadjutor of the English college at Liege, and lastly rector of the college of Jesuits at Ghent. At a time when the hopes of Rome were turned towards England, and their efforts excited proportionate jealousy, he was sent on the English mission; but being arrested at Dovor, and conveyed as a prisoner to London, he only obtained his liberty through the interference of Henrietta Maria, queen of Charles I. After this he retired into the county of Lancaster, where he does not appear to have experienced any further molestation. His active labours left him time to be a voluminous writer. The following are the titles of his works: — 1. "A Translation of the Life of St. Winifred, written in Latin, by Robert, prior of Shrewsbury." 2. "Britannia Illustrata, sive Lucii Helena, Constantini Patria et Fides: cum Appendice de Paschate Britannorum, de Clericorum Nuptiis, et num olim Britannia coluerit Romanam Ecclesiam." Antwerp, 1641, 4to.; the last of which subjects he enlarged on in his great work. 3. "Annales Ecclesiastici," or an attempt to trace the antiquity of the Romish church in England, from the history of the early English, Norman, and Anglo-Saxon reigns. Liege, 4 tom. 1663. To finish this last work he passed over to the Continent, where he died at St. Omer in 1651. The Jesuit author of a short account of him relates that in the latter part of his life his mind was wholly occupied with the contemplation of the wounds of Christ, which, in the peculiar spirit of Roman Catholic devotion, he had chosen for his daily meditation. He was twice sent to Rome, once as procurator of the English Jesuits. (Sotwell, *Bibliotheca Scrip. Soc. Jes.*; and the preface to Alford's *Annales Ecclesiastici.*)
B. J.

ALFRAGAN (Ahmed Ibn Kethír Al-ferghání), an Arabian astronomer who flourished in the ninth century of our æra. He was generally known under the surname of Al-ferghání, since corrupted into Alfragan, because he was a native of Ferghánah, a town in Sogdiana. He was also called "Al-hásib" (the calculator), owing to his proficiency in all the branches of the mathematical sciences. The year of his birth is not known, but he lived under the khalifate and at the court of Al-mámún, the great patron of science among the Arabs, who died in A. H. 218 (A. D. 833). He was the author of a work entitled "Al-mudakhel-li-'ilmi-n-nojúm" ("Elements of Astronomy"), which he divided into thirty chapters or sections, and of which there are three Latin translations. The first, made in the twelfth century by John of Seville (Joannes Hispalensis), who must not be confounded with an archbishop of Seville of the same name [Joannes Hispalensis], was printed for the first time at Ferrara in 1493, 4to.; then at Nürnberg in 1537, with a preface by the learned Melanchthon; and, lastly, at Paris in 1546, 8vo.: "Alfragani Astronomorum peritissimi Compendium, id omne quod ad astronomica Rudimenta spectat complectens, Joanne Hispalensi Interprete, nunc primum pervetusto Exemplari consulto, multis Locis castigatius redditum." The second was made by Jacob Christmann, professor at Heidelberg, from an intermediate Hebrew version by James Antoli: "Muhamedis Alfragani Arabis chronologica et astronomica Elementa, e Palatinæ Bibliothecæ veteribus Libris versa, expleta et Scholiis exposita." Frankfort, 1590, 8vo. Christmann added to the first chapter of the work a learned dissertation or commentary, in which he compares the calendars of the Arabs, Syrians, Romans, Persians, and Egyptians. The edition contains also an appendix by the Jewish translator, who, it would appear, translated at first out of the Spanish, but having afterwards found the original Arabic, thought it necessary to make some emendations. The third and best translation is that made by the celebrated Golius, which was printed at Amsterdam in 1669, together with the Arabic text and many learned notes upon the first nine chapters of the work, the translator having died before the completion of his work: "Muhamedis Fil Ketiri Ferganensis, qui vulgo Alfraganus dicitur, Elementa astronomica Arabicè et Latinè." The work is a concise exposition of the Almagest and of the astronomy of the Greeks, which began to be in use among the Arabs about Al-ferghání's age. The number of the stars is, as in the Almagest, 1022, but the obliquity of the ecliptic only 23° 35′. Al-ferghání was likewise the author of a treatise on solar clocks, and another on the construction of astrolabes and their use. He promised to write another on the obliquity of the ecliptic in each century; but if he did, it has not reached us. (Delambre, *Hist. de l'Astronomie*

au moyen Aye, Paris, 1819, p. 171.; Abú-l-faraj, *Hist. Dyn.* p. 161.) P. de G.

ALFRED and ARIRAM, two celebrated old German artists of the ninth century, contemporary with the Emperor Arnulph, who built a famous palace at Regensburg. They were both natives of Bavaria and members of religious orders: Alfred was a priest of the convent of Tegernsee, and in an old writer quoted by Fiorillo he is styled "Alfridus presbyter et *magister cujusque artis*;" and Pez, in his "Thesaurus Anecdot." vol. vi. pt. i. p. 9., terms Ariram the most ingenious man of his age,—"Nullus in hoc ævo viget ingeniosior illo,... artibus et variis." He was a monk of the convent of St. Emmeram. (Fiorillo, *Geschichte der zeichnenden Künste in Deutschland und den vereinigten Niederlanden.*) R. N. W.

ALFRED, AELFRED, ELFRED, or ALURED, surnamed the Great, king of the West Saxons in England, was born in 848 or 849, at Wanading, or Wannating, in Berkshire, generally supposed to be the village now called Wantage, which was then a royal town, and had been originally a Roman station. His father was King Ethelwulf, the son and successor of Egbert the Great; his mother was Osburga, or Osberga, daughter of Oslac the Goth, who held the high office of royal cupbearer (famosus pincerna), and was of the race of the sub-kings of the Isle of Wight, who were sprung from a nephew of Cerdic, the founder of the West Saxon kingdom. Ethelwulf, who had been brought up as a monk, had come to the throne above twelve years before the birth of Alfred, who was the youngest of his four sons. The favourite of both his parents, Alfred is supposed to have been from the first designed by Ethelwulf to succeed him on the throne; and it was probably with this view that the boy was sent to Rome with a splendid retinue in 853, when, we are told by his biographer, Asser, the pope, Leo IV., bestowed upon him the royal unction, and adopted him as his son; and that two years after Ethelwulf himself took him a second time to Rome, and remained with him there a whole year. It was in returning through France from this visit that Ethelwulf fell in love with Judith, the young and beautiful daughter of Charles the Bald, king of that country, and was married to her in October, 856, after a courtship of three months. It is natural to suppose that his former wife, Osberga, must have been dead when he contracted this new alliance. Yet Asser tells a story of Alfred having been first induced to learn his letters in his twelfth year by his mother (mater sua) tempting him and his brothers with the promise of a Saxon book of poetry, which she said she would give to the one who should first learn to understand and recite its contents. At this date Judith had ceased to be even Alfred's step-mother: Ethelwulf had died not long after his return home, and she had become the wife of Ethelbald, his eldest son, by whom he was succeeded on the throne, and who had indeed previously risen in rebellion against him, and despoiled him of the better part of his dominions, moved, according to one account, by the avowal or suspicion of a design on the part of Ethelwulf to get Alfred appointed his successor, though that may seem rather improbable, considering Alfred's age at this date. To reconcile Asser's story with known facts, it has been supposed that Osberga may have been only set aside, and may have still lived and retained the charge of her children after the new queen was brought over. But it appears strange that Asser should pass over so extraordinary an arrangement as this, if it really existed, without explanation or notice. The most obvious resource would be to suppose an error in the numerical term, and that the incident occurred in or before 854, when Alfred was only six years old. But this again would leave us at a loss to account for the strong terms in which Asser comments upon what he calls the disgraceful neglect (*indigna incuria*) of the boy's parents and those who brought him up, in so sadly (*proh dolor* is the expression) allowing him to remain without the knowledge of his letters till he had attained the said age (*ad duodecimum ætatis annum, aut eo amplius, illiteratus permansit*). We are inclined to suspect that the best solution of the difficulty is to hold that Asser, or whoever was the writer of the book which passes under his name, has been nodding at this place. It is also difficult to make out at what time Alfred could have been sent by his father, as is asserted by some of the old chroniclers, to reside in Ireland under the care of Modwenna, a female saint of that country, whose skill or piety it was thought might prove of benefit to his weakly state of body. Asser, however, intimates that he had from his infancy been troubled with the ailment called by the Latins ficus (hæmorrhoids). Notwithstanding this, he excelled in all manly exercises, and became in particular an ardent and daring follower of the chase. He got rid of this disease by praying to God for relief one day at a holy place in Cornwall, near to which he found himself while hunting. The spot, situated not far from Liskeard, had been honoured by being first the burial place of St. Gueryr, and then the residence of St. Neot, from whom it came afterwards to be called Neotstoke. But this proved only a short respite. In 868, in his twentieth year, he married Alswitha, Elswitha, or Ealswitha, the daughter of Ethelred, surnamed Mucil (that is, the Large), a nobleman of Mercia. Alswitha's mother, Eadburh, was of the blood of the Mercian kings. During the festivities at the celebration of his marriage, Alfred, as Asser tells us, was suddenly seized before the assembled multitude with another malady of a still more distressing sort, for which the

physicians had neither name nor cure, and the attacks of which continued to torment him daily down to the time at which the biography professes to be written, when Alfred was in his forty-fifth year. There is no ground for the imputation of inconsistency which has been brought against this part of Asser's narrative.

King Ethelbald had been succeeded, in 860, by his next brother Ethelbert; and Ethelbert having also died in 866, the throne at the time of Alfred's marriage was filled by Ethelwulf's third surviving son, Ethelred, or Ethered (notwithstanding that Ethelbert appears to have left at least one son). We do not know upon what authority Sir Francis Palgrave asserts (*English Commonwealth*, ii. ccxli.) that "previously to this time, Alfred appears to have borne the title of king, and to have exercised certain powers of government, though in subordination to his brothers;" and that Dr. Lingard (*Hist. Eng.* i. 163.) makes him, during the reigns of his brothers, to have possessed, not only the title of king, but "the government of a petty district." Asser, indeed, designates him at this time King Alfred (Aelfred rex); but this is the name by which he is commonly spoken of throughout the work, being that which he bore when it was, or professes to have been, written. Thus, for example, "Anno Dominicæ Incarnationis 856, et nativitatis Aelfredi 10;" but, immediately after, "Anno Dominicæ Incarnationis 860, nativitatis autem Aelfredi regis duodecimo," (p. 4. Camdeni edit.) At the time of his marriage, Alfred, Asser tells us, held the rank of *secundarius*, whatever that may mean. (p. 6.) This title or rank, which he retained till he became king, he appears to have enjoyed even before Ethelred came to the throne; for a little lower down he is spoken of as having been secundarius while his brothers lived. (p. 7.) During the reign of Ethelred he probably took a more active part than the king himself in the direction of public affairs: Asser's narration at least represents him as associated with his brother on all occasions both in war and negotiation. Ever since the last years of the reign of Egbert, who died in 835, the Scandinavian sea-rovers, or Danes, as they were called, had harassed England with one descent after another; on some occasions, wintering in the country, and holding the district where they settled in complete subjection. Indeed it is probable that the effect of these invasions had already been to intermix a considerable number of foreigners with the native population of the eastern and northern counties. But the first year of the reign of Ethelred saw a hostile armament approach the coasts so formidable as to be evidently designed for nothing less than the entire conquest of the island. It was under the command of three of the sons of the celebrated Ragnar Lodbrog, twenty-eight others of whose relations and associates, styling themselves kings and earls, were captains in the fleet. Disembarking in East Anglia, the foreigners passed the winter in that kingdom; in the spring of the next year marched into and overran Northumbria; and in 868 crossed the Humber, and occupied part of Mercia. Both Mercia and East Anglia, the only other kingdoms of the old heptarchy, with the exception of Northumbria, that still subsisted, had ever since the reign of Egbert been accustomed to look up to Wessex as, if not actually their superior in the feudal sense, at least the leading member of the Anglo-Saxon confederacy of states; and in this emergency Burrhed the Mercian king and his nobles immediately sent messengers to King Ethelred and his brother Alfred to supplicate their assistance in repelling the invaders. The two brothers thereupon collected an army, with which they advanced as far as to the town of Nottingham (Scnotengaham), where the Danes lay; but the pagans, to use Asser's terms, refused to come out to battle, and the Christians were not strong enough to force their entry into the town; so that the latter found themselves obliged to return home without effecting anything, and the Mercians made the best peace they could with their enemy. The Danes now retired to York, in the dominion of the Northumbrians, and remained there a whole year. In the spring of 870, embarking on the Humber, they landed at Humberstan in Lincolnshire, devastated all the eastern part of Mercia, and then passed into East Anglia, where they in like manner carried everything before them, and having seized and put to death King Edmund (the St. Edmund of the calendar), set Godrun, or Guthrun, one of their own leaders, on the vacant throne. After wintering in Thetford, their army, in the spring of 871, advanced into the dominions of the West Saxons, and, taking possession of the royal town of Reading (Raedigam), on the third day after their arrival, sent out part of their force mounted to plunder in the neighbourhood, while another band employed themselves in erecting a defensive rampart on the right (that is, the west) side of the town from the Thames to the Kennet (Cynetan). The latter were attacked by Ethelwulf, earl of Berkshire, near the village of Inglesfield, and after a sharp conflict defeated, with the loss of one of their captains. Four days after, Ethelred and Alfred appeared with their forces before Reading, when another engagement took place, which ended in the defeat of the Christians, Earl Ethelwulf being among the slain. After four days more the two armies met again at a place called Aescesdun (probably Aston, near Wallingford), when the impetuosity of Alfred, who commanded one of the two divisions of the Saxon force, and who, Asser says, on the relation of an eye-

witness, led his men to the attack with the courage of a wild boar, nearly lost the day; but, Ethelred coming up (after saying his prayers with unusual deliberation), the Saxons recovered themselves, and in the end the foreigners were defeated with great slaughter and pursued back into Reading. A fortnight afterwards however, in another battle fought at Basing in Hampshire, the victory fell to the Danes; and soon after this they were joined by another body of their countrymen from beyond seas. Another battle, not noticed by Asser, but mentioned both in the Saxon Chronicle and the Chronicle of Mailros, took place about two months after at Mertune (probably Morton, to the north-west of Reading), in which the Danes were again successful; and in this conflict King Ethelred received a wound, of which he died soon after Easter 871. Upon this, Alfred was immediately declared king, with the universal consent of all ranks of the people. Asser intimates that he accepted the crown with some reluctance, as dreading that he should never be able alone to sustain the hostility of the pagans.

The first seven years of Alfred's reign abundantly justified this apprehension. The events of this space, as far as they are to be collected from Asser, the Saxon chronicler, and other early authorities, whose narratives however are in many particulars very confused and indistinct, are as follows: — In the course of the year in which Alfred ascended the throne (including, apparently, the portion of it that had elapsed before the death of Ethelred) eight or nine great battles, besides innumerable skirmishes, were fought between the Saxons and the Danes, in most or all of which the Saxons seem to have been worsted. All that we are told is, that, after this course of ill success, Alfred made a peace with the invaders, on condition that they should leave Wessex: it is probable that he bought them off by a payment in money, or at least engaged to stand aloof while they fought out their quarrels with the other states. We know, at any rate, that they now overran the rest of the country without any further attempt on his part to interfere with them. Having collected their forces at London, and wintered there, they waited for another year, till their strength had grown by accessions from their native north, and then sallying forth, they soon reduced both Mercia and Northumbria, pushing their conquests in the latter direction as far as to the British kingdom of Strathclyde, in the heart of what is now called Scotland. Alfred appears to have remained quiet till the year 875, when we are told by Asser he engaged six of the ships of the pagans at sea, and took one of them, the others making their escape. This seems to have brought them down again upon Wessex. The next year, issuing from their winter quarters at Cambridge (Grantebryege) by night, a powerful body of them, taking to sea and sailing along the south coast, surprised the castle of Wareham in Dorsetshire, and Alfred was obliged to bribe them by a sum of money to leave his dominions. They did not however keep their oaths, though he had sworn them both in the pagan and the Christian fashion, but soon after, attacking him in the night, they slew all his cavalry, and seizing the horses, rode away on them to Exeter, where they settled for the winter. Encouraged by his late naval success, Alfred ordered boats and galleys to be built in different ports, and manning them, Asser tells us, with pirates, stationed them to guard the sea, while, in the spring of 877, he marched at the head of a land force to Exeter, to expel the intruders. According to Asser, the fleet attacked 120 ships of the Danes which were coming to the assistance of their countrymen, and drove them on shore, when all on board perished; but it does not appear that the English king ventured to besiege those who had taken possession of Exeter; all that is stated is, that another treaty was concluded, and another promise given by them on oath that they would soon take their departure; and in fact in the month of August they removed into Mercia. But they returned in the beginning of the next year, 878, in augmented numbers; and now they appear to have met with no resistance. Marching to Chippenham, they took possession of that royal town, and making it their head-quarters, sent out thence their marauding bands over all the surrounding country. Of the natives, some fled beyond seas; those who remained behind universally submitted to the invaders, and Alfred himself, at first attended only by a few of his nobility and soldiers, afterwards without any followers, wandered about in the woods and marshes, till at last he found what proved a secure hiding-place in the hut of a poor peasant, who with his wife tended a few cows on a small elevated piece of ground rising among the marshes on the north bank of the Tone in Somersetshire, and still known by the name of Athelney, that is, Atheling-eye, meaning the island of the nobles, or the royal island. He is said to have represented himself to the cowherd as one of the king's thanes, escaped from a rout of his countrymen.

Statements are found in various old writers which distinctly impute to Alfred up to this time of his life a character and conduct in some respects very different from what he afterwards displayed. Mr. Sharon Turner, who was the first among the modern biographers of Alfred to notice this circumstance, has, in his "History of the Anglo-Saxons," i. 536—545., collected and exhibited the concurring testimonies in question with diligence and clearness, and with a good sense and right feeling, very unlike

the spirit in which his discoveries have been seized upon, without acknowledgment, by a more recent historian, and absurdly produced as a proof that all the so-called greatness of the Anglo-Saxon king is the mere creation of modern ignorance and bombast. The passages quoted by Mr. Turner are from an ancient Saxon Life of Alfred's kinsman St. Neot (Cotton MS. Vespasian D 14); from an ancient Latin Life of St. Neot (Cotton MS. Claudius A 5, from which it has been printed by Mabillon in the "Acta Benedictinorum," sæc. iv. tom. ii.); from two Latin Lives of St. Neot, one in prose, the other in verse, written by William Ramsay, abbot of Croyland, in the twelfth century, (both printed by Dr. Whitaker in the appendix to his Life of St. Neot); and from the Histories or Chronicles of Wallingford, John of Tinmouth, and Matthew of Westminster, composed apparently in the thirteenth and fourteenth centuries. Their amount is, to charge Alfred in the earlier part of his life and reign with pride, cruelty, and licentiousness, for which we are told he was sharply rebuked by St. Neot, who is made to have warned him, before his expulsion from his throne by the Danes, of the calamities that Heaven was preparing for him if he would not alter his conduct. It is conjectured by Mr. Turner that the facility with which the Danes appear to have at last obtained complete possession of Wessex may be accounted for on the supposition that Alfred had lost the attachment of his subjects through his misgovernment and his immoralities; and it is remarkable that his friend Asser himself says that he believed this adversity which befel the king happened to him not undeservedly, "because," he goes on, "in the first part of his reign, when he was a young man, and governed by a youthful mind, when the men of his kingdom and his subjects came to him and besought his aid in their necessities, when they who were depressed by the powerful implored his aid and patronage, he would not hear them, nor afford them any assistance, but treated them as of no estimation." Indeed Asser also relates the story of the prophetic admonition addressed to him by St. Neot; "but he," adds Asser, "despised the reproof of the man of God, and gave no heed to his most true prophecy." We may fairly infer from all this, that in his earlier manhood the natural force and elevation of Alfred's character, in lifting him out of the common track, precipitated him into some excesses; that in his consciousness of superior talent and intellectual cultivation he may have looked down with undue contempt upon the semi-barbarism around him; that in endeavouring to make his government stable and respected he may have erred on the side of strictness and severity; that, on the other hand, the love of books and philosophy may have sometimes withdrawn him from due attention to public affairs; nay, even that the same impetuosity of temperament which made him "the wild boar" of the battle may have transported his uncurbed and undisciplined youth into occasional sallies of passion of another kind. If such was the case, his merit and the honour due to him are the greater for having rid himself of what was evil in his nature or his habits so early and so completely as he appears to have done. It is far from improbable that, as the old accounts intimate, a change of character was wrought in him by the change of state he was now experiencing in the cowherd's cottage. The well-known story of his being scolded one day by the cowherd's wife for allowing some loaves or cakes to burn which she had left him to watch is told by Asser (at least in the manuscript which Camden used), and also in the ancient Saxon and Latin Lives of St. Neot which are in the Cotton library. According to William of Malmsbury and other later chroniclers, the cowherd, whose name was Denulf, having afterwards, on Alfred's recommendation, applied himself to letters, was made by him bishop of Winchester, and was the same Denulf who died occupant of that see in 909. After some time Alfred appears to have discovered himself to some of his friends, or to have been discovered by them; and he was also joined in his retreat by his wife, if another story be true which is told by Ethelward, Ingulfus, and Simeon of Durham, about his one day ordering their scanty store of bread to be divided with a beggar who came hungry to the door, although they had no immediate prospect of a further supply; an act of kind-heartedness which, as might be expected, the monkish narrators make to have been forthwith bountifully recompensed by Heaven, besides embellishing the incident with sundry other miraculous circumstances. It is calculated that Alfred remained at Athelney about five months; but during the latter part of this time he had an armed body of his subjects with him, and the place had been converted into a well-defended stronghold, from which incursions were frequently made into the neighbouring country, the beeves and granaries of Dane or recreant Saxon serving indifferently, we are told, to replenish the royal larder. The foreigners too were occasionally harassed from other points; in one memorable sally, in particular, made by Odun, earl of Devon, upon a party of them who were besieging his castle of Kynwith (now Henney Castle, near Appledore, on the north coast of Devonshire), Ubbo, one of the three leaders of the invasion, was slain, and their magical standard, the Raven, was captured. At last Alfred resolved to attack their main army, which was encamped on and around Bratton Hill, between Eddington and Westbury in Wiltshire.

His principal adherents having gathered on his summons at a place known by the name of Egbert's Stone in Selwood Forest, he led his united forces to a hill at a short distance from that occupied by the Danes, encamped on it for the night, and next morning conducted them to the attack. The Northmen were defeated with great slaughter, and those who escaped were beleaguered in a neighbouring fortified place in which they had shut themselves up, and after a short time were compelled to surrender at discretion. The romantic adventure, mentioned by several of the old historians, of Alfred making his way into the Danish camp, and into the tent of the king, Gorm, Guthrun, or Godrun, in the disguise of a harper, is said to have happened the day before this victory of Eddington, or Ethandune, gained early in May, 878, which restored him to his throne, and compelled the foreigners to quit Wessex without another blow. Godrun even consented to Alfred's proposition that he and his followers should become Christians; he himself was baptized by the name of Athelstan, Alfred standing as his godfather; and it was thereupon agreed that the converted Danes should occupy in peace the whole of the country called East Anglia, including the modern counties of Norfolk, Suffolk, Cambridge, and perhaps Essex, with the small portions of Huntingdon, Bedford, and Hertford that might lie to the eastward of the old Roman road called Watling Street. A formal treaty to that effect, the terms of which have been preserved, was concluded between the two parties.

The effect of this arrangement was, that the Danes, no longer regarded as foreigners, were established in the dominion of a considerable portion of England, and in the occupation of the country to a much greater extent; for the population both of the northern counties constituting the kingdom, or the two kingdoms, of Northumbria, and of the midland districts forming the kingdom of Mercia, was also by this time in great part Danish as well as that of East Anglia. The only part of the country that remained purely Saxon was the kingdom of Wessex (with which Kent and Sussex had long been incorporated), comprehending the region to the south of the Thames, or the modern counties of Kent, Surrey, Sussex, Hants, Berks, Wilts, Dorset, Somerset, Devon, and so much of Cornwall as had been wrested from the Britons. It has however been held by some that even in East Anglia Alfred was understood to have reserved to himself the supreme dominion; and it appears that, at least within a few years from this time, the whole or nearly the whole of Mercia fell under his power, and was given by him to be ruled by Ethelred, to whom he afterwards gave his daughter Ethelfleda in marriage. In Northumbria also he exercised a predominant influence; and in 893, after the death of Guthred, whom he had appointed king ten years before, he took the government of the country into his own hands. Meanwhile Guthrun had continued to reign in East Anglia till his death in 890, when, according to the Danish historians, he was succeeded by another prince of the same name; but a few years after this kingdom also appears to have returned under the sway of Alfred, who may therefore be regarded as having been from about the year 894 king of all England. In the interval between his restoration to his ancestral throne of Wessex and this date he had been unremitting in his exertions both to re-establish order within his kingdom, and to strengthen it against external enemies. Ingulfus states that he divided it into hundreds and tithings, with a view both to police and to military defence; and that he not only restored the cities and castles which had been destroyed or had fallen into ruin during the recent wars and confusions, but constructed additional fortifications wherever they were required. He also engaged with ardour in the building of ships, so that he was in a few years master of a respectable navy; and, if we may rely on the accounts of Asser, the Saxon chronicler, and other ancient authorities, Alfred may be regarded as the true founder of this great English arm of war. In 882, Asser relates, his fleet engaged some ships of the pagans, of which two were taken and their crews slaughtered to a man, while those on board two others surrendered with cries for mercy. Two years after, we are told, he sent out his fleet from Kent, full of military, to plunder the territory of the East Anglians, over thirteen of whose ships, by which they were met at the mouth of the Stour, they obtained a complete victory, killing all on board, and capturing the vessels with their treasure; but soon after the pagans collecting another fleet fell upon that of the Saxons as it still lay at the same spot and defeated it. No information as to either the origin or conclusion of this war with the Danes of East Anglia is to be gathered from Asser's meagre and disjointed narrative; but it appears that Alfred and they were soon at peace again. From this date a space of about ten years more seems to have passed in undisturbed tranquillity. But then, in 894, a new invasion of Northmen, under a leader Hastings, who had already made his name terrible by various descents on the coast and incursions into the heart of France, once more involved England in a war which was protracted over more than three years, and in the course of which nearly every part of the country, of the interior as well as of the coasts, was at one time or other the scene of bloodshed and devastation. The Northmen made their appearance in two fleets; one consisting of two hundred and fifty vessels, which landed its armed multitude on the south-west coast of

Kent, near Romney Marsh; the other of eighty ships, under the conduct of Hastings himself, who, leading them up the Thames, and thence into the East Swale, disembarked his forces at Milton, near Sittingbourne. Alfred immediately threw himself between the two armies; and when, after confining itself for some time to its encampment, the one which had landed on the south coast suddenly plunged into the interior, and attempted to cut across the country and effect a junction with the other by a route to the west of where he was stationed, he pursued and overtook it at Farnham in Surrey, where an engagement took place, which soon ended in the defeat and flight of the Danes. The pursuit was continued across the Thames, and then across the whole of Essex, till the foreigners took refuge in the small isle of Mersey at the mouth of the Colne. While Alfred lay blockading them here, an armament of a hundred ships, fitted out by the revolted Danish colonists of East Anglia, passed the North Foreland, and sailing along the southern coast as far as Exeter, attacked that city; and another fleet of forty vessels which had set sail from Northumbria, had made its way round by the northern extremity of the island, and reached the Bristol Channel. On receiving this intelligence, Alfred immediately marched across the country to Exeter; and he soon rid that city of its assailants, who, sailing away to the east, attacked Chichester, but were there driven off by the inhabitants. Meanwhile Hastings had got out of the Swale, and having been joined by his countrymen from the isle of Mersey, had sailed up the Thames and was devastating Mercia. But Alfred was soon after them, and pursued them till they threw themselves into a fortress at Buttington on the Severn, whence, after being penned up for some weeks and reduced to extremities, they endeavoured to cut their way out by a desperate sally, in which some thousands of them were slain or driven into the river. Hastings, however, and a small number escaped to the coast of Essex, where they were joined by a large force of East Anglians and Northumbrians, and whence they soon after marched across the island in a new direction, and took possession of the town of Chester. But to this point too they were followed by Alfred; and after ravaging part of North Wales, they returned by a circuitous route through Northumbria and East Anglia to the isle of Mersey, where they wintered. Here also they appear to have lain quiet during the whole of the year 895, watched by Alfred, who, by digging new channels for the river, is said to have drawn off the water from their ships which were moored in the Lea, so that they were left immoveable and had to be abandoned. But in the summer of 896 they again suddenly left the east coast, and taking their way through Mercia, fixed themselves at Bridgnorth in Shropshire, and, though blockaded by Alfred, maintained their ground there throughout the following winter. The strength and hopes of the invaders, however, were now nearly worn out. Their leader Hastings, indeed, appears to have withdrawn to France before this time; and the long contest which Alfred had to sustain was terminated in 897 by the dispersion of some and the capture of others of a number of Danish vessels which attempted to plunder the coast of Wessex: he sent out against them, the Saxon Chronicle tells us, ships of war of a new construction, neither like those of the Danes nor the Frisians, but twice as long, and also higher, some of them holding sixty rowers or more. Those of the Danish sailors, it is said, that fell into his hands he treated as pirates, sending them to instant execution.

After the Danes were thus got rid of, a depopulating pestilence ravaged the country for three years; and the lapse of this space, unmarked by any other memorable events, also brought the life of Alfred to a close. He died on the 28th of October, most probably in the year 901, although one account gives 900 and another 899 as the year; nor is there any documentary or other evidence by which the matter can be absolutely determined. By his queen, Alswitha, he is said to have had four sons; — Edmund, who died in the lifetime of his father; Edward, who succeeded him on the throne; Athelstan, of whom little or nothing is known; and Ethelward, who became a scholar: and three daughters; —Ethelfleda, married to Ethelred, earl of Mercia; Ethelgorn, who became abbess of the monastery of Athelney, founded by her father; and Elfreda or Ethelswitha, who married Baldwin the Bald, earl of Flanders.

Putting out of view the imputations already noticed, which refer exclusively to the first few years of his reign, and, rightly considered, rather set off and enhance the conquest over himself which he afterwards achieved, the lustre of Alfred's character, both as a man and as a king, is without spot or shade. He is charged with no vice; and, besides the cheerful and unpretending exhibition of all the ordinary virtues in his every-day life, the untoward circumstances in which he was placed, and the afflictions with which he was tried, were continually striking out from his happy nature sparks and flashes of the heroic and sublime. He triumphed over pain as he had triumphed over passion; his active exertions in arms, and his uninterrmitted labours of every other kind, were carried on while he was suffering under the torment and debility of a disease which never left him, and which probably at last brought him to his grave. The field in which he acted was limited and obscure; but that too makes part of his glory, for of all the

rulers who have been styled "the Great," there is no one to whom the epithet has been given with more general acclamation than to this king of the West Saxons. His fame transcends that of most conquerors, although he won it all by what he did for his own subjects and within his own petty principality. But probably no king ever did more for his country than Alfred, at least if we measure what he accomplished by his means and his difficulties. His preservation of it from conquest by the Northmen in the latter part of his reign was perhaps as great an achievement as his previous recovery of its independence when all seemed to be lost and the foreigner had actually acquired the possession of the soil; the latter contest at least was much the more protracted one, and appears to have called for and brought out more of Alfred's high qualities — his activity, his vigilance, his various military talent, his indomitable patience and endurance, his spirit of hope that nothing could quench, as well as his mere valour. That contest with Hastings, too, was marked by several generous actions on the part of Alfred, not admitting of notice in a brief outline, which displayed the magnanimity of his character in the strongest light. Nor let it be said that Alfred's heroic efforts after all proved ineffectual, inasmuch as England notwithstanding was at last subjugated by those Danish invaders whom he twice drove off: this did not happen till after more than a century of independence and freedom obtained by his exertions; and, at any rate, his success, even if the Anglo-Saxons had preserved their liberties for a much shorter time, would still have given to the history of the world one of its most precious possessions, another example of persevering courage and strength of heart winning the battle over the darkest and most disastrous circumstances. This was a lesson of hope and encouragement which those who came after him could never lose by any change of fortune. The actual improvements in the department of the national defence for which his country was indebted to Alfred were the already mentioned commencement of the royal navy, various improvements in the building of ships, the protection of the coast by, it is said, no fewer than fifty forts or castles erected in the course of his reign on the most exposed or otherwise important points, and the establishment of a regular order of military service, according to which one half of the male population of the proper age was called to the field and the other allowed to remain at home in turns, instead of the whole, as formerly, being obliged to serve for a limited time. In this way the demands both of war and of agriculture were properly provided for. Alfred has been commonly represented as a great innovator in the civil institutions of the Anglo-Saxons; but it is probable that he attempted little, if anything, more in this department than the restoration of the old laws and establishments of police, which had fallen into inefficiency in the confusions and troubles that preceded his reign. The body of laws which professes to be of his enactment consists almost entirely of a selection from those of Ethelbert of Kent, Ina of Wessex, Offa of Mercia, and other preceding kings, with the addition of some portions of the Mosaic code. Ingulfus and other later writers attribute to him the division of the country into shires, hundreds, and tithings, and the establishment of a system which made every man in some degree responsible for the peace of his district and for the conduct of every other inhabitant; but it is in the highest degree probable that all this, in so far as it does or ever did actually exist, is of much earlier origin. We may however believe that Alfred maintained a strict and efficient police in his dominions, without taking literally what is asserted by William of Malmsbury, that a purse of money or a pair of golden bracelets would in the time of this king remain for weeks exposed in the highway without risk of depredation. It may also be true, as Ingulfus relates, that he first appointed a justiciary or special officer for the hearing of causes in every shire; dividing the authority which had formerly resided in a single governor between that functionary and the viscount or sheriff. But that Alfred, as has been often said, was the founder or inventor of trial by jury, is certainly an erroneous notion; the jury trial of the Anglo-Saxons was altogether a different thing from what is now known by that name, and was also undoubtedly much more ancient than the time of Alfred. The most important of Alfred's patriotic services, and those at the same time of which we have the best evidence, consist in what he did for the literature of his country, and the intellectual improvement of his subjects. In addition to the establishment of schools in all the principal towns, having himself at the late age of thirty-nine begun the study of Latin under the direction of some of the learned men whom he invited to his court from all parts, Grimbold or Grimbald of St. Omer and John of Corvei from the Continent, as well as Asser from St. David's in Wales, and Plegmund, Werferth, and others from Mercia, he did not rest satisfied till he had turned his new acquirements to account by translating into the popular tongue such treatises as he conceived to be best suited for his countrymen. The following translations by Alfred have come down to us: — 1. The Pastorale, or Liber Pastoralis Curæ, of Pope Gregory the Great, a directory or manual of instruction for bishops and other clergymen. Of this all that has been printed is Alfred's highly curious and interesting preface, which is given, with a translation into Latin, in the

editions of Asser by Archbishop Parker, fol. London, 1574; by Camden, fol. Frankfort, 1603; and by Wise, 8vo. Oxford, 1722; and also in an anonymous work by Bonaventura Vulcanius (that is, Smidt or De Smet) of Bruges, entitled "De Literis et Lingua Getarum, sive Gothorum," Leyden, 1597; and, with an English translation, in Mr. Wright's "Biographia Britannica," 8vo. London, 1842. "When I thought," says Alfred, in the conclusion of this preface (to adopt Mr. Wright's rendering), "how the learning of the Latin language before this was decayed through the English people, though many could read English writing, then I began, among other divers and manifold affairs of this kingdom, to translate into English the book which is named in Latin Pastoralis, and in English Herdsman's Book, sometimes word for word, sometimes meaning for meaning, as I learnt it of Plegmund my archbishop, and of Asser my bishop, and of Grimbold my presbyter, and of John my presbyter. After I had thus learnt it so that I understood it as well as my understanding could allow me, I translated it into English; and I will send one copy to each bishop's see in my kingdom," &c. Of the copies thus sent by Alfred to his bishops three are believed to be still in existence; that sent to Wulfsige, bishop of Sherburn, in the Public Library, Cambridge, in perfect preservation; that sent to Werferth, bishop of Worcester, in the Bodleian Library, Oxford; and that sent to Plegmund, archbishop of Canterbury, much burnt, at the British Museum (Cotton MS. Tiberius B 11.) There are also some later transcripts. 2. The treatise of Boethius, entitled "De Consolatione Philosophiæ." Alfred's translation of this work is throughout very free, and contains many additions to the original; a fact which, we believe, was first noticed by Mr. Turner, who has given an ample analysis of the performance in his "History of the Anglo-Saxons," ii. 22—79. It has been published, under the care of Christopher Rawlinson, 8vo. Oxford, 1698; and again under the title of "King Alfred's Anglo-Saxon Version of Boethius De Consolatione Philosophiæ; with an English translation and notes," by J. S. Cardale. 8vo. London, 1829. William of Malmsbury asserts that in making this translation Alfred was assisted by a gloss, or interpretation, furnished by Asser; and it is probable that he had this kind of help in all his translations, his knowledge of the Latin grammar being much inferior to his command of a pure and expressive Saxon style. The following is the procemium or preface to the Boethius, as translated by Mr. Cardale: "Alfred, king, was translator of this book, and turned it from book Latin into English, as it now is done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could render it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered which in his days came upon the kingdoms which he had undertaken; and, nevertheless, when he had learned this book, and turned [it] from Latin into the English language, he afterwards composed it in verse, as it now is done. And [he] now prays, and for God's sake implores every one of those whom it lists to read this book, that he would pray for him, and not blame him if he more rightly understand it than he could. For every man must according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does." Notwithstanding what is here said the version published by Mr. Cardale exhibits no verse; and Mr. Wright has lately stated some considerations, from which he concludes that the verse translations of the metrical passages in the original, which are given in Rawlinson's edition, cannot have been composed by Alfred. (*Biographia Brit. Literaria*, pp. 56, 57. and 400—403.) The verses, in an amended form, have been republished under the title of "King Alfred's Anglo-Saxon Version of the Metres of Boethius, with an English Translation and Notes," by the Rev. Samuel Fox, M.A., of Pembroke College, Oxford. 8vo. London, 1835. 3. The General History of Orosius, published by the Hon. Daines Barrington, under the title of "The Anglo-Saxon Version from the Historian Orosius, by Aelfred the Great; together with an English Translation from the Anglo-Saxon." 8vo. London, 1773. This translation is remarkable as containing, in addition to the original text, a sketch of the geography of Germany in Alfred's own day, and a curious relation of two voyages made in the northern seas, as given to Alfred by the navigators themselves, Ohthere and Wulfstan. These voyages had been previously printed more than once. 4. The Ecclesiastical History of the English by Bede. Of the Anglo-Saxon translation of this work attributed to Alfred there are two editions; the first by Abraham Wheloc, fol. Cambridge, 1643; the second by Dr. John Smith, fol. Cambridge, 1722. This is also a very free translation, but its deviations from the original consist more frequently of abridgments than of additions. 5. A translation of a selection from the Soliloquies of St. Augustine, mentioned by Mr. Turner as extant in the Cottonian MS. Vitellius, A 15. Of other works which have been attributed to Alfred, some, if they ever existed, are lost, and others, such as the metrical version of the Psalms, translations of other parts of Scripture, and the collection of verses entitled "Alfred's Proverbs," are not believed to be genuine. Alfred's will was published in 4to. at Oxford, in 1788, with a translation

and notes, by the Reverend Owen Manning; and again, with additional notes, in 8vo., at London, in 1828. Alfred's Laws are in the collection published by Wilkins, fol. London, 1721; and also in the new Record Commission edition by Mr. Benjamin Thorpe, fol., and 2 vols. 8vo., London, 1740. (Asserus *De Aelfredi Rebus Gestis; Chronicon Saxonicum;* Ingulphus, *Historia Monasterii Croylandensis;* Will. Malmsburiensis *De Gestis Regum Anglorum; Life of Alfred* by Sir John Spelman, 8vo. Oxford, 1709; *Life* in *Biographia Britannica;* Turner's *History of the Anglo-Saxons;* Wright's *Biographia Britannica Literaria.*) G. L. C.

ALFRED, AELFRED, ELFRED, or ALURED, an unfortunate Saxon prince, was one of the two sons of King Ethelred II., surnamed the Unready, by his second wife, Emma of Normandy, whom he married in 1002. The other was Edward, who became King Edward the Confessor, and who by the most ancient authorities is represented as the elder of the two, though some of the later chronicles call Alfred the elder. In 1013, when Ethelred found himself reduced to extremities by the invasion of the Danes under Sweyn, he sent over Emma and her children to Normandy, to the care of her brother, Duke Richard II.; and the two boys remained at the court of their uncle during the three remaining years of the reign of Ethelred, and the few months (from April to November, 1016) of that of his eldest son, Edmund Ironside. When, upon the death of Edmund, Sweyn's son Canute found himself without a competitor in England, Wallingford states that the Duke of Normandy fitted out a fleet with the intention of supporting the claim of one of his nephews to their father's throne; but Richard's hostility was disarmed by Canute's consenting, or offering, to marry his sister Emma, the mother of the two boys. The marriage of Canute and Emma (called by the Saxons Elfgiva) took place 17th July, 1017. Throughout the reign of Canute her two sons by her former husband continued to reside in Normandy; but after the death of that great king (in November, 1034), and the seizure of the throne by his illegitimate son, Harold Harefoot (in violation of the rights of Hardicanute, his son by Emma), an attempt to invade England was made in 1036 by Edward, who, coming over with a fleet of forty ships, landed at Southampton, but found himself immediately obliged to reimbark, and return to Normandy. It appears that he had expected the aid of his mother, who, however, was exerting all her power and influence for her son Hardicanute. But soon after this a letter was received by Edward and his brother in Normandy, purporting to come from their mother, in which, upbraiding them with their want of spirit, she urged that one of them should lose no time in coming over and driving the usurper from the throne. It is impossible to say whether this letter was actually written by Emma, or whether it was a forgery by Harold, as is asserted by the only writer who mentions it, the author of a narrative entitled "Encomium Emmæ," which was addressed to Emma herself a few years after these events. All that is certain is, that upon receipt of the letter, Alfred came over with a small body of about six hundred followers, whom he had collected partly in Normandy, partly in Flanders, and partly at Boulogne, the port from which he embarked. When he presented himself at Sandwich, he found a strong force drawn up to oppose his landing, a circumstance not easy to be understood on the supposition that it was Harold who had attempted to decoy him to the country. He then steered to the part of the coast of Kent due north from Canterbury, and having landed there, was, after a few hours, met by Earl Godwin, who promised to conduct him to Queen Emma. Under Godwin's conduct Alfred and his followers then marched to Guildford, where by the earl's orders they were abundantly supplied with food and wine, and quartered for the night among the inhabitants. While they were all buried in sleep, a band of men in the service of Harold arrived, seized them in their beds, bound each man's hands behind his back, and in the morning put the helpless wretches nearly all to death, with circumstances of the most horrid mutilation and torment, only setting every tenth man at liberty, and saving a few of the others for slaves. As for Alfred himself, he was tied on a horse, and taken first to London, and thence to Ely, where he was brought before a sort of mock court, and condemned to lose his eyes. They were immediately torn out of his head by main force, and he died a few days after. The murder of Alfred and the massacre of his followers are mentioned by most of the old authorities, as well as by the writer of the "Encomium Emmæ;" by one of the MSS. of the Saxon Chronicle (Cotton MS. Tiberius B 1); by William of Poictiers; by the chronicler of Mailros; by Hoveden; by Higden, &c. There is apparently no foundation for William of Malmsbury's supposition that the bloody transaction took place in 1040, after the death of Harold, any more than for the statement of Henry of Huntingdon, who places it in 1042, in the interval between the death of Hardicanute and the accession of Alfred's brother, the Confessor. The popular opinion in favour of the letter which had brought Alfred over to England having been a forgery of Harold's was strengthened, or more probably created, by the intimate alliance which it immediately after became apparent that that king had formed with Earl Godwin, by whose agency the unhappy prince and his men seemed to have been led

into the snare. Three or four years after, in the reign of Hardicanute, Godwin was regularly tried on the charge of having been concerned in the murder of Alfred, and, although he was acquitted, and retained his influence at court both under Hardicanute and the Confessor, the foul imputation still clung to him in the public mind. On the other hand it is observable that the writer of the "Encomium Emmæ," while he asserts the guilt of Harold, does not seem to represent Godwin as involved in it. As for Queen Emma, she quitted England immediately after the murder of her son, and took up her residence, not in Normandy, but at Bruges, in the dominions of Baldwin, earl of Flanders, by whom Alfred had been assisted, or with whose permission at least he acted, in collecting his little force. (Article by Dr. Campbell, under "Aelfredus," in *Biographia Britannica*; Turner's *Hist. Anglo-Saxons*, ii. 349, 350.; Lingard's *Hist. Eng.* i. 269—271. 287. To the authorities quoted by these writers, by the last of whom in particular the subject has been very carefully investigated, may be added the following:—Wallingford in Gale, *XV Scriptores*, p. 525.; and Simeon Dunelm, ad an. 1036; Jo. Bromton, p. 934, 935, 936.; Rad. de Diceto, *Abbrev. Chronicon*, ad an. 1037; Hen. de Knyghton, lib. i. c. 6.; Ailredi *Vita Edwardi Confessoris*, p. 374., all in *Historiæ Anglicanæ Scriptores Decem*, fol. London, 1652. The "Encomium Emmæ" was first published in Duchesne's *Hist. Normannor. Scriptores*, fol. Lat., Par. 1619; and again, along with William of Poictiers, &c., by Baron Maseres, 4to. London, 1783 and 1807.) G. L. C.

ALFRED, or ALURED, designated ANGLICUS (the Englishman), and the Philosopher, appears to have lived in the latter part of the thirteenth century. Pits says, that after having travelled in quest of knowledge over all France and the greater part of Italy, having come to Rome, he was taken into the family of Cardinal Ottoboni, who made him his chaplain (a saecellis), and soon after took him along with him to England when he was sent thither as legate by Urban IV. Ottoboni, in fact, came over as legate from Urban's successor, Clement IV., in November 1265, after the battle of Evesham. The most trustworthy account we have of Alfred is given by Leland, who says that he was eminently skilled both in Latin and Greek, and quotes a passage from Roger Bacon's treatise De Utilitate Linguarum (not now known to exist), in which that writer, his contemporary, mentions him along with Gerardus Cremonensis, Michael Schottus, and Hermannus Alemannus, as having translated numerous works into Latin (from the Greek, as would seem to be implied by the manner in which Leland introduces the passage). Leland adds that he had himself seen a work by Alfred De Motu Cordis (on the motion of the heart); and he speaks of having heard of the existence of another on the mode of training hawks (De Educatione Accipitrum), a subject deemed more important in those days than now. He adds that Alfred also wrote a commentary on the Vegetabilia of Aristotle. From all this it would seem that he must have been principally a student of the physical sciences. Pits assigns to him a treatise De Musica, another De Rerum Natura, and Commentaries on Aristotle's Meteorology, and on Boethius de Consolatione Philosophiæ. No work by this Alfred is now known to exist. (Leland, *De Scriptoribus*, in Tanner, *Biblioth. Brit. Hib.*; Bale, *Scriptores*, iv. 35.; Pits, *De Reb. Ang.* p. 351.)

G. L. C.

ALFRED, ALURED, or ALRED, of BEVERLEY, was born in the latter part of the eleventh century, and is said by Bale to have been a native of Yorkshire, and to have been educated at Cambridge, whence returning to the north of England he became a secular priest, and one of the canons of the collegiate church of St. John at Beverley. He was afterwards promoted to be treasurer of the same church, and died according to one account in 1126, according to another in 1136. Bale, who is copied by Pits, assigns a number of different works to Alfred of Beverley; but, with the exception of what he describes as a Life of St. John of Beverley (Vitam D. Joannis Archiepiscopi, Lib. I.), which is supposed to be merely a collection of documents, now in the Cotton library (MS. Otho, C 16), relating to the church at Beverley founded by that archbishop of York, they appear to be all parts of a Latin chronicle which was published by Hearne in 8vo. at Oxford in 1716, under the title of "Aluredi Beverlacensis Annales, sive Historia de Gestis Regum Britanniæ, Libris IX." The book was printed from a MS. belonging to Thomas Rawlinson, Esq., being the only one which Hearne had ever met with; and only one hundred and forty-eight copies were thrown off, which were sold to subscribers at twelve shillings for the large and eight shillings for the small paper. This history, to which Hearne has prefixed a long preface, begins with the story of Brutus the Trojan, the first king, according to the author, who reigned in Britain, and comes down to 1128, the twenty-ninth year of Henry I. The earlier part of it accordingly has afforded a curious subject of comparison with the work of Geoffrey of Monmouth, in which the same ancient British fables are detailed at greater length, and from which Alfred of Beverley's Annals (if indeed they be his, for that too has been doubted) have been regarded by many as a mere abstract or plagiarism—*Defloratione Galfredi* as they are designated by Bale. This question has been discussed in modern times by Mr. Aaron Thomson, in the preface to his trans-

lation of Geoffrey of Monmouth, and in the article on Alfred of Beverley (Alredus) in the Biographica Britannica, written by Dr. John Campbell, who endeavours to show that Geoffrey's History could not have been published till some years after Alfred's death. There is, however, very little in Alfred's Annals that is of any value, if we are to except what he has in common with Geoffrey. It may be added, that in the MS. about the church of St. John at Beverley, which is in the Cotton library, the collector of the documents, or rather their translator into Latin, is called Sacrist of that church :—the title is "Libertates Ecclesiæ S. Johannis de Beverlik, ... quas Magister Alueredus, Sacrista ejusdem ecclesiæ, de Anglico in Latinum transtulit." Tanner says that Alfred is sometimes designated simply Thesaurarius (the treasurer). (Bale; Pits; Hearne; Tanner; *Biog. Britan.*; and the other authorities referred to in the article.) G. L. C.

ALFRED, or Alfric, of MALMSBURY, is called Ealfridus by William of Malmsbury in his Life of St. Dunstan, as quoted by Leland, and Elvricus by the same writer in his History. Tanner and Godwin state that he is called Alfricus by Ralph de Diceto,—that is, apparently, in his catalogue of bishops, which has not been printed. He is supposed to have been a monk of Glastonbury while St. Dunstan was abbot, about the middle of the tenth century; and it was probably on the recommendation of Dunstan, then archbishop of Canterbury, and the most powerful person in the kingdom, that about the end of the reign of Edgar he was nominated by that king abbot of Malmsbury. He was consecrated by Dunstan in 974. Tanner says that he had been previously a monk of Malmsbury. In 990 he was elected bishop of Crediton (or Kirton), one of the former seats of the bishopric of Exeter. Godwin, who calls him Alfredus (not Alfricus, as stated by Tanner), places his death in 999; but for this date no authority is given; and William of Malmsbury, in his life of Aldhelm, states that he was only bishop for four years. The same writer, in his Life of St. Dunstan, informs us that Alfred was known for his learning as well as his piety, when he was made abbot; and he adds that after he became bishop he distinguished himself both by his zeal in building and by the strict discipline which he maintained over his clergy (in refrænandis clericis). The translations from the Latin and other writings, however, which William of Malmsbury, in his Life of Aldhelm, attributes to this Alfred, appear to belong to Alfric Abbas. Bale and Pits make Alfred to have been the author of a treatise on the Natures of Things (De Naturis Rerum), and of another work on the affairs of his monastery (De Rebus Cœnobii sui), which must, apparently, have been of an historical character. But both are lost, if either ever existed. Tanner has two articles on this Alfred; one under "Alfredus," another, extracted from Leland, under "Ealfridus." In the first of the two he asserts, it does not appear upon what authority, that Alfred was a great admirer of singing in the service of the church (cantu in officiis divinis multum delectatus). In the other Leland erroneously, and without being corrected by Tanner, attributes to this Bishop Alfred, instead of to King Alfred, the book of anecdotes from which William of Malmsbury, in his Life of Aldhelm, quotes his account of Aldhelm's eminence in music and poetry, as well as various other facts which he mentions. (Godwin, *De Præsulibus*, p. 399. edit. of 1743; Tanner, *Biblioth. Brit. Hib.* pp. 35. and 245.; Wright's *Biograph. Brit. Lit.* p. 478.) G. L. C.

ALFREDUS. [ALDRED.]

ALFRIC, AELFRIC, or ELFRIC, styled ABBAS, or the Abbot, and also Grammaticus or the Grammarian, is the author, or supposed author, of more of the Anglo-Saxon literature that has come down to us than any other writer. The following are the principal works which have been attributed to him :—1. Two collections of Anglo-Saxon Homilies or sermons, translated or compiled from the Latin of Augustine and other fathers of the church, of Bede, &c.: the first consisting of two books of forty homilies each; the second, for saints' days, also divided into two books. One of Alfric's homilies, the "Paschal Sermon, or Sermon for Easter Sunday," was published, it is believed by Archbishop Parker, in Anglo-Saxon and English, with a learned preface understood to be by the archbishop's secretary, Joscelin, in 1566, under the title of "A Testimonie of Antiquitie, shewing the auncient Fayth in the Church of England touching the Sacrament of the Body and Bloud of the Lord," &c.; and of this publication reprints were given in 1623 and 1638, by William L'Isle, of Wilburgham, Esq., along with another of Alfric's works, to be presently mentioned. The "Paschal Sermon" is also reprinted in both languages in Foxe's "Acts and Monuments," and in English only in "Three rare Monuments of Antiquitie, &c., translated and compacted by M. William Guild," 12mo. Aberdeen, 1624; along with "The Book of Bertram the Priest," 12mo. Oxford, 1838; and separately, with Joscelin's preface, in 4to. at Oxford, in 1675, and again in 1688, under the superintendence, it is said, of Leon Litchfield. Another of Alfric's homilies, that on the birthday of St. Gregory, was published with an English translation and notes by Elizabeth Elstob, 8vo. London, 1709. Of this publication a new edition appeared in 8vo. at London in 1839, and the same year the same homily was reprinted in Langley's "Principia Saxonica," 12mo. London. An edition of

the whole of the first collection of Alfric's homilies, with an English translation, was begun to be printed by Mrs. Elstob, in folio, at Oxford, soon after her publication of the homily on St. Gregory's day, but only thirty-six pages were carried through the press; and of a second edition which she attempted in 1715 only two leaves were printed. The printed portions of both editions, and also the transcripts of the original Saxon text, prepared by Mrs. Elstob and her brother, the Reverend William Elstob, (in part translated,) making five volumes of the Lansdown collection of manuscripts, are preserved in the British Museum. Portions of Alfric's homilies are also given with Wheloc's Bede, folio, Cambridge, 1643, in Hickes's "Dissertatio Epistolaris," in the third volume of his "Thesaurus Linguarum Septentrionalium," folio, Oxford, 1705, and in Thorpe's "Analecta Anglo-Saxonica," 8vo. London, 1834. The Aelfric Society, just established, propose to commence the series of their publications with a collection of "The homilies of the Anglo-Saxon Church," comprising at least a portion of those ascribed to Aelfric, or Alfric, from whom the society takes its name. This edition, to be edited by Benjamin Thorpe, Esq., will be accompanied with a translation. 2. "A Treatise concerning the Old and New Testaments," published in Saxon and English by L'Isle (along with the Testimonie of Antiquitie), 4to. London, 1623 and 1638. 3. A Collection of Canons, translated from the Latin (sometimes called "Sermo ad Sacerdotes"), preceded by an epistle to Wulfsine, bishop of Sherburn, published in Saxon and English by Sir Henry Spelman, in his Concilia, Decreta, &c. fol. London, 1639; in Saxon and Latin, in Wilkins's "Concilia Magnæ Britanniæ et Hiberniæ," fol. London, 1737, and in Saxon and English in "Ancient Laws and Institutes of England," edited by Thorpe, fol. London, 1840. 4. A Latin Grammar, in Saxon, translated from Donatus and Priscian, and a Latin and Saxon Glossary, or vocabulary, printed with Somner's "Dictionarium Saxonico-Latino-Anglicum," fol. Oxon. 1659, and also, in part, in "Fragments discovered among the archives of Worcester Cathedral," by Sir T. Phillipps, Bart., fol. London, 1838. Alfric's Grammar and Glossary were printed in folio, at the Mill-Hill press, in 1838; and among the publications announced by the Aelfric Society are new editions of these two works. 5. A Colloquium, or Dialogue between a Master and his Scholar, in Latin, with an interlineary Anglo-Saxon translation. This exists only as augmented by Alfric Bata. It is printed entire, in Latin and Saxon, in Thorpe's "Analecta Anglo-Saxonica," 1834, and, without the Latin, in Heinrich Leo's "Altsächsische und Angelsächsische Sprachproben," 8vo. Halle, 1838; and the author of the "Dissection of the Saxon Chronicle," 8vo. London, 1830, has (at pp. 225—239.) given an edition of the Saxon (with the omission of a few passages), arranged in what he considers to be the proper order of the words. 6. An Anglo-Saxon translation of the five Books of Moses, and of the Book of Job, published by Edward Thwaites, 8vo. Oxon. 1699. 7. A Preface to the Book of Genesis, in Saxon, published with the preceding, and also, with a Latin translation by Hickes, at the end of H. Wharton's "Auctuarium Historiæ Dogmaticæ Jac. Usseri," 4to. Lon. 1689; in Saxon and English, in Thorpe's "Analecta," and in Saxon only in Leo's publication. 8. An Epistle entitled "Quando Dividis Chrisma," printed in Thorpe's "Ancient Laws and Institutes." 9. A Treatise on the Trinity, in Anglo-Saxon, preserved in MS. in the Bodleian library. 10. An Epistle to Sigferth, on the marriage of the clergy, among the Cotton MSS. 11. Rules and Customs for Monks, for the use of the monastery of Eynsham, abridged from the Constitutions of Ethelwold, among the MSS. belonging to Corpus Christi College, Cambridge. 12. Two Pastoral Epistles, in Saxon, written for Wulstan, archbishop of York, and published in his name. 13. An Epistle to Wulstan on the Eucharist, also in Saxon. 14. A Life of his master Ethelwold, in Latin, which appears to be the same with a part of Wulstan's Life of Ethelwold, printed by Mabillon in the "Acta SS. Benedictinor.," Sæc. v. p. 608, &c. 15. A discourse in Latin entitled "Sermo Elfrici Episcopi ad jam nunc ordinatos," preserved in MS. in the library of Corpus Christi College, Cambridge. All these productions profess to be written by an Alfric or Elfric, or have that name inscribed on them in the old manuscripts. There have also been conjecturally assigned to Alfric on internal evidence,—16. The portion of the Saxon Chronicle extending from A.D. 990 to 1016 (by the author of the "Dissection of the Saxon Chronicle"). 17. A Manual of Astronomy, in Anglo-Saxon, published by Mr. Thomas Wright, with an English translation, in his "Popular Treatises on Science written during the Middle Ages, in Anglo-Saxon, Anglo-Norman, and English," 8vo. London, 1841. 18. An Anglo-Saxon translation of the Life of Guthlac, by Felix of Croyland, preserved among the Cotton MSS.

It is not quite certain, however, that all even of the above-mentioned works that bear the name of Alfric are by the same writer. In the greater number of them the author calls himself Alfric the Abbot (in Saxon Abboth, in Latin Abbas); in others, Alfric the Monk (Monachus or Monuc); in a few, Alfric the Bishop (Episcopus or Biscop). The biography of the Alfric whom these several designations have commonly been all supposed to indicate is extremely obscure, and has been the subject of much contro-

versy. He was probably born before the middle of the tenth century; and, if we may believe Matthew Paris, he was of very noble descent, his father being Ealderman or Earl of Kent. In his preface to Genesis, he speaks of having once had a secular or mass priest for his teacher, who scarcely understood Latin; but he afterwards became one of the scholars of the learned Ethelwold, as he has himself mentioned, both in a Latin preface to his Homilies, and in another to his Grammar, and also in the preface to his Constitution for the Monks of Eynsham, where he says that he attended Ethelwold's school many years. He probably studied under Ethelwold both at Abingdon, and afterwards in the more famous school which that learned person superintended at Winchester, of which see he became bishop in 963. It is known that an Alfric was made abbot of St. Albans in 969; but whether that was this Alfric is matter of dispute. The next fact regarding him that is certainly known is that about the year 988 he was sent by the then Bishop of Winchester, Alfheh, to take charge of the abbey of Cerne in Dorsetshire, at the request of its founder, Ethelmer, earl of Cornwall. This he tells us himself in a Saxon preface to his Homilies; and he adds that he was at this time a monk and a mass priest. Here he wrote the two books of his first collection of Homilies, the first book in 990, the second in 991; his translation of Genesis, and probably others of his works. Soon after the composition of his two books of Homilies, he seems to have assumed the title of abbot; that is the designation which he gives himself, for instance, in the preface to his Constitution or Rule for the Monks of Eynsham, which is supposed to have been drawn up about this time at the request of Ethelmer. He next appears as bishop of Wilton (now Salisbury), the common accounts making him to have succeeded to that see on the promotion of Bishop Sigeric to Canterbury in 989 or 990; but Mr. Wright has adduced sufficient reasons for holding that he could not have been advanced to that station before 994 or 995. In that case, however, he would have been bishop of Wilton for only a few months, for Alfric, bishop of Wilton, unquestionably succeeded Sigeric as archbishop of Canterbury in one or other of these same years. Alfric, archbishop of Canterbury, again, died on the 16th of November, 1006. But another theory, first proposed by Henry Wharton, makes Alfric, the grammarian and voluminous author, to have been, not this archbishop of Canterbury at all, but the Alfric who became archbishop of York in 1023, and died in 1051. The arguments in support of this view are contained in a "Dissertatio de Elfrico Archiepiscopo Cantuariensi, utrum is fuerit Elfricus Grammaticus," published by Wharton in the first volume of his Anglia Sacra, and reprinted, very carelessly and incorrectly, in the volume entitled "A Dissection of the Saxon Chronicle," by the author of which the same notion is advocated. This writer also conceives that he has discovered that Alfric was abbot of Peterborough from 1005 to 1023. Wharton's Dissertation was answered by Dr. Edward Rowe Mores, in a Latin tract, published at London, in 4to., in 1789, some years after the death of the writer, by the learned Danish professor, G. J. Thorkelin, under the title of "Edwardi Rowei Moresi de Aelfrico, Dorobernensi Archiepiscopo, Commentarius." The latest investigation of the history of Alfric the grammarian, and the most complete account that has been given of his works, is contained in Mr. Wright's "Biographia Britannica Literaria," vol. i. p. 480—494., under the head of "Alfric of Canterbury."

The writings of Alfric attracted the attention of the reformers in the sixteenth century, by some passages (in his Paschal Sermon and elsewhere) which are opposed to the Roman Catholic doctrine of transubstantiation; and the discovery of these passages appears to have had a main influence in reviving the study of the Anglo-Saxon language and literature. The author of the Preface to Archbishop Parker's edition of the Paschal Sermon states some curious facts, making it probable that the passages in question owed their preservation to the circumstance of the monks since the Norman conquest having been unable to read them. Alfric's writings also contain many notices of the manners and customs of the time in which he lived; and some of them are of considerable interest and importance in a philological point of view. His Homilies, Mr. Wright observes, are "written in very easy Anglo-Saxon, and form on that account the best book for the student who is beginning to study the language." G. L. C.

ALFRIC, ÆLFRIC, or ELFRIC, BATA, is the name of the scholar of Alfric the Abbot, or the Grammarian, by whom the Colloquium originally written by the latter was augmented and republished in the form in which we now have it. This appears from the title of the Colloquium in the Cotton MS. (Tiberius, A 3), and also from the title of the copy preserved in the library of Merton College, Oxford, the latter, at least, being prefixed by Alfric himself. This Alfric, therefore, may be supposed to have lived in the earlier half of the eleventh century. Almost the only other thing that is known about him is that Osbern in his Life of Dunstan, written after the Norman conquest, incidentally mentions Alfric Bata as "endeavouring to dispossess God's church;" whence it has been inferred that he held the same doctrine, then accounted heretical, respecting the eucharist, which is found in the writings of his master Alfric the Gram-

marian. He is designated a monk (monachus) in some Latin verses prefixed to his edition of the Colloquium in the Oxford manuscript.

In the absence of certain knowledge, however, Alfric Bata has been the subject of much conjectural speculation. Dr. E. R. Mores, in his answer to Wharton [ALFRIC ABBAS], endeavours to show that Alfric Bata was the author of the two Pastoral Letters composed in the name of Wulstan, archbishop of York, which have commonly been attributed to the other Alfric; and Mr. Wright, who seems inclined to adopt this opinion, conceives that the Life of Ethelwold was also probably written by Bata, who, however, he thinks, in the parts where the two agree, transcribed the other Life composed by Wulstan, not Wulstan his, as has been commonly believed. On this supposition Alfric Bata would seem to have been an abbot and a Winchester scholar, as well as his master; for in the dedication of his work to Bishop Kenulf the writer of the Life of Ethelwold expressly calls himself "Ælfricus Abbas, Wintoniensis alumnus." Kenulf only became a bishop in 1006, the year in which Alfric the Grammarian died, if he was the same person with Alfric, archbishop of Canterbury. One of the Homilies, also, in the collection bearing the name of Alfric must, supposing the grammarian to have been the archbishop, be assigned to Alfric Bata, if, as is stated in a marginal note on one of the manuscripts, it was composed at the desire of the younger Ethelwold, bishop of Winchester; for Ethelwold did not become bishop till 1008.

Alfric Bata has been commonly supposed to be the same person with Alfric Putta, who succeeded Wulstan as archbishop of York in 1023, and whom Ralph de Dicete and various other authorities state to have previously been provost or head of the monastery of Winchester (Wintoniensis præpositus). Besides the resemblance of name, Wharton, and those who hold with him that Alfric the Grammarian was not Alfric of Canterbury, allege a letter printed along with Alfric's Glossary by Somner, in which the writer, addressing the author of the Glossary, describes him as a distinguished bishop (sacerdos egregie) having great influence with the then King C., who, it is contended, could be no other than King Canute. It is known from other sources that Alfric of York was regarded as a special favourite and adviser both of Canute and of his son Hardicanute. He died in 1051. Wharton, however, regarding Alfric Putta to have been the same person with Alfric the Grammarian, does not attempt to identify him with Alfric Bata. The name Putta, or Puttoc, as it is found in Florence of Worcester, he thinks is a mistake, arising from the similarity of the Saxon characters p and w, for Wittoc, or rather Wittunc (in which form it is actually found in the Lambeth MS. of Florence's History), meaning the Wise. This is not very plausible. Alfric Abbas and Alfric Bata look almost like corruptions of Alfric Alpha and Alfric Beta. (H. Wharton, *Dissertatio de Duobus Elfricis*, in *Anglia Sacra*, i. 125, &c.; E. R. Moresi *De Ælfrico Commentarius*, 4to. London, 1789; *Ancient History, English and French, exemplified in a regular Dissection of the Saxon Chronicle* (understood to be by Mr. English), 8vo. London, 1830; Wright's *Biographia Britannica Literaria*, i. 496—501.) G. L. C.

ALFTEKI'N, surnamed Abú Mansúr Sherábí, was a Turkish slave of Mu'izzu-d-daulah Ibn Buwayh, who held the office of Amíru-l-omrá at Baghdád during the reigns of Mostakfí and Muti', khalifs of the race of 'Abbás. Having obtained the command of some troops of his nation, he distinguished himself by his ability and his courage, and became one of the most powerful chiefs of the Turkish party. Wishing to restore to the khalif the authority of which he had been deprived by the amírs of the race of Buwayh, Alftekín rose against Bakhtiyár 'Izzu-d-daulah, the son and successor of his ancient master Mu'izzu-d-daulah, and expelled him from Baghdád. Bakhtiyár fled to Wásit, and having there obtained the assistance of a cousin of his named also 'Izzu-d-daulah, returned to Baghdád at the head of considerable forces. Alftekín sallied out to encounter him, and a battle was fought in which the troops of 'Izzu-d-daulah were victorious. Obliged to leave Baghdád, Alftekín retired with his cavalry to Rahbah, whence, taking the route of the desert, he proceeded to Júsiyah in Syria. On his arrival there, an Arab, named Dhálim Ibn Marhúb Al-'okaylí, who commanded at Ba'lbek, took alarm and despatched a messenger to Abú Mahmúd Ibráhím Ibn Ja'far, the governor of Damascus, informing him of Alftekín's movements, and that it was his intention to march on that capital. Upon the receipt of this intelligence, Abú Mahmúd left Damascus, and, having joined his forces to those of Dhálim, marched to Júsiyah where Alftekín was encamped. Alftekín, whose troops were greatly inferior in number to those of his enemy, would have been taken prisoner, if Abú-l-ma'áli Ibn Ahmed, lord of Hems (Emesa), had not sent to his assistance a body of troops under Basharah the eunuch, who extricated Alftekín from his dangerous position, and conducted him to Emesa in A. H. 364 (A. D. 974–5). Whilst Alftekín was in Emesa, the inhabitants of Damascus, profiting by the absence of their governor, Abú Mahmúd, who had gone to repel the invasion of the crusaders, revolted under the conduct of a man named Ibnu-l-mawárd, and sent a deputation to Alftékin, entreating him to come among them and take possession of the

city. Alftekín set off for Damascus, and arriving in sight of that city about the end of Sha'bán, A. H. 364 (A. D. 975), made himself master of it without resistance. After staying a few days at Damascus, Alftekín marched against the Arab Dhálim, who at his approach abandoned Ba'lbek and took to flight. Alftekín entered the place; but he had scarcely been there a few days when he was himself attacked by the Greeks under Zimisces, who defeated him and took Ba'lbek, which they plundered and destroyed; after which they laid siege to Damascus, whither Alftekín had fled with the relics of his army. After besieging the city for some time, the Greeks made themselves masters of one of the suburbs, upon which Alftekín, perceiving that he could no longer hold out, offered to pay a large sum of money on condition of their raising the siege: the offer was accepted; but as the money which Alftekín had promised them was not forthcoming, the Greeks remained encamped before the city. At last Alftekín, having dexterously persuaded Zimisces that as long as Ibnu-l-máwared shared the power with him he could not raise the sum required, the latter was arrested, and the Greeks, after receiving 30,000 dinárs of gold, set off for Tripoli. Sole master of Damascus, Alftekín caused 'Abdu-l-kerím, the 'Abbaside, to be proclaimed khalif under the surname of At-táyi'-billah. His next step was to conclude an alliance with the Karmáttians, or the followers of Abú Táhir Al-karmáttí, who were then masters of nearly all Arabia; and having, in A. H. 365 (A. D. 976), received considerable reinforcements from those sectarians, he marched against his old enemy Dhálim, who had taken the field in favour of Al-mu'izz, the reigning khalif of Egypt. After defeating him near Seyd (Sidon), he proceeded to 'Akká (St. John of Acre), which he invested and took. Meanwhile the khalif 'Al-múizz died and was succeeded by his son 'Azíz-billah, who sent an army against Alftekín under an experienced general named Jauhar. On his approach, Alftekín evacuated 'Akká and retreated upon Tiberiyah (Tiberias), and from thence to Damascus, where he fortified himself. He was soon after vigorously besieged by Jauhar, until the month of Rabi' the first, of the year 366 (Nov. A. D. 976), when, hearing of the approach of a large division of the Karmáttians, who hastened to the assistance of Alftekín, the general of 'Azíz-billah offered to raise the siege on condition that he should not be molested in his retreat. Alftekín accepted the offer; but scarcely had his enemy struck his tents, when, in violation of his promise, he started in pursuit of Jauhar, and, having overtaken him near 'Askalon, defeated him, and obliged him to shut himself up in that fortress, which Alftekín immediately invested. After a protracted siege, Jauhar offered to capitulate and surrender the place, provided he should be allowed to proceed to Egypt with all his troops; and Alftekín consented on condition of his paying a large sum of money, and passing under the sword of the conqueror. Accordingly the sword of Alftekín was suspended under one of the gates of 'Askalon, and the general of 'Azíz-billah passed under it, followed by his troops. When the news of this disaster reached Cairo, 'Azíz-billah marched to Syria, at the head of considerable forces. Alftekín, accompanied by Abú Táhir, the brother of 'Izzu-d-daulah, Abú-n-nejád Marzobán, and other chiefs, met him near Tiberias; and on Thursday, the 21st of Moharram, A. H. 368 (Aug. 29. A. D. 978), a battle took place in the neighbourhood of that city, in which Alftekín was defeated and taken prisoner. He was conducted to the presence of 'Azíz-billah, who, with a generosity of which the history of the East affords few examples, not only forgave him, but gave him a palace at Cairo as well as a pension for his maintenance, and raised him to the highest posts in the estate. Alftekín continued to enjoy the confidence and favour of the khalif until he died in A. H. 372 (A. D. 982-3), not without suspicion of his having been poisoned by Ya'kúb Ibn Kels, the vizír of 'Azíz-billah, who was jealous of him. The historian Makrízí (Takkiu-d-din Ahmed) has introduced a long account of Alftekín, whom he calls Helftekín, into his "Khittátu-l-Misr," or Topography of Cairo, in the chapter treating of the "Harratu-d-dilam," or the Street of the Dilamites, the same which has been translated by Mr. Silvestre de Sacy in his "Chrestomathie Arabe." (Makrízí, *Khittát*, under the article "Harratu-d-deylam," or the Street of Dilám; De Sacy, *Chrestomathie Arabe* (edit. nov.), ii. 103.; D'Herbelot, *Bib. Or.* voc. "Aziz-Billah," "Azzedoulat," &c.) P. de G.

ALGARDI, ALESSANDRO, the contemporary of Bernini, and his rival in celebrity, is generally supposed to have been born in 1602, although such date is not expressly stated by either of his two earliest biographers, Passeri and Bellori, who leave it to be inferred from his being, according to them, fifty at the time of his death in 1654. Tiraboschi, however, supposes him to have been about fifty-five; while others have, without making any remark, assigned 1593, or even 1588, as the year of his birth. There are also many discrepancies in the different accounts of his life; for in some no notice is taken of many circumstances which are dwelt upon in others. All agree in making him a native of Bologna, where his father was a merchant or silk-mercer. Having received a very good school education, he was placed as a pupil under Lodovico Caracci; but he discovered greater inclination for modelling than for drawing, and having become ac-

quainted with Cesare Conventi, a Bolognese sculptor of some repute, he received instruction from him in the mechanical part of his profession. At the age of twenty, Alessandro went to Mantua, whither, as Passeri says, he accompanied Conventi; while, according to Bellori, it was Gabriele Bertozzuoli, architect to Duke Ferdinand of Mantua, who took him to that city and introduced him to the prince. Whatever doubt there may be as to this point, it is certain that he was introduced to and patronised by that prince, for whom he designed and modelled a number of small figures and ornaments, and executed many carvings in ivory. While at Mantua he had free access to the works of Giulio Romano in the Palazzo del T, and feeling a desire to visit Rome, that he might there study the chief works of painting and sculpture, he was sent thither by the prince, with a letter of recommendation to Cardinal Ludovisi, the nephew of Gregory XV.

The favourable prospect thus opened to him was shortly after overcast by the death of his father, and that of his patron the duke. He was however employed by the cardinal to restore some ancient statues for him; and having renewed his acquaintance with Domenichino, who had been his fellow-student in the school of the Caracci, he obtained, through his influence, a commission for two statues, St. John the Evangelist, and a Magdalen, for the Capella Bondini, in San Silvestro, near Monte Cavallo. Though these productions obtained for him great credit, on account of the skill, vigour, and taste displayed in them, they did not produce him much pecuniary advantage, nor did they lead to other commissions of the same kind. About this time, also, a coolness took place between him and Domenichino, in consequence of a dispute between Domenichino and his pupil, Giovanni Battista Ruggieri, Algardi's friend. Algardi was therefore compelled to accept whatever employment he could in modelling small figures, and other works of that class. But if he was at this period very necessitous, he was, according to Passeri, dissolute in his habits also. At length, not before he was about thirty-eight, he began to be employed on works of some importance, although through what means we are not informed; nor, for want of dates, is it possible to arrange them in strict chronological order, more especially as only some are mentioned, and others are passed over, by different biographers. According to Bellori, the first work which he executed in marble, and for which he was selected by Pietro Buoncompagni, was his group of San Filippo Neri and an Angel, larger than life, in the sacristy of the Padri dell' Oratorio, at Rome, and which was completed by him in 1640. Among other works by him of about the same period are his "Decollation of St. Paul," a group in the church of the Bernabiti at Bologna, executed for Cardinal Bernardino Spada, and consisting of two large figures, the saint kneeling, and the executioner about to strike with his sword (*spada*), in allusion, if we may believe Bellori, to Paolo Spada, the cardinal's father; the monument of Leo XI.; a sleeping child, in pietra di paragone, in the Villa Borghese, which is noticed by Winckelmann in his "Versuch einer Allegorie," on account of the artist's having introduced a dormouse as well as poppies, as emblematic of the subject. To these may be added his bas-relief in the church of St. Agnes, in the Piazza Navona, Rome, representing that saint and the miraculous growth of her hair, so that it covered her whole person, on her being led out naked by her executioners.

The accession of Giambattista Panfili (Innocent X.) to the papal chair in 1644 was an important event for Algardi, who, through the good offices and influence of Prince Nicolo Ludovisi (who had married the Princess Costanza Panfili), and of other friends and Bolognese in the papal household, was recommended to the favour of the new pontiff and his nephew Don Camillo Panfili. By the latter he was forthwith employed to rebuild his villa near the Porta di S. Pancrazio — his chief architectural work. For the same patron he also designed the great altar in the church of San Niccolo da Tolentino, a building erected by his own pupil Gio. Maria Baratta, who, like Algardi himself, followed architecture as well as sculpture. On a bronze statue being decreed to Innocent by the senate, the work was originally given to Francesco Mochi, but afterwards obtained, in what manner is not stated, by Algardi. This threatened to be attended with more disgrace than honour to him, for the first casting turned out exceedingly unsuccessful: instead however of allowing himself to be discouraged, Algardi persevered in his task, and completed it so much to the pope's satisfaction, that he presented him with a very valuable gold chain and bestowed on him the title of Cavaliere di Cristo. About the same time he completed his great work, the celebrated relief of St. Leo and Attila (the largest ever executed, its dimensions being 32 Roman palms high, and 18 in width, or rather more than 23 by 13 English feet), in St. Peter's at Rome. For this he was not only very liberally rewarded in money, but obtained such high reputation by it, that he was most earnestly pressed in 1648 by Cardinal Mazarin to visit France; which flattering invitation, accompanied with a carte blanche as to terms, he was prevented from accepting only by his attachment to his liberal patron, Innocent.

Fortune seemed now to have showered her favours upon him, for just after he had completed his Attila, an important lawsuit at Bologna, which had been for many years

pending, was decided in his favour. But if this sudden prosperity did not render him arrogant, neither did it render him liberal: on the contrary, he became sordid, and even ungenerous, more especially towards his brother Giovanni Giuliano, who had been of service to him in carrying on the suit, and who is said to have died shortly after of vexation at the ungrateful return he met with from Alessandro. This event filled Alessandro with compunction, and so far he appears to have been not entirely callous; still this and other circumstances do not say much for his personal character, but detract very much from the estimate usually given of it by those who willingly give a distinguished artist full credit for being a worthy and amiable man.

As a sculptor, Algardi is certainly entitled to the distinction he has obtained, inasmuch as his works form an epoch in the art, when it had sunk into mannerism and mechanical conventionality. He looked at nature, but he neglected the study of the antique; and if he led to a better taste in art in some respects, he fell on the other hand into very great extravagancies. His Attila, which has obtained a repute far beyond its merits, and greater celebrity for its author than perhaps all his works might else have done, it being one of those things that strike every one by their extraordinary dimensions, is founded upon entirely false notions and principles, and chiefly serves to show the absurdity of attempting in sculpture those effects which can be expressed only in painting. It has accordingly been criticised at considerable length, severely but not unjustly, by Cicognara; nor has it escaped censure from Winckelmann. In his smaller works, and especially in his models and figures of children, for which he stands next to Fiammingo, he was far more happy, and showed himself to be a greater artist than in the colossal performance to which he is indebted for so great a portion of his celebrity. Of his works in sculpture, besides those already spoken of, we have but very imperfect notices; yet it would appear that he must have designed and modelled many that were executed by others. Though no mention is made of them, nor is he said to have been so employed by any of his Italian biographers, Ponz describes, as being by him, many of the groups of figures and the fountains in the gardens of Aranjuez, especially that called the fountain of Neptune; which, however, seems to be contradicted by the date of the inscription, 1621, if correct.

As an architect Algardi did not do much, and probably only in furnishing designs. The villa Panfili, his best production of the kind, deserves neither all the censure nor all the praise that has been bestowed upon it. While Passeri condemns it as being insignificant (di maniera meschina), though good in taste, Milizia, Quatremère de Quincy, and others extol it as a superior piece of architecture. It is not a very large house, but the principal façade is rather scenic and rich in composition, being adorned with numerous panels of bas-relief. Algardi also designed the façade of St. Ignazio at Rome, a work with few beauties to make amends for its general bad taste.

Algardi died of fever June 10th, 1654. A portrait of him is given by Bellori, which is copied in Landon's "Galerie Historique." (Passeri, *Vite de' Pittori, &c.*; Bellori, *Vite, &c.*; Tiraboschi, *Storia della Letteratura Ital.*, Cicognara, *Storia della Scultura*; Milizia, *Vite, &c.*; Ponz, *Viage de España.*)

W. H. L.

ALGAROTTI, IL CONTE FRANCESCO, was born in Venice of wealthy parents in 1712; his father was a merchant. When quite young he was sent to Rome to be educated in the Nazarene college there, but at the age of fourteen he was recalled to Venice, and upon the death of his father shortly afterwards, he was sent by his brother to the university of Bologna, where he became a great favourite with Eustachio Manfredi. Algarotti studied at Bologna six years, bestowing his attention chiefly upon mathematics and the fine arts, theoretically and practically, not omitting the study of anatomy; he was a poet also, and a scholar. Giampietro Zenotti published a book of Algarotti's poems at Bologna in 1733 without his knowledge; he had distinguished himself as a poet in Bologna already at the age of seventeen. In 1733 Algarotti visited Paris, and became acquainted with the most distinguished literary and scientific men of that capital; he wrote there his Dialogues upon Opties, published at Naples in 1737 under the title of "Newtonianism for the Ladies" ("Neutonianismo per le Dame"): he afterwards changed the title to "Dialoghi sopra l'ottica Neutoniana." By the year 1765 it went through nine editions in Italian, and an English translation was published in London in 1739, and it was translated also into French and into German. Yet popular as this work was, he is more celebrated in Italy for his essays upon the fine arts, especially his letters and his essay upon painting, "Saggio sopra la Pittura," which he considered his best work and was his favourite; several editions of it have been published, and it has been translated into English and into French, but the French translation is an extremely bad one. Count Algarotti, in the dedication to the Society of Arts accompanying the English edition, dated Bologna, 1762, says, "I have attempted in this essay to investigate the first principles of painting, and to point out those studies which are requisite to form a complete painter." The work displays much sound taste and correct judgment, and a far greater acquaintance with the subject

25423

than is the case in the majority of such works. Algarotti was himself an excellent draughtsman, and was a skilful painter and etcher, and had carefully inspected nearly every production of ancient and modern art of any celebrity in Italy, of many of which he has given interesting accounts in his letters ("Lettere sopra la Pittura"). A young painter of the name of Mauro Tesi was his constant companion in these journeys, and he employed him in making sketches or drawings of any remarkable objects that might please him. Algarotti made also some drawings himself; he copied the old portrait of Dante on his sepulchre at Ravenna, and made many drawings in Indian ink from ancient remains; he made also etchings from the busts of Socrates and Seneca, and several other ancient busts. Algarotti purchased several works of art for the museum of Augustus III. of Saxony, by whom he was highly esteemed: he was also honoured with the intimate friendship of Frederick the Great of Prussia, to whom he had been introduced at Rheinsberg after a tour in Russia, whilst Frederick was only crown prince. The prince conceived a great attachment for Algarotti upon their first acquaintance, about the year 1738, which endured uninterruptedly for twenty-five years, until the death of Algarotti. When Algarotti was not with the king, which was seldom, they kept up a constant correspondence. He accompanied Frederick to Königsberg when he went there to be crowned in 1740, and Frederick created him a count of the kingdom of Prussia upon the occasion. In 1747 he was made a chamberlain, and later, a counsellor of war; this was after the publication of his "Lettere Militari," which were dedicated to Frederick, and which the king was very much pleased with: he wrote a letter to Algarotti praising them very highly.

Algarotti was several times in London, and was intimate with many of the principal men of his time; he dedicated one of his essays to William Pitt, afterwards first Earl of Chatham. He spoke several languages, and wrote English and French very well. The Abate Michelessi, in his notice of Algarotti, prefixed to the edition of his works published in Venice in 1791 in 16 vols. 8vo., terms him a profound philosopher, a sublime poet, and a skilful artist. The bulk of Algarotti's works consists of letters to various people, including many of the most celebrated men of his time in the principal countries of Europe. His principal essays, &c., besides those already mentioned, are — "Saggio sopra l'Architettura; Saggio sopra l'Accademia Francese in Roma; la Durata de' Regni de' Rè di Roma; la Giornata di Zama; gl' Incas; il Gentilesimo; il Commercio; il Cartesio; Orazio (Horace); la Necessità di scrivere nella propria Lingua; la Rima; la Lingua Francese; Se le varie Qualità de' Popoli nascono dall' Influsso del Clima, o dalla Virtù della Legislazione, e perchè i grandi Ingegni in certi Tempi fioriscono tutti insieme; Saggio per riformare il Teatro dell' Opera (reprinted in Paris and in London); Lettere sopra la Traduzione dell' Eneide del Caro; and I Viaggi di Russia, twelve letters, giving an account of that country. He left some writings unfinished, of which his Life of Julius Cæsar is one, ("La Vita di Cesare, o sia il Triumvirato di Cesare, Crasso, e Pompeo"); it was written in London. He died in 1764, aged fifty-two, at Pisa, where he had retired for the benefit of his health. The first collected edition of his works was published in Leghorn, in 8 vols. 8vo., in 1763-5: a selection of them was published in 1823 at Milan in 3 vols. 8vo., which forms part of the great collection of the Italian classics. A splendid monument was erected to Algarotti in the Campo Santo at Pisa by order of Frederick the Great; it bears the following inscriptions: — "Algarotto Ovidii æmulo, Newtoni discipulo." "Algarottus non omnis." "Fridericus Magnus." Anno Domini MDCCLXIIII. After the death of Algarotti, Antonio Selva, an architect, published an account of his collection, at his house at Venice, of works of art and books on the fine arts, entitled "Catalogo de' quadri, de disegni, e de' libri che trattano dell' arte del disegno della Galleria del fu Sig. Conte Algarotti in Venezia." (Algarotti, *Opere*, Venice, 1791.)

R. N. W.

ALGA'ZI, R. CHAJIM (ר' חיים אלגאזי), a rabbi, author of a work called "Neshiboth Mishpat" ("The Paths of Judgment") (*Prov.* viii. 20.), which is a diffuse commentary on a part of the "Sepher Misharim" ("Book of Righteousness or Rectitude"). This commentary is for the most part a compilation from various collections of the "Sheeloth Uteshuvoth" ("Questions and Answers") of the Jewish scribes or doctors of the law. The "Neshiboth Mishpat" was printed at Constantinople by Abraham Franco ben Solomon, A. M. 5429 (A. D. 1669), in folio: it is in the rabbinical letter, with the text of the "Sepher Misharim," as far as the commentary on it extends, in the square Hebrew character. It was edited by R. Jacob Mfandari, who also wrote the preface. Bartolocci calls this author Rabbi Chajim Abu Zahi, but he does not say on what authority he gives this name, and acknowledges that he never saw his work. We have followed Wolff, who refers to the "Siphte Jeshenim" as his authority, as well as the "Neshiboth Mishpat" itself, which he appears to have met with. We have no account of the time at which this author lived, which was however most probably during the early part of the seventeenth century. (Wolfius, *Biblioth. Hebr.* i. 367. iii. 251.; Bartoloccius, *Biblioth. Mag. Rabb.* ii. 833.)

C. P. H.

ALGA'ZI, R. CHAJIM BEN MENACHEM (ר' חיים אלגאזי בן מנחם), a

rabbi, a native of Smyrna, who was living in the latter part of the seventeenth and died in the beginning of the last century. He was the author of a work called "Bene Chajai" ("The Sons of my Life"), a title which was given in reference to the death of a son of the author named Abraham. The work consists, first, of various observations on the Jewish rituals and ceremonial observances disposed according to the orders of the "Arba Turim;" after which come miscellaneous observations on various passages of different books of the Talmud, to which are subjoined original observations on the Talmudic books "Shevuoth" and "Sanhedrin;" also on the book "Gittin," and on some passages of the works of Maimonides. It was printed at Constantinople by Jonah ben Jacob Mizlazitz, a native of Lemberg, A. M. 5477 (A. D. 1717), in folio, and was edited after the author's death by R. Meir Danon, who wrote the preface. (Wolfius, *Biblioth. Hebr.* iii. 251.) C. P. H.

ALGA'ZI, R., SAMUEL BEN ISAAC, (ר' שמואל אלגאזי בן יצחק), who is called by Bartolocci, R. Samuel Algazi ben Isaac ben Joseph Algazi, was a rabbi and a native of Candia, who lived about the middle of the sixteenth century. He is the author of several works which are very rare. The principal is a small chronology called "Toledoth Adam" ("The Generations of Adam") (*Gen.* v. 1.) which extends from the creation of Adam to the year in which all the books of the Talmud, according to Bartolocci, and all Hebrew books, according to Bishop Plantavitius, were burnt throughout all Italy, though in what year or on what occasion this took place neither of them says. The author however wrote it in the year A. M. 5343 (A. D. 1583). It was printed at Venice by Joh. de Gara, A. M. 5347 (A. D. 1587), 8vo.; according to Plantavitius, however, it was not printed until A. M. 5365 (A. D. 1605). He also calls the author R. Samuel Algazi Ben Moses Galli. But Bartolocci and Wolff prove this to be an error. Indeed there was no such person as Samuel Algazi ben Moses Galli, the mistake having arizen from the circumstance of R. Samuel ben Moses Galli having edited the "Toledoth Adam" of R. Samuel Algazi at Venice, as above. At the end of the work is "Pesack Behinjan Bihnuah Halulav") ("A Decision on the Manner of waving the Lulav") in the feast of tabernacles, with some other answers on questions of the same nature. 2. "Tanchumoth El" ("The Consolations of God") (*Job*, xv. 11.), which is a commentary on the Psalms. Besides which the following works are enumerated by Wolff:—3. "Biur al Sepher Jeraim" ("An Elucidation of the Book of those who fear God"). 4. "Derashoth" ("Discourses"). 5. "Chidushim" ("New or original Observations") on eight books of the Talmud, also on the commentaries on them by Haran (ה"ירן) Rabbi Nissim, and the "Nimuke Joseph" of Joseph ben Chabib. 6. "Kebutzath Keseph" ("The Gathering of Silver") (*Ezek.* xxii. 20.), a general index to both Ghemaras, that of Babylon and that of Jerusalem, as also to the "Siphra," "Siphri," "Mechilta," and "Rabboth."* All these works are enumerated by the author himself in the preface to the "Toledoth Adam," as we are assured by De Rossi, who also adds "Sheeloth Uteshuvoth" ("Questions and Answers"), which he calls "Consulti Legali." None of these works however appear to be in print except the "Toledoth Adam;" and that is so very rare, that Azulai, in his "Shem Aghedolim," says it is no longer to be procured. De Rossi however had a copy in his possession, which determines the works really belonging to this author, most of which are attributed by Plantavitius to Samuel Algazi ben Moses Galli, as also another work called "Sepher Hanechimoth" ("The Book of Consolation") in the calamities of this life, which he cites as in his own possession, but does not say when or where it was printed. Wolff is of opinion that this work must be the "Tanchumoth El" of Samuel ben Isaac Algazi, which in another part of his "Bibliotheca" Plantavitius attributes to the right person. Bartolocci has also been led by Plantavitius into the error of attributing three of these works to his suppositious author; but he takes pains to prove the bishop's error with regard to the "Toledoth Adam." (Bartoloccius, *Biblioth. Mag. Rabb.* iv. 389.; Wolfius, *Biblioth. Hebr.* i. 1086, 1087. iii. 1075.; Plantavitius, *Biblioth. Rabb.* Nos. 83. 447. 607. 725.; Id., *Florileg. Rabbin.* p. 557. 623. 634.; De Rossi, *Dict. Storic. degl. Autor. Ebr.* i. 46.; Le Long, *Biblioth. Sacra*, ii. 941.; Buxtorff, *Synagoga Judaica*, a Jo. Buxtorfio filio, p. 456.) C. P. H.

ALGA'ZI, R. SOLOMON BEN ABRAHAM (ר' שלמה בן אברהם אלגזי), a rabbi who lived and wrote during a great part of the seventeenth century, and who distinguished himself by the great number and variety of his works. He died in the year A. M. 5443 (A. D. 1683). He was probably a native of some port of the Levant, as the family name Algazi belongs to the Levantine Jews, and De Rossi says that his nephew Israel Jacob was a rabbi of Jerusalem. He however passed a part of his life in Germany, and exercised his rabbinical functions in the city of Mentz (Mainz), where some of his earlier works were written. His works are—1. "Ahabath Olam" ("Everlasting Love") (*Jer.* xxxi. 3.), which forms

* Rabboth, the plural of Rabba, signifies the great rabbinical commentary on the Five Books of Moses, which is divided into five parts: "Bereshith Rabba" (The great commentary on Genesis), "Shemoth Rabba" (The great Exodus), "Vajikra Rabba" (The great Leviticus), "Bemidbar Rabba" (The great Numbers), and "Ele Haddebarim Rabba" (The great Deuteronomy).

the first part of his discourses on various subjects, of which there are four parts published at various times. In the "Ahabath Olam" he chiefly inculcates the due worship of God, the law, and good works, as the three columns which God has constituted as the supports or foundations of the world. This work was first printed at Constantinople by Solomon Franco, A. M. 5407 (A. D. 1647), 4to., and again at Dyrenfurt, at the office of Rabbi Shabtai, A. M. 5453 (A. D. 1693), 4to. 2. "Aphirjon Shelomo" ("Solomon's Nuptial Couch") (*Song*, iii. 9, 10.). This work consists of discourses on the law, on circumcision, marriage, and other ceremonies and usages of the Hebrews: it was printed at Verona by Franc. Rossi, A. M. 5409 (A. D. 1649), 4to., and at Frankfort on the Oder by Becmann, A. M. 5452 (A. D. 1692), 4to. 3. "Halicoth Eli" ("The Proceedings of my God") (*Psalm* lxviii. 24.), which is an alphabetical explanation of the rules or ordinances of the Talmud, and of the sentences occurring in the Tosephoth, or additions to the Talmud, so that it may be called a Dictionary of the Talmud: it is divided into two parts, of which this first part or "Halicoth Eli" was printed at Smyrna, A. M. 5423 (A. D. 1663), 4to. The second part, called "Guphe Halacoth" ("Observations on the Ordinances"), which exhibits the "Kille Hattalmud" or canons of the Talmud in alphabetical order, was also printed at Smyrna by Abraham Ben Jedidja Gabbai, A. M. 5440 (A. D. 1680). 4. "Zehab Secah" ("The Gold of Old Age"), the title of which work seems to bear an allusion to the "Zehab Sheba" ("Gold of Sheba") (*Psalm* lxxii. 15.). It probably refers to the declining years of the author himself, this being one of his latest published works. It contains an exposition of the "Haggadoth" ("Mystical or Traditionary Legends") of various books of the Talmud, as Beracoth, Pea Shabbath, Eruvin, Pesachim, and some others, of all which the difficult passages are explained, as well as those of the "Tosephoth," or additions to them by later rabbis. The "Zehab Secah" was first printed at Constantinople by Abraham Franco, the son and successor of Solomon Franco, A. M. 5443 (A. D. 1683), 4to., and afterwards at Fürth by Joseph ben Solomon Salman, A. M. 5452 (A. D. 1692), 4to. Wolff says that he saw a manuscript work bearing the name of this author in R. Oppenheimer's library, which was a commentary on various "Haggadoth" of the books Beracoth, Taanith, Bathra, Chullin, Nedarim, and other books of the Talmud, which he supposed to be a manuscript of this work. 5. "Jabin Shemuah" ("To understand what is heard") (*Isa.* xxviii. 9.), a commentary on the book called "Halicoth Olam" ("The Progress of the World"), or rather it may be called a commentary on the exposition of that work by R. Joseph Karo, which is called "Kille Haghemara" ("Canons of the Ghemara"). It was printed, together with the "Halicoth Olam," and the commentary thereon of Joseph Karo, at Venice, by Joh. Martinelli, A. M. 5399 (A. D. 1639), in fol. In the catalogue of the Bodleian library is cited a copy of this work bearing date Venice, 1645. Wolff however says that it is not a different edition from the one above mentioned. 6. "Lechem Setharim" ("Bread of Secrets") (*Prov.* ix. 17.), which is a commentary on the book "Aboda Sara" of the Talmud, and on the "Rashi" (commentary of R. Solomon Jarchi, and "Tosephoth," additions to the same book; it also contains original observations on the books called "Beracoth" and "Chullin" of the Talmud, and on the book called "Pharah ve Rachel," with miscellaneous observations and answers to the questions of other rabbis: it was printed at Venice by Geronimo Bragadini, A. M. 5424 (A. D. 1664), 4to. 7. "Mehullepheth Saphirim" ("Overlaid with Sapphires") (*Song*, v. 14.), a moral treatise, arranged according to the thirty days of the month, which treats of various matters connected with the moral law, among others of the excellence of the Mosaic law, of its precepts, of the creation of angels, of paradise, hell, and the soul; it teaches also that the moral government of the world is founded on the three pillars of divine worship, the law, and good works. It was first printed at Smyrna, at the cost of Solomon ben Moses Ezra, without date, and afterwards at Amsterdam, by Caspar Steen, A. M. 5463 (A. D. 1703), 8vo. The author in his preface accounts for the title of the Mehullepheth Saphirim by saying that the words used in the work are like sapphires collected from the book Zohar. 8. "Retzuph Ahaba" (Paved with Love) (*Song*, iii. 10.). This work, which appears to have been one of the earliest of this author, formed the groundwork of his work called "Ahabath Olam," noticed above. In this work the author comments on the three hundred and forty "Tosephoth," or additions to the Talmud, which are cited in the "Ajim Israel" ("Eye of Israel"), as designed at some time to form a part of his finished discourses. They end with the Tosephoth on the book "Nidda." This work was first printed alone according to Wolff, though he does not give the date of the edition. It was afterwards carefully revised by the author, and, with many additions, was incorporated with the "Aphirjon Shelomo," which was printed at Verona, A. M. 5409 (A. D. 1649), 4to., as above stated. In the title the author says he wrote the "Retzuph Ahaba" at *Mentz*, in the year A. M. 5394 (A. D. 1634). 9. "Shemah Shelomo" ("The Fame of Solomon") (2 *Chron.* ix. 1.), a collection of discourses on the law, following the order of the paragraphs, first printed at Smyrna, by Abraham ben Jedidja Gabbai, A. M. 5419 (A. D. 1659), 4to., and after-

wards at Amsterdam, by Moses Dias, A. M. 5470 (A. D. 1710), which latter edition is enriched with copious indexes. The manuscript of this work was in R. Oppenheimer's library. 10. "Thoavah Lahenajim" ("Pleasant to the Eyes") (*Gen.* iii. 6.), which is a commentary on the stories from the Talmud contained in the "Ajin or En Jaacob" of Jacob ben Chabib. It was first printed at Saloniki (Thessalonica), by Abraham Ger Tzedek (a proselyte of righteousness, note, Vol. I. p. 591.), A. M. 5415 (A. D. 1655), 4to., and afterwards at Sulzbach, A. M. 5447 (A. D. 1687). 11. "Hamon Rabba" ("A great Multitude") (*Job*, xxxi. 34.), an index of scripture passages in which light is thrown on the "Midrashim Rabboth." (Note, Vol. I. p. 135.) It was printed at Constantinople, by Solomon Franco, A. M. 5404 (A. D. 1644), 4to. 12. "Zicron Teruha" ("A Memorial of the Trumpet Sound") (*Levit.* xxiii. 24.), which treats of all the instruments and vessels used in the Temple worship. It was among the manuscripts of R. Oppenheimer's library, and should consequently be now in the Bodleian library. An answer, by this author, to a legal question will be found in the "Bene Aharon" of R. Aaron Lapp or Leppa, p. 114. At the end of the work called "Sepher Nagid ve Mitzavah" ("The Book of the Leader and Commander") of R. Jacob ben Chajim Tzemach there is a metrical prayer, from the "Ahabath Olam" of this author. He also caused to be published the work of the Rabbis Moses and Joseph Benbeniste called "Dobeb Siphte Jeshenim" ("Causing the Lips of the Sleepers (dead) to speak"); printed at Smyrna, A. M. 5431 (A. D. 1671), 4to. The "Jabin Shemuah," Venice, 1645, the "Aphirjon Shelomo" Verona, 1649, and "Shemah Shelomo," of Solomon ben Abraham Algazi are in the Bodleian collection. The last of these works is praised for its elegance by Chajim David Azulai, in his work called "Shem Haghedolim" ("Names of the Great"). (Wolfius, *Biblioth. Hebr.* i. 1035, 1036. iii. 1021—1023.; Bartoloccius, *Bibl. Mag. Rabb.* iv. 368.; De Rossi, *Diction. Storic. degl. Autor. Ebr.* i. 46, 47.; Le Long, *Biblioth. Sacra*, ii. 940.; Hyde, *Catal. Libror. impress. Biblioth. Bodl.* ii. 454.) C. P. H.

ALGAZIRAH. [IBNU-L-JEZZAR.]

ALGER, an ecclesiastical writer of the eleventh and twelfth centuries. He was born at Liège, and was a deacon in the collegiate church of St. Bartholomew in that city, and had charge of the ecclesiastical school; from this church he was in course of time transferred by the Bishop of Liège, Otbert or Obert, to the cathedral of St. Lambert, where he remained for about twenty years, maintaining an active correspondence with many persons on ecclesiastical affairs. During this period he drew up a memoir on the antiquity and dignity of the church at Liège. After the death of Frederick, bishop of Liège, although yet unbroken by infirmity, he refused the liberal offers of many Saxon or other German bishops, who invited him to settle with them, and determined (A. D. 1121) to retire to the Benedictine monastery of Cluny, where he died about A. D. 1151 or 1152. Many of the works of Alger have perished; among them the memoir relating to the church of Liège and the letters already mentioned. The works which remain are chiefly these: — 1. "De Sacramento Corporis et Sanguinis Domini." This treatise, in three books, was written to refute the heresy of Berenger, on the subject of the Eucharist, and obtained a high reputation. Peter of Cluny, in his treatise "De Sacrificio Missæ," has preferred it to the treatises of Lanfranc and Guitmund of Aversa, in the same controversy. Erasmus has also spoken favourably of it; but Dupin thinks Alger inferior to Lanfranc, both in justness of reasoning and excellence of style. This treatise has been repeatedly published, both separately and in collections of the works of the fathers. 2. "De Misericordia et Justitia:" a treatise in three books, given by Martene and Durand in the fifth volume of their "Thesaurus Novus Anecdotorum." 3. "De Libero Arbitrio;" a short dissertation, given by Pezius or Pez, in the fourth volume of his "Thesaurus Anecdotorum Novissimus." 4. "De Sacrificio Missæ;" another very short dissertation, given by Angelo Mai, in the ninth volume of his "Scriptorum Veterum Nova Collectio." (*Preface to the treatise De Misericordia et Justitia*, by Nicholas of Liège (Nicolaus Leodiensis), a pupil of Alger; Dupin, *Bibliothèque des Auteurs Ecclésiastiques*; Ceillier, *Histoire Générale des Auteurs Sacrés et Ecclésiastiques*; Foppens, *Bibliotheca Belgica.*) J. C. M.

AL-GHA'FIKI', a Spanish physician, whose complete names were Abú Ja'far Ahmed Ben Mohammed Ben Ahmed Ben Said Al-gháfiki. He was one of the most eminent physicians of his time, and was particularly celebrated for his knowledge of drugs. Little is known of the events of his life, of which a short account is given by Ibn Abí 'Ossaybí'ah, in his "Fontes Relationum de Classibus Medicorum," cap. xiii. § 55. He died A. H. 560 (A. D. 1164–5). None of his works have been printed or translated, but three of them are still extant in MS. in the Bodleian library at Oxford. The chief of these is a treatise on Simple Medicines, which is several times quoted by Ibnu-'l-beyttar, and is a short but careful and complete epitome of all that had been written on the subject, both by Greek and Arabic authors. An extract only remains of this work; the two others are on Fevers and Tumours, and on the Means of expelling Noxious Humours from the Human Body. (Wüstenfeld, *Geschichte der Arabischen Aerzte*; Nicoll and Pusey, *Catal. Codd. MSS. Arab. Bibl. Bodl.* p. 589.) W. A. G.

AL-GHA'LIB-BILLAH (the conqueror

for the cause of God) is the surname of Mohammed Ibn Yúsuf Ibn Nasr, also called Ibnu-l-ahmar, or the red man, owing to his ruddy complexion and red hair, who was the founder of the dynasty of the Nasrites or Naserites of Granada. Mohammed was born at Arjona, a town of the province of Jaen, in A. H. 592 (A. D. 1195). He was the son of Yúsuf, son of Mohammed, son of Ahmed, son of Khamíss, son of Nasr, and was descended in a direct line from Sa'd Ibn 'Obádah, chief of the tribe of Khazrej, and one of the most beloved of the companions of the Prophet. When the dynasty of the Almohades was overthrown in Spain, and Al-mámún Idrís, their last sultan in the Peninsula, was compelled to take refuge in Africa, Mohammed was one of the chiefs who, profiting by the general confusion, declared themselves independent in the provinces. In A. H. 629 (A. D. 1231), having called together all the members of his numerous family, united to that of the Beni Ashkilúlah, with which he was connected by marriage, Mohammed raised the standard of revolt at his native place, and caused himself to be proclaimed sultan of Mohammedan Spain. In the ensuing year (A. D. 1232) Jaen, Xerez, and other towns of Andalusia submitted to him; and two years later, in A. D. 1234, he made himself master of Seville, after causing the governor, who was his son-in-law, to be assassinated. [AL-BAJI'.] Mohammed, however, had a formidable rival in another rebel like himself, named Al-mutawakkel Ibn Húd, who, after a series of victories gained over the Almohades, had subjected to his rule the greater part of Mohammedan Spain, and had assumed the title of sultan. Against him Mohammed now turned his arms; but not deeming himself strong enough to fight single-handed against so dangerous an enemy, he entered into an alliance with Fernando III. of Castile; and, whilst the Christian king attacked Al-mutawakkel in Estremadura, he himself invaded the dominions of his rival, and considerably enlarged his own. At last, in A. D. 1237, after a few years of general war, Ibn Húd was assassinated at Almeria by a treacherous governor named Ibnu-r-remímí; his son 'Al-wáthik, who succeeded him, soon met with a similar fate, and Mohammed was immediately received into the city of Granada, which he made the capital of his dominions. Mohammed had scarcely been delivered from his enemy, when he prepared for wars which he well knew were inevitable. He made considerable levies of troops, fortified his capital, and repaired the frontier fortresses of his little kingdom. His preparations were amply justified by the sequel of events. In 1240 Fernando III. took the field in person, and having penetrated into the Mohammedan territory, reduced in person, or by his generals, Arjona and other fortresses, whilst the King of Aragon, Jayme I., seized on Villena and Xativa. The ensuing year (1241) was equally favourable to the arms of the Castilians. Knowing the distracted state of Murcia, where, after the death of Ibn Húd, several petty chiefs were contending for the sovereignty of the land, Fernando sent thither his son Alfonso, who reduced one by one the towns or castles which they held, and compelled them to acknowledge the supremacy of Castile. In 1242 the city of Jaen, one of the bulwarks of the new kingdom, was invested by Fernando in person. The King of Granada hastened to its relief; but although he attacked the lines of the besieging army repeatedly, he was invariably defeated by the Castilians. Jaen however, held out during the whole of the succeeding winter, when Fernando again joined the besieging army. Perceiving that the fall of Jaen was inevitable, the King of Granada took the extraordinary resolution of visiting Fernando in his camp. Without acquainting Fernando with his intention, he proceeded alone to his tent, obtained an interview with him, announced his name, and, kissing the king's hand in token of homage, offered to become a vassal of Castile. Fernando would not be behind the Moslem king in generosity; he embraced Mohammed, whom he called his friend and ally, and making him sit by his side, both princes began to converse familiarly on the conditions of peace. Jaen was surrendered, and an annual tribute promised by the King of Granada, who, like other feudatories of the crown, pledged himself to furnish a certain number of horsemen whenever the King of Castile went to war, and to attend the Cortes of the kingdom. On the other hand, the King of Castile bound himself not to invade the Moslem territory as long as Mohammed should comply with the above stipulations. Not many months had elapsed after his treaty with Fernando, before Mohammed was summoned to the camp of Fernando with a body of cavalry to aid in the meditated conquest of Seville. In A. H. 631 (A. D. 1234) the inhabitants of that city had shaken off the yoke of the King of Granada, and appointed a king of their own, named Ibnu-l-jadd; but after many changes and revolutions they had put Ibnu-l-jadd to death, and offered their allegiance to Abú Zakariyyá Ibn Abí Mohammed Ibn Abí Hafss, sultan of Eastern Africa, whom they requested to send a governor to command over them. Abú Zakariyyá acceded to their wishes, and named his nephew Abú Fáries, who arrived in Seville in A. H. 643 (A. D. 1245). Glad perhaps of the opportunity which thus offered itself of chastising the rebellion of the people of Seville, Mohammed hastened to obey the summons, and on his reaching the camp of his liege lord, who was waiting for him, the campaign opened. Fernando began by the

siege of Carmona, a large city about thirty miles north of Seville, which surrendered to him in 1247. The ensuing year (November 23. 1248), Seville itself opened its gates after a siege of eighteen months; and Mohammed returned to his capital, his heart filled with sorrow at the unfortunate situation of Mohammedan Spain, of which he himself had been the unwilling instrument. From these painful reflections Mohammed sought to console himself by endeavouring to improve the condition of his subjects: he encouraged agriculture and manufactures, and executed great works, some of which are still extant, to facilitate irrigation. He granted rewards to the most skilful armourers, weavers, and handicraftsmen, and so fostered the growth and manufacture of silk, that the stuffs of Granada soon rivalled those of Syria. He ornamented his capital with fountains, baths, and gardens, and began the building of the Alhambra; he founded schools and hospitals, which he frequently visited, and he showed himself upon every occasion the liberal patron of authors and artists.

So long as Fernando lived, a good understanding subsisted between him and his Moorish vassal; but some time after the accession of Alfonso X., the son and successor of Fernando, in 1252, this good understanding gave way to open hostility. The Moslems of Estremadura and Murcia having revolted against their Christian masters, Mohammed considered it his duty to assist his suffering brethren, and he accordingly armed in their support. Alfonso, however, hastened to crush the rebellion, and demanded the stipulated contingent from the King of Granada, who, far from obeying his orders, marched to defend his brethren in religion, on the plea that his subjects compelled him to do so. In A. H. 660 (A. D. 1261-2), the kings of Castile and Granada met at Alcala de Guadaira at the head of their respective forces, when the latter was defeated with great loss. Alfonso then turned his arms against the rebels of Niebla, who were not only compelled to surrender the towns which they defended, but were for ever expelled from the country, and obliged to seek refuge among the mountains of Granada. In the mean time the rebels of Murcia were speedily subdued by the King of Aragon, who at the request of Alfonso had marched thither at the head of his forces. Disheartened by so many reverses, Mohammed hastened to sue for peace, which Alfonso granted to him on terms more favourable even than might have been expected. Instead of troops, he was allowed to pay in future an annual tribute; and he was no longer bound to appear at the Cortes of Castile, unless the assembly were held at Seville, or some other city in Andalusia. This peace however was not of long duration; especially as Alfonso, whose interest it was to foment the internal dissensions in the Moorish state, was continually instigating the governors of Guadix, Malaga, and other towns to revolt against their sovereign. In A. H. 671 (A. D. 1272), as Mohammed was marching to chastise his rebellious wális, who had joined their forces and approached this capital, he was suddenly taken ill on the road and conveyed to his palace on a litter. He died soon after, on the 15th of Jumáda the second (January, A. D. 1273), at the age of eighty lunar or Mohammedan years, and after a reign of upwards of forty-one. He was the founder of a dynasty which lasted until the year 1492, when its last member, Abú 'Abdillah Mohammed, whom the Spanish historians call Boabdil, was dethroned by Ferdinand and Isabella the Catholic of Spain. There are several histories of the Nasrite dynasty, among which the following are considered the best: "Al-lamahatu-l-bedriyah fí táríkh daulati-n-nasriyah" "The shining Rays of the full Moon: on the History of the Beni Nasr"), by Mohammed Ibnu-l-khattíb As-salmání, better known under the surname of Lisanu-d-dín, (tongue of religion), who was vizír to Mohammed V., one of the sultans of that dynasty. A copy of this work is in the Escurial library, No. 1771). "Tarafu-l-'asr fí táríkh Beni Nasr" ("The Novelty of the Age: on the History of the Beni Nasr"), by the same author, and another by 'Abdullah Al-jodhámí from Malaga (Esc. Lib. 1707), of which Conde made use for the composition of his work. (Ibnu-l-khattíb, *Hist. of Granada*, apud Casiri, *Bib. Arab. Hisp. Esc.* ii. 260—266.; Conde, *Hist. de la Dom.* iii. 12—56.; Marmol, *Historia de Africa* (Malaga, 1573), lib. ii. fol. 202.; Mariana, *Hist. Gen. de España*, lib. xiii. cap. v. xv.; Zurita, *Anales de Aragon*, under the reign of Jayme I.; Ibañez de Segovia, *Memorias Historicas del Rey Don Alonso el Sabio*. Madrid, 1777.) P. de G.

AL-GHAZZA'LÍ. [ABU' HA'MID.]

ALGHI'SI or ALGISI, FRANCESCO, organist of the cathedral at Brescia, was born in that city in 1666. Towards the end of the seventeenth century he resided for some years at Venice, where he produced two operas: 1. "L'Amore di Curzio per la Patria." 2. "Il Trionfo della Continenza." The latter obtained an unusual degree of popularity at Venice. During the later years of his life he lived with such abstinence, his sole diet being herbs sprinkled with salt, that he acquired the reputation of a saint. He died in his native city in 1733. (Fetis, *Biographie Universelle des Musiciens.*) E. T.

ALGHI'SI, GALASSO, a native of Carpi, was a writer upon military architecture in the sixteenth century. The only particulars respecting him are those gathered from what he says of himself in his three books, "Della Fortificazione," first published at Venice in 1570, and one of the most splendid works on any architectural subject that had

then appeared. In the dedication to the Emperor Maximilian II. Alghisi styles himself architect to the Duke of Ferrara. He also speaks of his having been employed on the Palazzo Farnese at Rome, and Sta. Maria di Loreto. In the same work he points out the errors of two preceding writers on the same subject, Castriotti and Maggi, and complains of the former that he had passed off as his own several inventions and other matters communicated to him by Alghisi himself, during their acquaintance at Rome. That Alghisi's work was of great assistanee to those who followed him in the same branch of study, there can be no doubt.

What he did in his capacity of civil architeet has not been recorded; but there is a large engraving, in two sheets, by Domenico Tibaldi, of a magnificent and extensive palace designed by him, the inscription being "Alghisii Carpensis apud Alphonsum II. Ferrariæ Ducem Architecti Opus." 1566. (Tiraboschi, *Storia della Letteratura Ital.*, and *Biblioteca Modenese.*) W. H. L.

ALGHISI, TOMMA'SO, was born in 1669, at Florence, where his father was surgeon to the Hospital della Santa Maria Nuova. He studied surgery under his father, and at an unusually early age became master and reader of that art. He applied himself particularly to the study of lithotomy, and to that of anatomy under Lorenzo Bellini; and having acquired great dexterity in operating, he travelled for several years through various parts of Italy, cutting for the stone, according to the custom of the time, when that and certain other operations were performed by only a few surgeons, who gave them almost their whole attention. In 1703, being at Padua, he received the degree of doctor in medicine from the hands of Vallisnieri; soon after which he returned to Florence, and became surgeon to the hospital in which he had been educated, and a professor of surgery. In 1713 he had the misfortune to have his hand shattered by the bursting of a gun: amputation was immediately performed, but he shortly after died.

Alghisi was deemed the best Italian lithotomist of his day, and the work which he wrote upon the operation gives evidence that he merited his reputation; it is entitled "Litotomia, ovvero del cavar la pietra," and was printed in 4to. at Florence in 1707, and at Venice in 1708. It contains a good practical account of the operation, of the treatment necessary before and after it, and of the best modes of surmounting the difficulties which are sometimes presented in the performance of it. It is illustrated also by several plates, well executed by Alghisi himself, of the instruments he used, of various forms of calculi, and of the anatomy of some of the parts concerned in the operation. Among the calculi are one in the form of a ring, another which filled nearly the whole of one ureter, and others, of remarkable size, which occupied the whole interior of the kidneys of Pope Innocent XI.

Alghisi, in his lithotomy, employed that which has been called the apparatus major, or Marian method. [Romanis, Johannes de.] His instruments were a very broad knife, a curved staff, a blunt gorget, and forceps. With the first he cut at once upon the staff, which was made to project a little on one side of the middle line, and thence along the groove of the staff to its end. He then introduced the gorget, and upon it the forceps, with which, having seized the stone, he slowly extracted it. The chief difference between his plan and the Marian method, as it was usually followed, seems to have been that, except in extraordinary cases, he did not dilate the parts before seizing the stone, but relied on being able to stretch them sufficiently in the process of extraction. To this, and to the very sparing use which he made of the knife, it is probable that he owed his remarkable success.

The only other published work by Alghisi is a letter to Vallisnieri in the sixth volume of the Giornale de' Letterati d'Italia, which treats of worms discharged from the urinary bladder, of a new material (plaster of Paris and water) for injecting the blood-vessels, and of the bandages employed by the Egyptians in embalming. It was reprinted in the "Nuove Esperienze ed Osservazione" of Vallisnieri. (Mazzuchelli, *Scrittori d' Italia*; Alghisi, *Litotomia.*) J. P.

ALGORISMUS, or ALGORITHMUS (Mohammed Ibn Músá Abú 'Abdullah Al-Khowárezmí), among authors of the middle ages, is the name of arithmetic, and comprehends, according to John of Halifax (MS. of the British Museum, Arundel, 343, fol. 48.), nine chapters — "numeratio, additio, subtractio, mediatio, duplicatio, multiplicatio, divisio, progressio et radicum extractio." In old English books algrime or augrime stands for the Arabic notation of numbers. Chaucer in his astrolabe distinguishes certain figures on the instrument by writing them in "augrime," and elsewhere talks of augrime or "figures newe." The term algorithm is even familiar to modern mathematicians, to express a general plan of notation and symbols. From John of Halifax (who died in 1256) we learn that the name of Algorismus is derived from the name of a person; he says, in the MS. quoted, "Hanc igitur scientiam numerandi compendiosam philosophus edidit *nomine* Algus unde et algorismus nuncupatur." The notions of John respecting the history of Algorismus were however very confused, and he contradicts himself in another passage when he says, "Et autem nomen algorismi ab *algos*, qui est ars et *rismus*, qui est numerus." This, he adds, is the opinion of some people; others derive it from "Algorus," the inventor of this science, and "rismus," which means number.

Peter of Dacia was better informed on the subject. He says (MS. of the British Museum, Harl. 1. fol. 47. recto), that Algus was an Arabic philosopher who wrote a work on algorism which was translated into Latin, and that the work of John of Halifax on the same subject was framed upon this translation. The circumstance that "arithmus," (ἀριθμὸς) means number in Greek, seems to have mislead John of Halifax and other authors to resolve Algorithmos into two words. Plato Tiburtinus, who lived about the year 1232, and was one of the best Arabic scholars and mathematicians of his time, avoided this mistake. Accordingly we find in his preface to "Albategnius" (Al-battání) the name of Algorithmus among those Arabs who were distinguished for their mathematical and astronomical knowledge. This alone would be sufficient to show that the name of Algorithmus is identical with that of Al-Khowárezmí (whom Fibonacci considers to be the inventor of the Indian system of notation and algebra), even if we did not occasionally find it written Alchorismus both in the sense of a branch of algebra (Libri, *Histoire des Sciences Mathematiques en Italie*, ii. 298.) and that of the author of a work on, and the supposed inventor of, algebra and of astronomical tables.

Mohammed Ibn Músá Al-Khowárezmí was a native of Khorásán, and held an appointment in the literary collections of Almámún. His principal works were two astronomical tables, based on the Siddhanta system of astronomy, and which were accordingly called Sind-hind. The algebra of Mohammed Al-Khowárezmí was written at the request of the Khalif Al-mámún, and was, according to Haji Khalfah, the first Arabic work on the Indian system of arithmetic. Dr. Rosen, however, supposes that there existed Arabic works on this system before Al-Khowárezmí, for the author says in the preface that it was the wish of the khalif that he should render algebra popular. This leads us to suppose that there were scientific works on the subject; and indeed we find that Sind Ibn 'Alí, who superintended the astronomical observations made by the order of Almámún, and who was a contemporary of Mohammed Al-Khowárezmí, also wrote a work on algebra and on the rule of three, which is possibly more ancient than that of Al-Khowárezmí. The difference in the manner of treating the subject by Al-Khowárezmí and the Indian mathematicians is an additional proof that algebra was cultivated between the time of Mohammed Al-Khowárezmí and the reign of Al-mansúr, during which it had been introduced among the Arabs. Dr. Rosen says on this head, in the preface to his edition of the Arabic text, and the English translation of Mohammed Ibn Músá's algebra, London, 1831, p. x., "Under whatever obligations our author may be to the Hindus, as to the subject matter of his performance, he seems to have been independent of them in the manner of digesting and treating it; at least the method which he follows in expounding his rules, as well as in shewing their application, differs considerably from that of Hindu mathematical writers." The ancient Latin translation of Mohammed Al-Khowárezmí's algebra, of which a considerable fragment has been published by Libri in the first volume of his history of the mathematical sciences in Italy, seems to have been made at the beginning of the twelfth century, and this translation was in all probability the first work known in Europe on the Arabic or rather Indian system of algebra and notation, and from this circumstance it received the name of Algorismus, that is to say (the art of) Al-Khowárezmí. Rudolph of Bruges, or whoever was the translator of the Planisphere of Ptolemy from the Arabic into Latin, informs us (pl. 243.) that he made a translation of Choarismus. This Choarismus, as it appears from other passages, is undoubtedly Mohammed Al-Khowárezmí. The translation must have been made before A. D. 1144, which is the date of his version of the "Planisphere." It is, however, unluckily not specified what work of Al-Khowárezmí he translated, but it is most probable that he alludes to his Algebra, for there is an ancient Latin translation of that work, which must be older than the age of Leonard Fibonnacci, for, according to Cardan, Leonard knew the algebra of Al-Khowárezmí, and it is not likely that Fibonacci read the Arabic text, since he seems to have borrowed several terms from the Latin translation. But even if the work of Al-Khowárezmí, translated by Rudolph of Bruges, was not his Algebra, (although no translation of any other book of Al-Khowárezmí is known,) we must suppose that Rudolph was acquainted with the algebraic system of his author, or he would not have understood his astronomical calculations.

Libri (ii. 20.) attempts to prove that Leonard Fibonacci, who lived in the thirteenth century, introduced the system of Arabic figures and algebra into Europe. This is against Fibonacci's own testimony, who says distinctly that this science was flourishing at his time in Provence and in Sicily. And it was in the south of France or the north of Spain that Rudolph of Bruges made his translations from the Arabic.

Mohammed Al-Khowárezmí wrote a treatise on the astrolabe, and a work on chronology. (Mohammed Ibn Musa, *Algebra*, translated by Dr. Rosen, London, 1831; *Fihrist*, vol. iii. MS. of Leyden; Kifti, *Tárikh Al-hokemá*.) A. S.

ALGRIN, JEAN, or JEAN D'ABBEVILLE, a French ecclesiastic of the thirteenth century. The place and time of his birth are not given by our authorities. Trithemius says that he was a Frenchman. He

became, according to some authorities, a monk in the abbey of Cluny, and subsequently abbot or prior of St. Pierre at Abbeville. (Jean François, *Bibliothèque Générale des Ecrivains de l'Ordre de St. Benoît.*) Others make him to have been precentor of Abbeville and dean of Amiens. (Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques.*) He appears to have taught theology in the university of Paris, but at what period of his life is not clear. He had the reputation of a man of great learning, an able interpreter of scripture, and an admirable preacher. He wrote a commentary on the Song of Solomon, which he finished A. D. 1233. In 1225 he was made archbishop of Besançon; and in A. D. 1227, Pope Gregory IX., who had known him in the university of Paris, raised him to the dignity of cardinal. In the year following he was sent as papal legate to the court of Aragon, to preach a crusade against the Saracens, and after his return was employed to effect a reconciliation between the pope and the Emperor Frederick II. He died A. D. 1236 or 1237. He left a number of MS. sermons for the saints' days and Sundays through the year, the subject of each being taken from the epistle or gospel of the day. He wrote also a commentary on the Psalms. Copies of this commentary and of his sermons were among the MSS. of the king's library at Paris. (See "Catalogus Bibliothecæ Regiæ." A. D. 1744.) His commentary on Solomon's Song is the only one of his works which has been printed; it was published at Paris, in folio, A. D. 1521. (François and Dupin, as above; Johannes Trithemius, and Henricus Gandavensis, *De Scriptoribus Ecclesiasticis*; Fabricius, *Bibliotheca Ecclesiastica*, and *Bibliotheca mediæ et infimæ Latinitatis*; *Biographie Universelle.*) J. C. M.

ALGUA'DESH, DON MEIR BEN SOLOMON, of the family of Alvarez, (ר׳ מאיר בן שלמה אלגואדיש מבית אלוארש ספרדי), or, as he is called in the "Siphte Jeshenim," Rabbi Meir Alvarez, and in the "Shalsheleth Hakkabbala," R. Meir Algoditz (אלגודיץ) Bar Alvarez, a Spanish Jew, who was arch-rabbi of all the synagogues of the kingdom of Castile, and chief physician to Juan II., king of Castile and Leon. He was a disciple of R. Judah Ben Asher. In the year A. M. 5165 (A. D. 1405), he translated into Hebrew the Ethics of Aristotle, to which he gave the title of "Sepher Ha Middoth Me Aristo" ("The Book of the Morals of Aristotle"). This work is found only in manuscript, and generally with the commentary of R. Joseph Aben Shem Tob. There are two copies of this translation and commentary among the manuscripts in the Bodleian library: 1. No. 17, of the MSS. of Dr. Edward Pococke, which is thus described: "A paper MS. written in two different hands; in the first it contained the Ethics of Aristotle to Nicomachus, in ten books, translated from Greek into Hebrew by R. Don Meir Alguadesh, who in the third chapter calls himself Meir ben Sc'ömon: it is illustrated with notes." The other copy is No. 12. of the MSS. of Dr. Thomas Marshall: it is written partly on vellum and partly on paper, in very clear character, by the hand of R. Eliezar Bar Moshe, A. M. 5247 (A. D. 1487), and contains the commentary of R. Joseph Aben Shem Tob on the Ethics of Aristotle to Nicomachus, which in the prologue are said to have been translated by R. Don Meir Alguadesh. This commentary is divided into ten parts, answering to the ten books of the Ethics. I. Treats of Happiness as the innate desire of every man. II. Of Moral Virtue. III. Of Active Virtue. IV. Of the excellence of Good Morals. V. Of Justice and Judgment. VI. Of Right Reason and Habits of Intelligence. VII. Of Honesty, Sin, and Sinful Pleasures. VIII. Of Friendship, and the various kinds of it. IX. On the Inequality of Friends. X. On Pleasure and Pain in general. The title is "Biur Sepher Hamiddoth Le Aristo Le Ha Chacam Hak. Joseph Aben Shem Tob. Z. L. (Zicrono Libracah)" ("The Illustration of the Book of Morals of Aristotle, of that Wise Man the Rabbi Joseph, the Son of Shem Tob. Blessed be his memory"). There is also a copy of the "Sepher Middoth" among the MSS. in the Vatican library, in which it appears that Don Meir was assisted in this translation by R. Don Benbenaste Ben Hannabi of Saragosa. In noticing this work, however, Bartolocci calls the author R. Moses Ben Solomon Alvadesh. As he has, however, in another place given the "Sepher Middoth" to Don Meir, we must suppose this is an oversight, especially as we may read Alvarez for Alvadesh, the letters ד and ר being so easily mistaken; and if מ׳ only should have been used for Meir in the title to the MS., it will easily account for the substitution of Moses, which is the more common name. This solution is strengthened by the fact that De Rossi says that in some manuscripts Don Meir is called Alvarez, and not Alguadesh. The "Siphte Jeshenim" also attributes to him, 2. "Mishle Aristo" ("The Proverbs of Aristotle"), and says that this book, which is taken from Aristotle, contains an exhortation and directions for avoiding effeminacy. 3. De Rossi says that he had in his library a short medical treatise by Don Meir, unnoticed by other bibliographers, but he does not give the title of it. (Wolfius, *Biblioth. Hebr.* i. 774. iii. 666, 667.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 14. 239.; De Rossi, *Dizionar. Storic. Degl. Autor. Ebr.* i. 46, 47.; Urus, *Catal. MSS. Orient. in B. Bodl.* i. 75.) C. P. H.

AL-HAJJA'J IBN YU'SUF ATH-THAKEF'I, commonly called Hejáj, a celebrated Arabian general, was born at Táyif in Arabia in A. H. 41 (A. D. 661-2). The

historian Ibn 'Abdi-r-rabbihi ('*Ikd*, part. x. cap. ii.), says that Al-hajjáj and his father Yúsuf kept a school at Táyif, and that Al-hajjáj succeeded his father in that occupation, but not liking the pursuit, he soon after attached himself to Rauh Ibn Zinba' Al-jodhámí, the vizír of 'Abdu-l-malek Ibn Merwán, the fifth khalif of the race of Umeyyah, and entered into the "shortah," or khalif's body-guard, of which Rauh was the commander. When, in A. H. 71 (A. D. 690), 'Abdu-l-malek resolved upon sending an expedition against 'Abdullah Ibn Zobeyr, who had revolted at Mecca, none of his generals showed a disposition to take the command of the army, owing no doubt to an habitual veneration for the temple and sanctuary of the Ka'bah in that city. One day as 'Abdu-l-malek was sitting in his audience room Al-hajjáj presented himself before him, and offered to take the command of the forces. The khalif seemed at first disposed to decline the services of one so low in station; but upon Al-hajjáj telling to him a late dream of his, in which he fancied that he was employed in stripping off the skin of 'Abdullah Ibn Zobeyr, 'Abdu-l-malek decided to give him an opportunity of realising his prophetic vision, and sent him to Yemen at the head of 12,000 men. With this force Al-hajjáj advanced into the Hejáz, and encamped at Táyif, about seventy miles to the south-east of Mecca. Here he was repeatedly attacked by the troops of 'Abdullah, but proving uniformly victorious, he advanced to the gates of Mecca, and invested the city on all sides. The siege was pressed with the greatest vigour by Al-hajjáj, who employed against the city every projectile then known, and it was as gallantly sustained by 'Abdullah; but at last, having been deserted by some of his own relatives, who went over to the enemy, the son of Zobeyr, seeing no hope of escape, sallied out of Mecca, and met with an honourable death in the ranks of the enemy. [ABDULLAH IBN ZOBEYR.] In reward for this eminent service, Al-hajjáj was invested with the government of the province, which he soon delivered from every partisan of 'Abdullah; and as he was naturally a man of cruel and unforgiving temper, he began to indulge in those tyrannical and bloody acts for which he has become so celebrated in Eastern history. The historian Al-mas'údí relates that when Al-hajjáj was born, he refused his mother's breast, and that as his parents were at a loss what to do with him, Satan appeared to them, and recommended them to kill a black kid, and give the blood to the child for two consecutive days; the third day he was to have the blood of a black he-goat, and on the fourth that of a snake, besides having his face smeared with it. These directions being strictly complied with by the parents, Al-hajjáj took his mother's breast; but such, we are told, was

the effect of the first nourishment which he received, that he could never after refrain from shedding blood. Shortly after his appointment to the government of Arabia, Al-hajjáj was also nominated to that of Arabian or Western 'Irák, then vacant by the death of Besher, the brother of the khalif; in addition to which he was likewise invested with the superintendence of those of 'Irak Al-'ajem, or Persian 'Irák, Khorásán, and Fars, or Persia Proper, in all which provinces a strong spirit of disaffection prevailed against the reigning family of Umeyyah. At first Al-hajjáj contrived by his excessive rigour to keep down the resentment of the people; but as his indiscriminate severity fell alike on the innocent and the guilty, their patience was exhausted, and they had recourse to arms. In A. H. 76 (A. D. 695) a fruitless effort to resist the oppressions of Al-hajjáj was made by the principal inhabitants of Basrah, headed by a noble Arab, named 'Abdullah Ibn Jarúd, but after several skirmishes with the troops of that tyrant, the leader of the insurrection was killed by an arrow, and his followers were compelled to disperse, upon which Al-hajjáj ordered the massacre of all those families that were implicated in the rebellion.

Another rebel, Shebíb Ibn Yezíd Ash-sheybaní, rose in the neighbourhood of Mosul, and maintained himself for two years against the forces of Al-hajjáj, until he was accidentally drowned while crossing a river in A. H. 77 (A. D. 696). The transactions of Al-hajjáj with an Arabian chief named 'Abdu-r-rahmán Ibn Al-ash'ath, who from his warm friend became his most implacable enemy, are very remarkable, as they show the proud and unruly spirit of the first Arabian conquerors. One day, as Al-hajjáj and 'Abdu-r-rahmán were familiarly conversing together, the former inquired whether he was not considered to be a man of prepossessing appearance; to which 'Abdu-r-rahmán replied that he was certainly considered to be such, and he added, rather sarcastically, that he had no doubt that the qualities of his mind were as enviable as those of his person. Shortly after, upon 'Abdu-r-rahmán leaving the room, Al-hajjáj observed to one of his attendants, that he never could look at 'Abdu-r-rahmán without feeling a violent inclination to cut his throat, which malignant speech being soon afterwards reported to 'Abdu-r-rahmán, implanted in the bosom of that chieftain the most implacable hatred against Al-hajjáj. The latter, however, who knew 'Abdu-r-rahmán's military talents, appointed him general of the Moslem forces operating against Kabúl; but whether the war on that remote frontier was not carried on with the activity which he expected, or, what is more probable, Al-hajjáj was glad of an opportunity to pass a censure on 'Abdu-r-rahmán, the fact is, that

he wrote him a letter, abusing him and the officers of his army, and threatening to deprive him of the command unless he terminated the war with advantage. 'Abdu-r-rahmán having communicated the contents of the letter to the different chiefs who served under his orders, they all expressed their execration of the conduct of Al-hajjáj, and resolved to unite with their general in open hostility to his government. Accordingly, in A. H. 81 (A. D. 700), 'Abdu-r-rahmán, after concluding a treaty with the King of Kabúl, abandoned the frontier intrusted to his care, and advanced towards 'Irák at the head of all his forces. In the neighbourhood of Tuster (Shuster), the capital of Khuzistán, 'Abdu-r-rahmán encountered Al-hajjáj, over whom he gained an easy victory; but the latter, having raised fresh troops, defeated 'Abdu-r-rahmán; and having entered Basrah, which on the first appearance of 'Abdu-r-rahmán had submitted to that rebel, ordered the massacre of upwards of 11,000 of the inhabitants. The war lasted for some time, with alternate success, until, on the 14th of Jumáda the second, A. H. 82 (A. D. 701), 'Abdu-r-rahmán was defeated at Deyru-l-jámáhim, and compelled to fly into Sejestán, where he was closely pursued by Mohammed, the son of Al-hajjáj, overtaken on his retreat, and defeated. After a variety of adventures, 'Abdu-r-rahmán was at last betrayed by Rettil, the king of Kabúl at whose court he had taken refuge. Seduced by the promises or intimidated by the threats of Al-hajjáj, that prince seized upon his guest, whom he hastened to convey to the camp of Amar, the commander of the Moslem troops on his frontier; but 'Abdu-r-rahmán, unwilling to fall alive into the hands of his enemy, watched his opportunity, and threw himself from a precipice on the road. Once freed from his dangerous enemy, Al-hajjáj seems to have experienced no further opposition to his government. In A. H. 84 (A. D. 704) he laid the foundation of Wásit, a city on the river Tigris, situated, as its name (the intermediate) implies, about midway between Basrah and Kúfah. Al-hajjáj died at Wásit in the month of Ramadhán, A. D. 95 (May or June, A. D. 714), at the age of fifty-four years, of a cancer in the stomach. Ibn Khallekán relates that some time before his death Alhajjáj sent for a physician, and told him that he felt as if his bowels were lacerated by dogs; upon which the leech, having examined into his case, tied a bit of meat to a string and passed it down his throat: after some time he drew it out, and found worms adhering to it. To this horrible disease was united a cold ague, so bad and inveterate, that although vessels filled with lighted coals were placed around him, so close as to scorch his skin, Al-hajjáj felt no heat whatever from them. It is also related that the year in which Al-hajjáj died he sent for a celebrated astrologer who lived at Wásit, and asked him whether the position of the stars prognosticated the death of some person in power, or if he knew of any prince who was to die that year. The astrologer replied, "Yes, I do; but thou art not the person." "How is that?" said Al-hajjáj. "Because the name of him who is to die is Koleyb" (Puppy). "It is I, by Allah!" exclaimed Al-hajjáj, "for such was the name by which my mother used to address me in my infancy." Hearing this, the astrologer declared that the person whose death was indicated could be no other than he; upon which Al-hajjáj said, "If that be the case, thou shalt precede me," and he gave orders for the unfortunate astrologer to be put to death in his very presence. If any faith is to be placed in Arabian history, Al-hajjáj was a monster of cruelty, and his appetite for blood seems never to have been satiated. Exclusive of those who perished in battle, it is asserted that the number of those who fell by his arbitrary mandates exceeded 120,000 persons, and that after his death there were found in the different prisons of his government no less than 30,000 men, and 20,000 women, most of whom were confined in a species of prison, without a roof, which he himself had invented, and in which his victims were alternately exposed to the scorching rays of the sun and to the piercing colds of winter. This is the picture which the Persian writers give of Al-hajjáj. On the other hand, the Sunnites, or orthodox writers, represent him as a man of unflinching severity, but just and impartial in his judgments. His courage in the field and his military talents are disputed by none; and he is described to have been so generous, nay prodigal in his gifts, that upon one occasion he displayed a thousand tables for the entertainment of the people of Wásit, and gave away in charity one million of dirhams. Ibn 'Abdi-r-rabbihi, the author of an historical cyclopædia entitled "'Ikd" ("Necklaces"), a copy of which is in the Bodleian library, gives a long account of Al-hajjáj, from which the above details are taken. (Abú-l-fedá, *Ann. Musl.* sub annis 68. 72. 80.; Elmacin, *Hist. Sar.* cap. xii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 8.; Ibn Khallekán's *Biographical Dictionary*, translated by Mac Guckin de Slane, i. 356.)

P. de G.

AL-HAKEM I., third sultan of Cordova of the race of Umeyyah, succeeded his father Hishám, in A. H. 180 (A. D. 796). His reign was one of extreme agitation. No sooner were his uncles, Suleymán and 'Abdullah, apprised of Hishám's death, than they decided to take up arms, and assert their rights of primogeniture. 'Abdullah seized on Toledo; whilst from his retreat at Tangiers, where he had been exiled by Hishám, Suleymán landed in Spain at the head of considerable forces and joined his

brother. Toledo was soon after (A. D. 799) invested and taken by the royal forces, and the rebellious uncles were compelled to fly to Murcia, where they had numerous partisans. Being pursued there by Al-hakem in person at the head of all his cavalry, the two brothers decided upon committing their fortunes to the decision of arms. Having selected a strong position in the neighbourhood of Chinchilla, they awaited the arrival of their nephew, who immediately attacked and defeated them with great slaughter, Suleymán himself remaining among the dead. (A. D. 800.) 'Abdullah fled to Valencia; but, being pursued there by the victor, he had no other resource left than to throw himself upon the mercy of his brother, who pardoned him willingly on condition of his removing to Tangiers, and leaving his two sons, Kásim and Asbagh, as hostages for his future behaviour. Whilst Al-hakem was thus occupied, the Franks were making progress in Catalonia, whither they seem to have been invited by a rebellious chieftain, named Bahlúl Ibn Mahlúk. Huesca, Lerida, Gerona, and even Barcelona, were reduced by them between A. D. 797 and 800; and although Al-hakem in person soon recovered those important cities, and in A. D. 801 passed the Pyrenees, and ravaged Gothic Gaul to the gates of Narbonne, the Franks were nevertheless enabled to establish a permanent footing in Catalonia; and Gerona, Barcelona, and Tortosa fell into the hands of Louis, duke of Aquitaine. Whilst these events were passing on the north-eastern frontiers of Cordova, the war with the Christians of Asturias was carried on with partial success. Alfonso the Chaste, who had reigned in Asturias since A. D. 791, was naturally eager to profit by the advantages which the invasion of the Franks afforded him. In 806 he defeated Yúsuf Ibn 'Amruis, one of Al-hakem's generals, crossed the Douro, invaded Lusitania, and took Lisbon. Although he was soon after obliged to retire into his dominions, he again took up arms in 808, and defeated and slew 'Abdullah Ibn Malek, another of Al-hakem's generals. Being himself defeated on the banks of the Douro by 'Abdu-r-rahmán, Al-hakem's eldest son, he was compelled to sue for peace, which was only granted to him upon very onerous conditions. Internally the reign of Al-hakem was not less troubled. His tyranny and his excesses, his daily indulgence in pleasures forbidden by the Korán, his want of respect for the 'ulemas and theologians, and, more than all, the heavy and illegal taxations to which he subjected the people that he might provide for his own personal expenses, alienated from him the hearts of his subjects, and revolts succeeded each other in the provinces. A formidable rebellion of the people of Toledo in A. D. 806, two more at Merida in 807 and 808, besides numerous risings in other parts of Spain, are a few only of the many troubles which agitated Al-hakem's reign. The most serious and formidable of all took place at Cordova. A conspiracy had for some time existed in that capital, the object of which was to assassinate Al-hakem, and to raise a relative of his named Mohammed Ibn Al-kásim to the throne. The conspiracy, however, was discovered, and seventy-two of the principal actors in it beheaded. According to An-nuwayrí, in his history of the Beni Umeyyah of Spain, it was Mohammed himself, who, fearful of the consequences, revealed to Al-hakem the plans of the conspirators. This excessive rigour irritated rather than allayed the feelings of the discontented. In order to guard in future against any attempts upon his person, Al-hákem formed a numerous body-guard composed of Christians taken in war, splendidly equipped and mounted, over whom he appointed officers selected from the most zealous adherents of his own family; and as the maintenance of so large a body of troops was likely to require more funds than his already exhausted treasury could furnish, he imposed a very heavy tax upon the people of Cordova. The discontent then became general; the people complained aloud of the innovation, and insurrection appeared certain. One day a Slavonian of Al-hakem's body-guard, having quarrelled with an armourer about some order of his which he had not executed, drew his sword and beat the tradesman with it. At the cries of the armourer the neighbours ran to his assistance and slew the offender. The death of the Slavonian was no sooner reported to his comrades than a body of them, accompanied by a royal commissioner, hastened to the spot where the outrage had been committed (which was the suburb of Skekundah, to the west of Cordova) and demanded that the guilty parties should be given up to them; but instead of complying with the demand, the mob attacked the royal guards, killed some of them, and pursued the remainder to the very gates of the palace. At the news of this commotion, 'Al-hakem, who always kept a body of two thousand mounted Mamlúks stationed close to his palace, put himself at their head and charged the rebels. In a short time the streets of Cordova were strewn with dead bodies, and about three hundred of the inhabitants were seized and nailed to stakes on each bank of the Guadalquivir. Al-hakem's vengeance did not end here: on the ensuing day he visited the quarter where the disturbance had taken place, and having ordered the inhabitants to quit their dwellings under pain of death, had the whole suburb levelled with the ground without sparing even the mosques. About thirty thousand families are said to have left Cordova on this occasion. Six thousand of them went to Toledo, where they

settled; eight thousand accepted the asylum offered to them by Idrís Ibn Idrís, sultan of Western Africa, who was then building the city of Fez, and peopled a quarter of that city still called "Medínatu-l-andalusiin" (the city of the Andalusians). By far the greater number went to Alexandria, where the governor, 'Abdullah Ibn Táhir, alloted them a quarter of the city to reside in; but having soon after their arrival created some disturbance, they were attacked by the inhabitants, and after a series of bloody conflicts, obliged to submit. The governor of Alexandria, wishing to rid himself of such troublesome guests, offered to provide them with vessels, if they would seek their fortune elsewhere. The exiles accepted the proposal, and having appointed one of them named 'Omar Ibn Sho'ayb to be their leader, they directed their course to the island of Crete, which they conquered from the Greeks, and in which they maintained themselves until A. D. 961, when Armetas, son of Constantine, retook it from them. ['Omar Ibn Sho'ayb.] From this moment Al-hakem, to whom his subjects gave the surname of Ar-rabadhí (he of the suburb), is said to have experienced incessant remorse. The spectres of his murdered subjects were constantly before his eyes, and the torments of his mind allowed him neither rest nor sleep. He used in the dead of night to summon his council, as if some pressing business required their presence, and when the assembled vizírs expected to receive his orders he made them pass the night with him listening to the music, or witnessing the dancing of his female slaves. Death came to relieve him from this fearful state of mind about the close of A. H. 206 (A. D. 822), after a reign of six and twenty years, and at the age of fifty-two. He is described as being tall and slender in figure, with black eyes and a dark olive complexion with an aquiline nose. He left twenty male children, the eldest of whom, 'Abdu-r-rahmán II. succeeded him on the throne. Al-hákem is sometimes designated by the surname of "Abú-l-'assin" (the father of the wicked), which European writers have corrupted into Abulas. An-nuwayrí says that at the beginning of his reign Al-hakem assumed the surname of Al-murtadhi (the accepted). (An-nuwayrí, *Hist. of the Beni Umeyyah of Spain*, MS.; Conde, *Hist. de la Dom.* i. 250.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 199.; Al-makkarí, *Moham. Dyn.* ii. 106.; Abú-l-fedá, *Ann. Musl.* ii.; Marmol, *Descripcion de Africa*, lib. iii. fol. 83.; *Hist. of Spain and Portugal* in Lardner's *Cabinet Cyclopædia*, i. 262–268.; D'Herbelot, *Bib. Or.* voc. "Hakem.") P. de G.

AL-HAKEM II., surnamed Al-mustanser-billah (he who expects the help of God,) ninth sultan and second khalif of Cordova of the dynasty of Umeyyah, succeeded his father 'Abdu-r-rahmán III., in the month of Ramadhán, A. H. 350 (October, A. D. 961). He was one of the most enlightened sovereigns who sat on the throne of Mohammedan Spain. A lover of peace, he never went to war with his neighbours the Christians, unless absolutely forced to do so; and he gave all his attention to promote the happiness and welfare of his subjects. "During his reign," says Ibn Hayyán, "the sword was turned into the ploughshare, agriculture and trade revived, and the people enjoyed the blessings of peace." But Al-hakem is more celebrated for the encouragement of science in his dominions, his reign having been called, not without reason, the golden age of Arabian literature. Already, during his father's lifetime, Al-hakem had given proofs of his passion for learning, and of his proficiency in most of the sciences cultivated by the Arabs. He had composed a voluminous history of Mohammedan Spain from the settlement of the Arabs in that country to his own times, filled with valuable information, and written, it is said, with great judgment and criticism. His passion for books was such, that he not only bought everything curious or valuable which could be procured in Spain, but sent several agents to Egypt, Syria, and other distant countries with orders to purchase for him the best works that could be found. He also would send presents of money to celebrated authors in the East, to encourage them in the composition of new works, or to obtain copies written by them. [Abu-l-faraj Al-ispahani].

By these means Al-hakem is said to have collected a library containing four hundred thousand volumes, and the unfinished catalogue of which consisted of forty-four volumes in folio—a monstrous exaggeration, no doubt, but which may help us to form an idea of the cultivation of letters among the Spanish Arabs. "Al-hakem," says Al-homaydí, "was so fond of reading, that he preferred the pleasure of perusing a new work to all the enjoyments which royalty can afford. He was moreover so deeply learned in history, biography, and genealogy, that he was surpassed in those sciences by no living author of his day. Scarcely a book could be found in his own private library which Al-hakem had not perused and filled with marginal annotations; and most had on the fly-leaf a statement, in the khalif's own hand, giving the name, surname, and patronymic of the author; that of the tribe or family to which he belonged; the year of his birth and death; and such interesting particulars about the work or its author as he had been able to gather through his extensive reading." He kept in his palace a number of skilful scribes and artists, constantly occupied in transcribing, illuminating, or binding books under his own personal direction. In taste for building Al-hakem was surpassed

by none of his predecessors. He built a considerable addition to the great mosque of Cordova at the expense of 181,000 dinárs (about 80,000*l.* in English money); and he also lavished countless sums on the construction of mosques, houses of reception for poor, hospitals and colleges, baths and markets. Al-hakem was very strict in the observance of religious duties, which he caused to be enforced throughout his dominions. Perceiving that the use of wine became daily more common among the Moslems, he ordered that all the vines in his dominions should be rooted up; but upon being told that many poor people would be ruined in consequence of the measure, and that moreover, if the people were inclined to sin they might import wine from the Christian countries, or make it themselves with figs and other fruits possessing inebriating properties, he recalled the order, although he directed the kádis and other public officers to inflict summary punishment on those who were convicted of dealing in spirituous liquors. Al-hakem led a quiet and unostentatious life in his palace of Az-zahrá, surrounded by poets and men of letters, whilst his subjects enjoyed all the blessings of peace and the benefits of an enlightened and paternal government. He died on Sunday, the 4th of Safar, A. H. 366 (1st Oct. A. D. 976), at the age of sixty-three, and was succeeded by his son Hishám II. (An-nuwayrí, *Hist. of the Beni Umeyyah of Spain*, MS.; Al-homaydí, *Jahwatu-l-moktabis* (Bodl. Lib.); Conde, *Hist. de la Dom.* i. 455.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 201.) P. de G.

AL-HAKEM IBN ATTA', surnamed Ibn Mokenna', a celebrated impostor and founder of a sect during the khalifate of Abú Ya'kúb Al-mansúr, the second khalif of the house of 'Abbás, was a native of Khorásán, where he first made his appearance. His origin and names are differently given by the Arabian writers. Abú-l-fedá (*Ann. Musl.* sub anno CLXIII) calls him 'Attá; the author of the "Kholássatu-l-akhbár" gives him the name of Al-hakem, and says that he was the son of 'Attá, but that his disciples conferred upon him the more honourable appellation of Háshim. D'Herbelot, on the authority of the "Lobbu-t-tawárikh" ("The Marrow of History"), a Persian chronicle, calls him 'Attá Ibn Háshim, and says that he was civil secretary to Abú Moslem, the governor of Khorásán. All however agree in giving him the surname of Mokenna', or Ibn Mokenna', because, having lost one eye, and having, moreover, some disgusting deformity of countenance, he usually wore a mask of gold to conceal it. Al-hakem assumed the character of the Deity, pretending that he had taken the human form, or become incarnate, first in the person of Adam and then in that of Noah; that he had since become repeatedly visible in the persons of prophets and philosophers, as well as of princes, who had rendered themselves illustrious either by their exploits or their virtues; that he had recently animated the frame of the invincible Abú Moslem, and had lastly assumed his present form. This extraordinary man first made his appearance as a legislator, at Meru, the capital of Khorásán, in A. H. 157 (A. D. 774). Finding, however, that his imposture did not meet with much success in that quarter, he removed to the east of the Oxus, and, having made himself master of a strong castle called Sújúd, in the neighbourhood of Kesh, succeeded in making numbers of proselytes, more particularly among a clan of people denominated Sefayjamaghán, from the white vestments in which they clothed themselves. The historian Ibnu-l-athír relates that Al-hakem was very skilful in the magic arts; and that, in order to impress his disciples with his supernatural powers, he constructed a talisman, by means of which he could produce a luminous orb like the full moon, and which for the space of two whole months continued every night to cast its lustre to the distance of several miles; owing to which circumstance he was called Sazendehmah or the moon-maker. The khalif Mahdí was no sooner informed of the appearance of the impostor, than he despatched against him one of his generals named Tha'bah Al-kharshí with a considerable force. Al-hakem withdrew to his principal fortress, where he was immediately besieged by the khalif's troops. This happened in A. H. 163 (A. D. 779–80), according to Abú-l-fedá; other writers place the event in the year before. Al-hakem defended himself with great obstinacy; but after some time, finding that the greater part of his followers had either perished or made their submission to the enemy, and that he had no chance of escape, he formed the following extraordinary design, which he proceeded to put into execution. He administered a mortal poison to all those who remained about his person, with the single exception of a woman who contrived to conceal herself and escape. When he perceived that his victims no longer gave signs of life, he burned their bodies to ashes, that not a vestige might remain of the horrid catastrophe; and the better to impress on posterity the idea of his divine character, he plunged into a large caldron of distilled liquid, of a property so exquisitely subtile that no part of his body was left unconsumed. The female who had escaped this scene of murder and self-destruction opened the gates of the fortress to Tha'bah. Thus died this impostor, whose disciples are still found in the country bordering on the Oxus, it being a common belief among them that Al-hakem and his faithful companions were gone to heaven, and that he will at no distant period be restored to them, and make his reappearance on the earth. The story of Al-hakem suggested to Mr. Thomas Moore

the subject of his poem "Mocanna, or the veiled Prophet of Khorassan." (Ibnu-l-athír, *General History*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 163; Price, *Chronological Retrospect of Mohammedan History*, vol. ii. chap. ii.; D'Herbelot, *Bib. Or.* voc. "Mocanna," "Hakem," &c.) P. de G.

AL-HAKEM BIAMRI-LLAH (the ruler by the command of God), Abú 'Ali Mansúr, sixth khalif of the dynasty of the Fátimites or 'Obeydites of Egypt, succeeded his father, 'Azíz-billah, in A. H. 386 (A. D. 996). As he was then only eleven years old, his father appointed a confidential eunuch, named Arjowán, to be his tutor, until he should attain manhood. The first act of Al-hakem's reign was to procure the assassination of Arjowán by raising against him the captain of his Slavonian guard named Zeydán, whom he likewise destroyed by means of another chief named Fadhl. In A. H. 396 (A. D. 1005-6), an Arab, professing to be descended from Hishám Ibn 'Abdilmalek, the tenth khalif of the house of Umeyyah, headed an insurrection against the Fátimites, whom he described as usurpers of the khalifate, and not of the family of the Prophet. His name was Abú Rekwah (he of the water skin), and he was so called because in his rambles over Africa he was always observed to carry a skin full of water over his shoulder. Ibnu-l-athír adds that in order to dazzle the multitude he described himself as inspired from heaven, and assumed the surnames of "Aththáyir biamri-llah" (the riser in arms by the command of God) and "Al-mustanser min idái-llah" (the seeker of divine help against God's enemies). Al-hakem had no sooner received intelligence of this formidable insurrection than he despatched against the rebel a considerable force under the command of Fadhl, who attacked and defeated Abú Rekwah and took him prisoner. By the direction of Al-hakem, Abú Rekwah was paraded through the streets of Cairo, mounted on a camel, with his legs bound, and a red cap on his head; while a monkey, seated behind him, kept striking him on the neck and shoulders with his paws. In this manner he was led to the principal square of the city, and there beheaded. About the twelfth year of Al-hakem's reign the tranquillity prevailing throughout Egypt is said to have been such that he forbade the gates of Cairo to be shut at night, and the inhabitants were directed to leave their shops and warehouses open, as in the daytime. Al-hakem, moreover, would ride through the city mounted on an ass, without the slightest pomp or ceremony, and attended only by a black slave. It is further said that at the beginning of his reign Al-hakem showed little or no regard for the injunctions of the Korán, that he kept dancing-women and singers, indulged in all sorts of frivolous pastimes, and was very much addicted to drinking inebriating liquors: in short, that he displayed, in public as well as in private, a pomp and splendour surpassing even that of the proudest khalifs of the house of 'Abbás. But having had an admonitory dream, he repented of his sins, he dispensed his subjects with the custom of kissing the earth before him, and ordered that the title of "Maulana" (our Lord), by which he had been heretofore designated in the public prayers should no longer be given to him. In order the better to enforce the rigid observance of the law, he caused all the vineyards in the vicinity of Cairo to be destroyed, and forbade under pain of death the importation of inebriating liquors into Egypt. He ordered that all the Jews and Christians living in his dominions should use black turbans, and that the Christians should also wear a wooden cross one cubit in length and of the weight of four pounds, suspended from their necks, as a badge of their religion. It appears, however, that the severity with which Al-hakem enforced the laws displeased the inhabitants of Cairo; for as he was one night riding through the streets of Cairo he saw the effigy of a woman dressed up and holding a scroll in her hand which contained a severe libel on himself. In the paroxysm of his fury Al-hakem gave orders for a general pillage of his own capital, which terminated in the destruction of that magnificent city. Al-hakem ended his life in a most mysterious manner. Ibnu-l-athír relates that having on a certain day gone out of Cairo for the purpose of visiting the tomb of a holy man, called Al-kodha'í, he desired those who accompanied him to remain behind, and proceeded alone. After some time, seeing that he did not make his appearance, they followed his track, and arrived at a place called Hulwán, where they found the clothes which he had worn. It was commonly believed at Cairo that Al-hakem had disappeared to return again at a future period, which gave origin to that common saying among the Egyptians, "dhahab Al-hakem" (the disappearance of Al-hakem). Mir Khond relates a more probable story. He says that Al-hakem having discovered that an intrigue was carried on between his own sister and the general of his army, resolved to put them to death; but that, being informed of his plan, the culprits anticipated his vengeance and despatched him in the following manner. It was usual with Al-hakem to ride every evening over the hills which overlook the city of Cairo; and it is added that, being particularly skilful in astronomy, he had been known to assert, that if by a particular night, which he named, no mischief occurred to him, he would pass the age of eighty. On the evening of the catastrophe, Al-hakem was proceeding to take his usual ride, when his mother interposed with the most anxious entreaties that for that night at least he

would not leave his palace. Al-hakem, however, would not be persuaded, and, urged on by an irresistible impulse, mounted his horse and set forth on his intended ride. On his arrival at the foot of the hill, the conspirators, who lay in ambush, rushed upon him and put him to death, in the sixty-first year of his age and the twenty-fifth of his reign. It is after this sultán that the astronomical tables computed by Ibn Yúnas (ʼAlí Ibn ʼAbdi-r-rahmán Ibn Ahmed) received the name of Zíju-l-hakemí, or Hakemite tables. The life of Al-hakem bi-amri-llah, taken from Al-makrízí, has been published, with a French translation by M. De Sacy, in the first volume of his "Chrestomathie Arabe." (Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.* sub annis 386–396, &c.; Elmacín, *Hist. Sarac.* p. 255, &c.; Price, *Chronological Retrospect of Mohammedan History*, ii. 319.; D'Herbelot, *Bib. Or.* voc. "Fatemides;" Al-makrízí, *Kittát Misr.* MS.) P. de G.

AL-HARI'RÍ. [Hari'rí.]

AL-HA'RITH was an astronomer in the service of Al-hasan Ibn Sahl in the third century of the Hijra (A. D. 815—912). He left several works on astrology which are mentioned by Abú Máshar, but none of them has come down to us. (Kifti, *Tárikh Al-hokemá.*) A. S.

ALHASAN. [Alhazen.]

AL-HAYTHAM IBN 'OBEYD, Al-kenání, that is, of the tribe of Kenánah, governor of Mohammedan Spain under the khalifs, succeeded Hodeyfah Ibn Al-ahwass Al-kaysí, in A. D. 729. According to Ibn Bashkúwál, cited by Al-makkarí, Al-haytham landed at Algesiras in the month of Moharram, A. H. 111 (April, A. D. 729), by the appointment of 'Obeydah Ibn 'Abdi-r-rahmán, wáli of Africa, of which country Spain was then a dependency. Soon after his arrival Al-haytham made an incursion into the south of France (Ibn Khaldún says into the country of Makunshah), which he is said to have entirely reduced to the sway of Islám. Leaving the command of the French frontier to 'Othmán Ibn Abí Nes'ah, one of his bravest officers, Al-haytham returned into Spain, where he occupied himself in reforming the admiuistration and extinguishing the feuds which existed among the Arabian tribes. But whether the reforms which he attempted to introduce were not to the taste of the settlers, or what is more likely, he favoured his own people the Beni Modhar in their feuds with the Yemenites, or Arabs from Yemen, the fact is, that a vast conspiracy was formed against him, to stifle which Al-haytham displayed the utmost severity, imprisoning or putting to death such of the conspirators as he could take, and confiscating their property, which he divided among his own friends. This raised against Al-haytham the sheikhs of the Yemenites, who, having held counsel together, agreed to send a deputation to Syria to lay at the feet of the Khalif Hishám II. the tale of their wrongs. A royal commissioner named Mohammed Ibn 'Abdillah Ash-shaj'aí, was immediately despatched to Spain to ascertain whether the complaints preferred against Al-haytham had any foundation; and if so, to punish the guilty governor and appoint another in his place. Mohammed executed his commission with fidelity; he threw Al-haytham into prison, released the victims of his tyranny who lay in the dungeons of Cordova, and indemnified them with the confiscated treasures of the culprit. An Arabian writer quoted by Conde adds that Mohammed caused Al-haytham to be paraded on an ass through the public streets of Cordova, after which he had him executed; thus leaving in the memory of the Spanish Moslems a signal example of the khalif's justice. Having appointed 'Abdu-r-rahmán Al-ghafekí in the place of the deposed amír, Mohammed returned to Africa. Ibn Khaldún, who places the arrival of Mohammed in A. H. 113 (731–2), says that Al-haytham died a natural death soon after his ignominious deposition in the month of Jumáda the first (July or August), after a government of two years and a half. (Al-makkarí, *Moham. Dyn.* ii. 36.; Ibn Khaldún, *Tárikhu-l-omrá-l-andalus* (*Chronology of the Spanish Amírs*), MS.; Conde, *Hist. de la Dom.* i. 86.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.; Borbon, *Cartas para ilustrar*, &c. 152.; Rodericus Toletanus, *Historia Arabum* ad calcem Erpenii, p. 12.) P. de G.

ALHAZEN, or ALHAZAN (Abú 'Alí Al-hasan Ibn Al-hasan Ibn-l-haytham), an Arabian geometrician and writer on optics, was a native of Basrah, but went to Cairo, where he settled and died. Having upon one occasion boasted that he could construct a machine whereby the periodical inundations of the Nile might be predicted, and the rise and fall of that river ascertained, Al-hakem bi-amri-llah, sultan of Egypt of the dynasty of the 'Obeydites or Fátimites, sent to Basrah for him, and offered him every species of encouragement to carry his design into execution; but Alhazen, having soon found the impossibility of accomplishing his scheme, feigned himself insane, and relinquished his project. He died at Cairo in A. H. 430 (A. D. 1038–9). Alhazen wrote several works, the list of which may be seen in Casiri, *Bib. Arab. Hisp. Esc.* i. 415. Among the most remarkable are a commentary upon the Almagest, and another on the Elements of Euclid. Alhazen is better known in Europe as a writer on optics, although, strange to say, no work on that science is attributed to him by Ibn Kifti, who wrote his life as well as that of other Arabian philosophers. His treatise on optics was translated into Latin by Vitellio, a native of

Poland, in 1270: "Alhazen, Opticæ Thesaurus, Lat. Basileæ, 1572," fol. "Ejusdem Liber de Crepusculis et Nubium Ascensionibus;" the whole followed by a commentary upon the first-named work by Vitellio. In his optical treatise Alhazen gives a tolerable description of the eye, and discourses largely concerning the nature of vision. He is said to have pursued his inquiries into the nature of refraction much further and with greater success than more ancient writers. He was the first to give a distinct account of the magnifying power of glasses, and he probably suggested the hint which led to the useful invention of spectacles. The treatise on crepuscules had already been published by Gerard of Cremona, in 1542. Priestley, who was not aware that one of Alhazen's names was Ibn-l-haytham, thought that they were two distinct individuals. (Casiri, *Bib. Arab. Hisp. Esc.* i. 415.; Montucla, *Hist. des Mathem.* i. 367.; Priestley's *Hist. of Vision*, edit. 1772, p. 17—20.) P. de G.

AL-HEJJA'J IBN MATAR is the Arabic translator of Euclid, and of Ptolemy's Almagest. Haji Khalfah assigns to him also a work which contained a compendium of the Optics of Aristotle. Kiftí writes his name somewhat differently, calling him Alhejjáj Ibn Yúsuf Ibn Matar of Kúfah, and he adds that the translation of Euclid was made for Hárún Ar-rashíd, who reigned from A. D. 786 to A. D. 807, and that Alhejjáj did not accomplish his task satisfactorily. The author of the Fihrist says, on the contrary, that he was a translator in the service of Al-mámún, who reigned from A.D. 812 to A. D. 813, and his statement is confirmed by Ibn Abú Ossaybí'ah. According to passage of Mohammed Ibn 'Alí Al-akhbárí, quoted by Mas'údí (chapter 126.), the Almagest was first translated for Almansúr, who reigned from A. D. 753 to A. D. 774, and although he does not mention the name of the translator, it is very likely that he means the translation of Al-hejjáj. This circumstance is so far important as it fixes the age in which Al-hejjáj lived, and it corrects a mistake of Kiftí, who supposes that the first translation of the Almagest was made for the Barmakides. (Flügel, *De Arabicis Scriptorum Græcorum interpretibus*, Meissen, 1840, p. 9.; *Fihrist*; Gartz, *De interpretibus Euclidis.*)

A. S.

AL-HIJARI'. [YU'SUF AL-WARRA'K.]

AL-HOMAYDI' (Abú 'Abdillah Mohammed Ibn Abí Nasr Fatúh Ibn 'Abdillah Al-azdí), a celebrated Arabian writer, was born at Mallorca, one of the Balearic islands, in A.H. 420 (A.D. 1029). He was originally from Cordova, and belonged to the house of Homayd, of the tribe of Azd, whence his patronymics Al-homaydí and Al-azdí. When young he repaired to the capital, where he studied under the best professors, such as Abú-l-kásim Ibn Asbagh, Ibn Abí Zeyd, Ibn 'Abdi-l-barr, and 'Ali Ibn Hazm. The last-named, who became celebrated in Spain as the founder of a sect called the Hazemites, took Al-homaydí under his protection and imparted to him all the knowledge he possessed in the various departments of science. It is even asserted that Al-homaydí became a convert to his master's religious doctrines, although he did not profess them in public. ['ALI IBN HAZM.] In A.H. 447 (A.D. 1055-6) Al-homaydí left Spain for the East for the double purpose of making his pilgrimage to Mecca and increasing his acquaintance with the learned men of that country. He visited Cairo, Damascus, Wásit, Baghdád, and other principal cities, where he formed an acquaintance with the most eminent literary men. At Baghdád he met with Ahmed Al-khattíb the historian, who not only treated him with the greatest kindness and gave him a room in his house, but prevailed upon him to settle at Baghdád, where he died in A. H. 488 (A. D. 1095-6). The works of Al-homaydí were numerous and important. He wrote — 1. "Jadhwatu-l-moktabis fí Tárikh Rejáli-l-andalus" ("A Sparkle from the Fire-steel, or the History of Illustrious Andalusians"). This is a biography of eminent Moslems natives of or residents in Spain, divided into ten "ajáz" or parts. The names are disposed alphabetically, and the whole is preceded by a concise history of Spain from the conquest of that country by the Arabs to the times of the author. After the death of Al-homaydí his work was continued by one of his pupils, named Adh-dhobbí. [ADH-DHOBBI'.] A very handsome and ancient copy of this valuable work, without the continuation by Adh-dhobbí, is in the Bodleian library (Hunt. 464.). 2. "Al-jum'a beyn Sahíhína" ("The Union of the Two Sahíhs"). In this work Al-homaydí draws a parallel between the two celebrated collections of traditions entitled "Sahíh," one by Al-bokhárí ("Abú 'Abdillah Mohammed"); the other by Moslem Ibnu-l-hajáj. 3. "Adh-dhahebu-l-masbúk fí wa'adhi-l-molúk" ("Melted Gold, or the Advicè to be given to Kings"). 4. "Táshílu-s-sabíl 'ila-'ilmi-t-tarsíl" ("The Levelling of the Road towards the Art of Writing Epistles"). "Dhammu-n-namímah" ("Reproval of the Sycophants"). Besides the above works, Al-makkarí (*Brit. Mus.* 7334.) attributes to him a general history entitled "Tárikhu-l-islám" ("The History of Islám"), — perhaps the same which Hájí Khalfah mentions under the word "Bulghat," — and several treatises, especially on theological or moral subjects. The life of Al-homaydí is in the "Biographical Dictionary" by Ibn Khallekán as well as in that by Ibn Bashkúwál, extracts from which were given by Casiri. AL-HOMAYDI' is likewise the surname of 'Abdu-r-rahmán Ibn Ahmed Ibn 'Ali, also a native of Spain, who was the

author of a treatise on the rules of poetry, preserved in the Escurial library (No. 352.). (Casiri, *Bib. Arab. Hisp. Esc.* ii. 146.; 'Almakkarí, *Moham. Dyn.* i. 193. 470. 473.; Hájí Khalfah, sub. voc. "Táríkhu-l-andalus," "Jum'a," &c.; Abú-l-fedá, *Ann. Musl.* iii. 307.; Ibn Khallekán, *Biog. Dict.* No. 627.)

P. de G.

AL-HORR (Ibn 'Abdi-r-rahmán Ibn 'Othmán, Ath-khefí, i. e. from the race of Thakíf), fourth amír or governor of Mohammedan Spain under the khalifs, succeeded Ayúb Ibn Habíb Al-lakhmí. After the assassination of 'Abdu-l-'azíz, son of Músa Ibn Nosseyr, who was put to death in A. H. 97 (A. D. 716) by the order of the Khalif Suleymán ['ABDU-L-'AZIZ], the Moslems of Spain elected Ayúb for their governor; but that general had scarcely held his office six months, when Suleymán sent orders to the wáli of Africa, Mohammed Ibn Yezíd, to dispossess Ayúb and appoint another governor in his room. Accordingly, in the month of Dhí-l-hajjah, A. H. 98 (July or August, A. D. 717), Al-horr landed in Spain, bringing in his suite four hundred Arabs of the principal tribes in Africa. His first care, after assuming the command of the Mohammedan army, was to make an incursion into France, in which, after collecting considerable spoil, he returned to Spain. During the government of Al-horr, Pelayo, the restorer of Spanish liberty, fled Cordova, where he was detained as a hostage, and raised the standard of revolt in the Asturias. Al-horr sent against him one of his lieutenants named 'Alkamah (the Alxaman of Rodericus Toletanus); but Pelayo fought with him, and, although he had but a small force, defeated his troops and put him to death in A. H. 99 (A. D. 717-8). This reverse, added to the tyranny and rapaciousness of Al-horr, induced the wáli of Africa to supersede him, and he was replaced by As-samh Ibn Malek Al-khaulaní in Ramadhán, A. H. 100, (April or May, A. D. 719,) after a government of about two years. (Almakkarí, *Moham. Dynast.* ii. 32.; Conde, *Hist. de la Dom.* i. 66.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.; Borbon, *Cartas para ilustrar la Historia de la España Arabe*, p. xiii.)

P. de G.

ALHOY, L., was born at Angers in 1755, and educated by the congregation of the Oratory. On the proscription of the Abbé Sicard in 1797, Alhoy was appointed to succeed him in the direction of the institution for the deaf and dumb, which he held until 1800. He was afterwards a member of the administrative commission of the hospitals of Paris, and in 1815 became principal of the college of St. Germain-en-Laye, previously to which he had been many years professor of the belles lettres at the College Vendôme. He died at Paris in 1826. His works are—1. "Discours sur l'Education des Sourds-Muets de Naissance." Paris, 1800, 8vo. This is a report of an oration delivered by him at one of the festivals of the institution, and from it we learn that he was honoured in his youth by the friendship of the Abbé de l'Epée, the great founder of the system of education for the deaf and dumb. 2. "Les Hospices, Poéme." Paris, 1804, 8vo. This was the first canto only, and the remaining three required to complete the poem never appeared. 3. "Promenades Poétiques dans les Hospices et les Hôpitaux de Paris." Paris, 1826, 8vo. In these metrical works of Alhoy the choice of subject was the most remarkable feature. He is allowed to have displayed some ingenuity in handling a difficult theme, but he could hardly be expected to infuse much poetical force into the minute details of the administration of a hospital, and these form the staple of his material. (*Biographie des Hommes Vivants*, i. 46.; Alhoy, *De l'Education des Sourds-Muets*, p. 6.; *Biographie Universelle.*)

J. W.

ALI (רבי אלי), a Spanish or Moorish rabbi, whose works on logic, which are commentaries on Porphyry and Aristotle, are among the manuscripts of Dr. Robert Huntington in the Bodleian library. They are written on paper in a very small rabbinical letter, without date, and with this general title, "Biur Ha Chacam Ali Le Siphre Ha Higgajon" ("An Elucidation of the Wise Ali of the Books of Logic"), and are, 1. "Biur Le Sepher Mibo Higgajon Le Chacam R. Ali" ("An Elucidation of the Book of Introduction to Logic of the wise R. Ali"), which is a commentary on the "Isagoge or Introduction of Porphyry." 2. "Biur Le Sepher Hameameroth Le Ha Chacam Ali" ("An Elucidation of the Book of Categories by the wise Ali"). This is a commentary on the Categories or Prædicamenta of Aristotle. 3. "Biur le Sepher Hamelitza" ("An Elucidation of the Book of Interpretation"). Wolff is of opinion that this Ali is the Arabian or Mohammedan Ali, whose work called "Debarim Athikim" ("Ancient Sayings"), together with "Iggereth Hamusar" ("A Moral Epistle") of Aristotle, was printed at Trent, A. M. 5320 (A. D. 1560), 8vo. This may possibly be the case, as many of the Spanish Jews were converted to Mohammedanism during the occupation of Spain by the Moors. These works, however, are all in Hebrew, a language not used by the Moors, and he is entitled rabbi, which proves that he must at least have been originally a Jew. R. Ali is perhaps the same person as Ali Abba (אלי אבא), a Moorish Jew and physician of Spain, whose Arabic work on medicine was among the manuscripts of the King of Spain's library in the Escurial, as cited by Bartolocci from Castelli's Catalogue. (Urus, *Cat. MSS. Orient. B. Bodl.* i. 76.; Wolfius, *Biblioth. Hebr.* iii. 874.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 132.)

C. P. H.

'ALI, second sultan of Africa and Spain

of the dynasty called Al-morábettún or Almoravides, succeeded his father Yúsuf in A. H. 500 (A. D. 1106–7). One of the first acts of his reign was to send a large army to Spain under the command of his brother Temím Ibn Yúsuf, who in A. H. 502 (A. D. 1108–9) defeated the Castilians near the town of Uclés, in the province of Toledo. This battle of Uclés became memorable for the death of the Infante Don Sancho, the only son of Alfonso VI. of Leon, who was slain by a Moorish chief. The ensuing year 'Ali crossed over to Spain at the head of considerable forces. After spending a few weeks in Cordova in preparations for the ensuing campaign, 'Ali marched against Talavera, the ancient Talabriga, which he besieged and took by storm. Thence he proceeded to Madrid and Guadalajara, both of which shared the same fate; and having marched to Toledo, he invested that city with all his forces; but after besieging it in vain for a whole month, 'Ali suddenly raised his camp and returned to his African dominions, leaving the prosecution of the war to one of his generals named Seyr or Siri Ibn Abí Bekr. Again, in A. H. 503 (A. D. 1109–10), the conquests of Ramiro I. of Aragon on one side, and the incursions of the Castilians on the other, obliged 'Ali to leave his capital, Maroceo, and repair to the theatre of war. Having collected a greater army than on the former occasion, he landed at Algesiras, and after a short stay at Seville proceeded against the enemy. This time the result did not correspond with his immense preparations. Although in his march to Algharb (Algarves), whither he directed his attacks, he met with little or no opposition, he achieved nothing of importance with the exception of taking a town called by the Arabian writers Kolimriah, which appears to be the same place as Coimbra in Portugal. On his return from this expedition 'Ali spent a few months at Seville, which he is said to have embellished with splendid buildings erected at his own expense. He then crossed over to Africa, where a formidable revolt of the tribes of the Atlas, with Mohammed Ibn Tiumarta at their head, kept him occupied for the rest of his reign. [ABU ABDILLAH.] 'Ali died in A. H. 537 (A. D. 1142–3), leaving for his successor his son Táshefín. Ibn Abí Zor'ah (*Karttas*, fol. 25.) describes him as being tall, handsome, with a clear complexion, dark eyes, and a well-set beard. He was born at Ceuta in A. H. 477 (A. D. 1084–5). (Conde, *Hist. de la Dom.* ii. 193, et seq.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 218.; Mariana, *Hist. Gen. de España*, lib. x.) P. de G.

'ALI (Mustafa ben Ahmed ben 'Abdu-l-Mollah), one of the most distinguished Turkish historians, was born at Gallipoli, A. H. 949 (A. D. 1542). He first studied under Sururi the philologist, and under Kafiyejí the grammarian, his intention being to obtain ecclesiastical dignities; but he soon left his theological pursuits and entered the body of the Janissaries, for whom he always showed a great predilection. At the age of fourteen he composed a poem, "Mihr we Mah" ("Sun and Moon"), and presented it to Selím, the heir of Sultan Soliman I., who was so pleased with it that he appointed the author his secretary. 'Ali afterwards accompanied Mustafa Pasha to Syria, but in 1571 he was again in Constantinople, and in 1574 went to Bosnia as secretary of the pasha. When the war against Persia broke out, Lálá Mustafa Pasha, the Turkish commander-in-chief, chose him for his private secretary, and commissioned him to write the battles and victories of that memorable campaign; and there was so much truth and beauty in his military descriptions, that after peace was concluded, Sultan Selím II. recompensed the author of "Mihr we Mah" with the defterdarship of the fiefs in Haleb. Mustafa Pasha however died, and 'Ali, without any protector, was neglected, notwithstanding the general esteem he enjoyed as an author. There was at that time great rejoicing at the court, as the feast of the circumcision of the young prince Amúrad was to be celebrated. The news of this solemnity reached 'Ali, who, retired from the world and occupied with his own grief, had abandoned history for writing elegies. He immediately composed a poem on the circumcision of young Amúrad and presented it to the sultan, by whom he was rewarded with a handsome pension. He became afterwards for some time defterdar of the fiefs of Erz-rúm; fell again into disgrace; but in 1593 he was appointed secretary general of the Janissaries. On the accession of Mohammed III. he presented to the sultan a congratulatory poem which pleased him so much that he rewarded the author with a pension of 200,000 aspers. 'Ali however refused the money, and begged the sultan to discharge him from his duties as secretary general, and to bestow on him some other public office that would not take all his time, but would allow him to finish a great historical work which he was then writing. 'Ali named the defterdarship of Egypt as the object of his ambitious wishes. He would have obtained this lucrative place but for the interference of the jealous members of the divan, who persuaded the sultan to appoint 'Ali a defterdar of Rum. 'Ali died in A. H. 1008 (A. D. 1599) as pasha of Jidda. Hammer, in Ersch and Gruber, states his death in A. H. 1006 (A. D. 1597), but he gives 1008 (A. D. 1599) in his work on Turkish poetry which is cited below. 'Ali is the author of eighteen works, twelve of which are in prose and six in verse; but his greatest merit is that of being a liberal and veracious historian. His principal work is entitled "Kunho-l-Akhbár" ("Mine of Notions,") a universal history in four volumes,

the fourth volume of which contains the history of the Osmanic empire from its origin to the beginning of the eleventh century of the Hijra, or the sixteenth of our æra. It ends with the accession of Mohammed III. in 1595; and thus the "Feslike" of Háji Khalfah and the Annals of Nayma, which both begin with A. H. 1000 (A.D. 1591), may be considered as a continuation of the history of 'Ali. "Nadiretu-l-mahárib" ("The Rarity of Battles") is a history of the wars of Selim I. against his father Bayazid and his brother Ahmed. [AHMED, the son of Bayazid; 'ALI MAKHDUM.] "Heft Mejlis" ("The Seven Meetings"), a history of the conquest of Szigeth in Hungary. "Nussret-name" ("The Book of Victory"), a history of the campaign in Georgia in 1578, &c. His merit as a poet is in no way equal to that which he has acquired as an historian. He wrote verses only for the purpose of obtaining lucrative places by flattering the sultan or the great men of his court; and on account of this motive of his poetical exertions he may be characterised by the following verses of his countryman Newii. "His quill splits from desire to praise the sultan, as the air is impregnated with the musk of the sultan's grace."

Besides "Mihr we Mah," he wrote "Mihr we Wefa" ("Love and Faith"); "Tohfetu-l-'ushak" ("Present to Lovers"), &c. A complete catalogue of his works is contained in Hammer's "Geschichte der Osmanischen Dichtkunst," vol. iii. p. 119, 120. However poor his poems may be, there is one fragment which deserves to be noticed for its poetical beauty. "See ye the palms that stand round Baghdád! Not ornaments of the fields are they; they are the standard bearers of the khalifs who have gone to the depths of the graves." (Hammer, *Geschichte der Osmanischen Dichtkunst*, iii. 115—123.; *Geschichte des Osmanischen Reiches*, iv. 308.; 651.; D'Herbelot, *Bibliothèque Orientale*, s. v. "'Ali Shaer," gives only a slight notice of him.) W. P.

'ALI IBNU'-'L-'ABBA'S 'ALA'-EDDIN AL-MAJU'SI', commonly called Haly Abbas, one of the most celebrated of the ancient Arabic physicians. Little is known of the events of his life, but we are told by Abú-l-faraj (*Hist. Dynast.* p. 214., *Chron. Syriac.* p. 205.), that he was a Persian by birth, and (as his surname implies,) a Magian by religion. He was a pupil of Abú Máher Músa Ibn Yúsuf Ibn Sayár, and afterwards physician to the famous 'Adhed-ed-doúlah, or 'Azud-ud-daula, the fourth prince of the Buwayh dynasty of Persia (A.H. 338—372, A.D. 949-50—982-3), to whom he dedicated his chief medical work, which is therefore commonly known by the title "Ketábu-'l-Maleki" ("Liber Regius"). Haly Abbas died A.H. 384 (A.D. 994-5). The "Liber Regius," called also "Ketáb Kámel as-Sinná't at-Tabíah," or "The Book containing all that relates to Medicine," is divided into two parts, each of which consists of ten books, and of which the first treats of the theoretical part of medicine, and the second of the practical. Abú-l-faraj tells us that this work of Haly Abbas was much read by the physicians of those times, till it was eclipsed by the Canon of Avicenna, when it fell somewhat into neglect; he adds, however, that the Liber Regius was the more valuable in the practical part, the Canon in the scientific. Freind is of opinion (*Hist. of Physic*), that the system of Haly Abbas is less confused than that of Avicenna. Mr. Adams's judgment of his merits is still more favourable:—"I look on the 'Maleky' or 'Regalis Dispositio' of Haly Abbas," says he (Append. to Barker's *Lempriere*, London, 1838), "as, on the whole, the most complete treatise on all the departments of medicine and its cognate sciences which has come down to us from ancient times, scarcely even excepting the synopsis of Paulus Ægineta; for the work of the Arabian contains a satisfactory exposition of the principles of physiology, in which that of the Greeks is rather deficient. It will be unnecessary to particularise his views on the various subjects which he handles, as he is professedly a compiler, and lays little claim to originality. I may mention of him that he has the merit of having explained more fully and distinctly than any other ancient author the important use of the gastric juice in the process of digestion: his dieteties are copious and judicious, and at least as original as any modern treatise which we possess on this subject. He notices biliary calculi in more decided terms than any other ancient writer with whom I am acquainted. The ninth book of his 'Practica' is taken almost word for word from the sixth of Paulus Ægineta, and is a complete manual of the operative surgery of the Arabians. Though, taken as a whole, I consider his work inferior to the Canon of Avicenna, I think it but fair to admit that it is superior to the latter in the minutiæ of practical detail and extent of research on particular subjects." For further details respecting his medical knowledge and opinions, and his mode of practice, the reader may consult Freind's "History of Physic," Haller's "Bibliotheca Medicinæ Practicæ," and Sprengel's "Histoire de la Médecine." Haly Abbas seems to have taken unusual pains to secure the literary property of his great work, as he has in the preface assigned a particular reason for inserting his name. "Wise men," says he, "have considered it to be necessary to notice an author's name, for fear some ignorant person should chance to find a book composed by one of the wise, and should claim it to himself, and name it after his own name." This precaution however did not prevent a Christian monk in Europe, within less than a

century after Haly's death, from giving a Latin translation under a different title, and passing it off as an original work of his own [CONSTANTINUS AFER]; nor, when that fraud was detected, did it prevent the work being transferred to a second writer, concerning whose æra authors are far from being agreed. [ISAAC ISRAELITA.] The original Arabic of the "Al-Malekí" has never been published, though manuscripts of it are in many of the principal libraries of Europe. It was translated into Latin by Stephanus Antiochenus in the year 1127, as he tells us himself, and was first published at Venice, 1492, folio, and again at Lyon, 1523, 4to. Some chapters of it are inserted in Fernel's "Collection of Writers *De Febribus*," Venice, 1576. fol. Another work by Haly Abbas exists, in Arabic, in the library at Göttingen, entitled "A Treatise on Medicine;" it is divided into three parts, of which the first is called "The Book of Health;" the second, "The Book of Disease;" and the third, "The Book of Symptoms." (Casiri, *Biblioth. Arabico-Hisp. Escur.* i. 260. 275.; Russell, *Nat. Hist. of Aleppo*, vol. ii. Append. p. xi.; Wüstenfeld, *Gesch. der Arab. Aerzte*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin*; Nicoll and Pusey, *Catal. Cod. MSS. Arab. Biblioth. Bodl.* p. 669.) W. A. G.

'ALÍ IBN 'ABDI-R-RAHMA'N Ibn Hudheyl, a Mohammedan writer, native of, or residing at, Granada, who lived in the eighth century of the Hijra. He wrote a work, which is in the library of the Escurial (No. MDCXLVII.), entitled "Tohfatu-l-anfus wa shi'ár sokkání l-andalus" ("Gift for the Mind, or a Watch-word for the Andalusian Warriors"), which treats of war and military tactics, describes the weapons used by the Arabs of Spain, and gives an account of their principal battles with the Christians, &c. It also contains an account of gunpowder, as it was used in the time of the author. Extracts from this interesting manuscript may be seen in Casiri, (*Bib. Arab. Hisp. Esc.* ii. 326.), as well as in Conde, who used it for his history of the Arabian rule in Spain. 'Alí dedicated his work to Yúsuf Abú-l-hajáj, seventh sultan of Granada of the dynasty of the Nasrites or Beni Nasr, who reigned from A.H. 734 to 755 (A.D. 1333-55). He wrote also a treatise on the veterinary science, entitled "Al-fawáyidu-l-mustarah fí 'ilmi-l-beytarah" ("Treasured-up Information on the Science of Farriery"), which he dedicated to Mohammed Ibn Yúsuf Abú 'Abdillah, eighth sultan of the same dynasty, who reigned from A.H. 755 to 794 (A.D. 1355-92). Casiri (*Bib. Arab. Hisp. Esc.* ii. 29.) reads the name of this writer wrong, whom he calls "Ben Hazil." (Al-makkarí, *Mohammedan Dynasties*, i. 425.) P. de G.

'ALÍ IBN ABÍ 'ALÍ AS-SAIF, or Saifu-d-dín, was born at Amid in A.H. 551 (A.D. 1156), and studied mathematics and philosophy at Karkh, a suburb of Baghdád, under Christian and Jewish masters. For this reason he was persecuted by the Kádis, and in A.H. 592 (A.D. 1195) he was obliged to quit the country and to emigrate to Egypt, where he lectured in the school called menázil-al-'izz on theological and philosophical subjects. Subsequently he proceeded to Damascus, and gave lectures there. He died at Damascus, A.H. 631 (A.D. 1233.)

He wrote several works, which are highly esteemed among the Arabs. The best known among them is a work called "Bahir," on philosophical and mathematical sciences, in five volumes. (Kiftí, *Tárikh Al-hokemá*; Hájí Khalfah, *Lexicon Bibliogr.* 28. 126.) A. S.

'ALÍ IBN ABÍ TA'LIB, the cousin and son-in-law of the Mohammedan prophet, and fourth Arabian khalif after him, was born at Mecca in A.D. 598. He was the son of Abú Tálib, the uncle of Mohammed, and one of the most illustrious members of the tribe of Koraysh. The Korayshites happening once to be distressed by a very severe famine, Abú Tálib, who had a numerous family, intrusted his son 'Alí to the care of his cousin Mohammed, who provided for his education, and treated him as his own child. As he grew up 'Alí gave proofs of that reverence for his cousin and benefactor and that intrepid courage by which he was distinguished in after life. He was the first after Khadijah to embrace the new religion, to the propagation of which, by his courage and his zeal, he contributed most powerfully. Abú-l-fedá (*Vita Mohammedis*, p. 19.) relates that Mohammed, having at the outset of his prophetic mission invited to his house forty individuals of the illustrious race of Háshim, among whom were his uncles, Abú Tálib, Abú Laheb, and 'Abbás, for the purpose of imparting to them the light of divine truth, addressed the assembly in the following words: "Friends and kinsmen, I know of no man in Arabia who can offer to his countrymen the precious gift which I am about to impart to you; for I bring you the good tidings of this world and of the world to come. God hath commanded me to call you to his service. Who among you will be my vizír (i.e. support my burden)? Who among you will be my companion, my delegate, and my vicar?" To this question no answer was returned by any of the assembly, until 'Alí, who was then in his fourteenth year, impatiently rose and exclaimed, "I am the man: whoever rises against thee, I will dash out his teeth, pluck out his eyes, rip up his belly, and break his legs. O Prophet of God! I will be thy vizír over them." Ever after Mohammed found in his cousin a faithful and efficient coadjutor in establishing his religion among the tribes of Arabia. When the Korayshites, exasperated by the success of his preaching, resolved upon assassinating Mohammed, it was 'Alí who by his courage and devotion saved

the Prophet from certain death. At the battle of Bedr, in which the Korayshites were defeated, 'Ali contributed to the victory more effectually than any other of Mohammed's followers, by slaying with his own hands 'Abdullah Ibn Mundhir Al-makhzúmí, one of the most renowned warriors of the enemy. At the siege of Khaybar, when the forces led by Abú Bekr and 'Omar to the storm of that fortress were twice repulsed by the enemy, Mohammed assembled the officers of his army and said, "To-morrow I will intrust my banner to a warrior who is the friend of God and of his messenger, to one who never turns his back upon the enemy." The green banner of the Prophet was accordingly intrusted to 'Ali, who on the ensuing day planted it on the breach, killed the commander Marhúb with his own hand, and made himself master of the place. He also distinguished himself at the battles of Ohod and Bír Ma'únat, at the siege of Mecca, and in almost every engagement with the infidel tribes of Arabia. On his return from the Syrian expedition, in A.H. 10 (A.D. 646), Mohammed sent 'Ali into Yemen to propagate the doctrines of the Korán, and 'Ali acquitted himself so well of his commission that in a very short time the whole of that province was either by force or persuasion reduced to the sway of Islám. In reward for so many signal services, Mohammed, who always showed the greatest affection for 'Ali, gave him his daughter Fátimah in marriage, and bestowed upon him the epithet of Asad Allah Al-ghálib, (the Lion of God always victorious), calling him besides his Aaron. A tradition still extant among the Shiites, or partisans of 'Ali, purports that some time before Mohammed died he expressed a wish that 'Ali should be his successor; and that, a few days before the demise of the Prophet, 'Ali was strongly urged by his friends to remind him of the necessity of making some arrangement with regard to the succession; but that, with a self-denial greatly to his credit, 'Ali to the last resisted their solicitations, declaring that he would rather relinquish all hopes of the succession than that his benefactor should be in his last moments disturbed by such an application. On the other hand the Sunnites, or orthodox Moslems, declare that in his last moments Mohammed was distinctly heard to say that he wished Abú Bekr, the father of his beloved wife 'Ayeshah, to be his successor. However this may be, it was not until after the assassination of 'Othmán, which took place at Medína on the 15th of June, A.D. 656, that 'Ali was raised to the khalifate. He was walking under the vestibule of the mosque, dressed, as usual, in a coarse cotton gown, with his slippers in one hand, and his bow, instead of a walking-staff, in the other, when a deputation composed of the chiefs of the Arabian tribes and the companions of the Prophet desired him to assume the command; to which 'Ali answered, that he had no need of it himself, and would willingly give his consent to the choice of any person they should agree upon; and when the deputies replied that they knew of no one so well qualified as he was, considering his personal accomplishments and near relationship to the Prophet, he answered, that he would rather serve under any person they should think fit to appoint than take the government upon himself. At last, overcome by their entreaties, 'Ali consented to assume the government, and was immediately proclaimed by the inhabitants of Medína. His election, however, was not universally approved. A strong party, headed by Talhah and Zobeyr, two powerful chiefs, was formed against him; whilst another faction, commanded by Mu'awiyah, the governor of Syria, publicly accused 'Ali of having participated in the murder of 'Othmán, and demanded vengeance for the blood of that khalif. Talhah and Zobeyr, whom 'Ali had offended, instead of conciliating, by refusing them the governments of Basrah and Kúfah, for which they had applied, immediately left Medína and raised the standard of revolt. 'Ayeshah, who to the last hour of her life cherished an implacable hatred against the husband and posterity of Fátimah, joined them in their rebellion; whilst Mu'awiyah, the governor of Syria, and nephew of the murdered khalif, promised to assist them with all the forces of his government. After enlisting under their banners all those who were hostile to 'Ali, the insurgents proceeded to Basrah, of which city they made themselves masters without much resistance. Having despatched a messenger into Syria to acquaint Mu'awiyah with their success, and to ask for his help against 'Ali, Talhah, and Zobeyr, who, according to the testimony of all the Arabian writers, had been two of the principal actors in the conspiracy against 'Othmán, now sent emissaries into the provinces, and principally into Syria, calling upon all good Moslems to revenge the murder of that khalif, and to rise against the usurper. Ali, however, was no sooner apprised of this formidable insurrection, than, putting himself at the head of his army, reinforced by twenty thousand men from Kúfah, under the command of Malek Al-ashtar, he proceeded towards Basrah, and encamped at a place in the neighbourhood, called Rauwiyah. The insurgents, to the number of about forty thousand men, left Basrah and encamped opposite to 'Ali, at a place called Maghzeynah. For several days there were negotiations between the chiefs of the two armies, and 'Ali himself employed every argument to conciliate the opposite party; but some of 'Ali's followers having one night made an attack against his orders upon the camp of the enemy, the negotiations

were broken off, and the two armies prepared for battle. The right wing of 'Ali's army was commanded by Malek Al-ashtar, one of the most intrepid warriors of that day. The left was intrusted to 'Adi Ibn Hátem, whilst a division composed of the most distinguished members of the tribe of Koraysh, and of the Ansár or helpers, was placed under the orders of 'Abdullah, the son of 'Abbás, as a body of reserve. On the side of the insurgents, the cavalry was commanded by Sherábil; Talhah and Zobeyr had each the command of a wing, whilst 'Ayeshah was in the centre, seated in a kind of litter or cage, fixed on the back of a camel covered with mail, which, on her departure from Meeca, had been presented to her by Ya'li, the son of Munneyah. The two armies were in presence of each other, when 'Ali once more attempted a reconciliation; but the followers of Zobeyr, having put to death an officer named Moslem, who was sent over for that purpose, the fury of 'Ali's followers could no longer be restrained, and they rushed impetuously to the combat, which was maintained on both sides with extraordinary fierceness. In the heat of the action, 'Ammár Ibn Yásir, one of the Prophet's most beloved companions, who served under 'Ali, was encountered by Zobeyr; but as Zobeyr was about to strike a mortal blow, he recollected a prediction of the Prophet, "that 'Ammár would die by the hand of a rebel, and that truth and justice would ever be found on his side," and he not only restrained his arm, but withdrew to another part of the field, and shortly after, touched by remorse, abandoned entirely the cause of the insurgents. As he was leaving the field of battle, Zobeyr was recognized by one of 'Ali's followers, named Amrú Ibn Jarmúz, who put him to death, an action of which 'Ali showed his abhorrence in so strong a manner that the murderer stabbed himself in his presence. The flight of Zobeyr having thrown his followers into confusion, Talhah, in the mean time, hearing that his associate had withdrawn from the field of battle, prepared to follow his example, intending to retire to Basrah; but as he was about to execute his design he received a wound in his thigh, which caused his death a few hours after. Meanwhile the fury of the battle seemed to be concentrated round the camel on which 'Ayeshah rode, and whose canopied litter, pierced by innumerable arrows, exhibited, according to an eastern author, the bristly appearance of the porcupine's back. At-tábari says that the reins of 'Ayeshah's camel were alternately held by young warriors of the Madian tribe, who recited pieces of poetry; and that of the Beni Dhobbah alone no less than two hundred and eighty lost a hand on this occasion. At last, Malek Al-ashtar having succeeded in reaching the camel, struck off one of the animal's legs, and 'Ayeshah was taken prisoner. 'Ali treated her kindly; he ordered his two sons, Al-hasan and Al-huseyn, to conduct her to Medina, where she was suffered to remain without any restraint. This battle, which, from the circumstance above stated, was called "Yaumu-l-jemal," or the battle of the camel, was fought, according to the best authorities, in the month of Jumáda the second, A. H. 36 (December, A. D. 656).

'Ali next marched against Mu'awiyah, the governor of Syria, who had been proclaimed khalif by the inhabitants of that province, and was supported in his rebellion by 'Amru Ibn Al-ass, the conqueror of Egypt. After many fruitless attempts on the part of 'Ali to negotiate an adjustment of differences, the two armies came in presence of each other in the plain of Sefayn, not far from the Euphrates, about the beginning of Jumáda the second, A. H. 37 (December, A. D. 657). 'Ali proposed to Mu'awiyah to decide their differences in single combat; but this having been declined, a series of bloody skirmishes began, which lasted for a hundred and ten days, and in which no less than five and twenty thousand of 'Ali's followers are said to have fallen, whilst the loss of Mu'awiyah is estimated at double that number. In one of these conflicts, which is said to have been maintained with equal animosity during the whole night, 'Ali, mounted on a piebald horse and armed only with his *dhu-l-fikar* or two-edged sword, is said to have repeatedly broken the ranks of the Syrians. As often as he struck a foe he shouted "Allah hua akbar" ("God is great"), and in the tumult of that battle he was heard to repeat four hundred times that pious sentence. At this juncture 'Amru and Mu'awiyah bethought them of an artifice to produce discontent, if not desertion, among the followers of 'Ali. The two armies were drawn out in order of battle, when by the direction of those generals several men bearing Korans on the point of their spears interposed between the two hosts, exclaiming, "This is the book which ought to decide all our differences; this is the book of God between us and you." Knowing this to be only a stratagem of the enemy, 'Ali ordered his followers to charge; but his commands were disobeyed, and he was compelled to submit the matter to arbitration. Two umpires were chosen, — on the part of 'Ali, Abú Músa Al-ash'arí, a worthy but weak man; on that of Mu'awiyah, the artful 'Amru. On the day of decision Abú Músa ascended a platform which had been erected for the purpose, and in the presence of delegates from both parties said, "I depose 'Ali and Mu'awiyah from the khalifate as I draw this ring from my finger." He then descended from the platform, which was ascended by 'Amru, who addressed the assembly in the following terms: "And I also depose 'Ali

and invest Mu'awiyah with the khalifate in the same manner that I put this ring on my finger." This extraordinary decision filled the partisans of 'Ali with amazement, especially as Abú Músa, who had been one of the companions of the Prophet, was considered the friend of 'Ali, and as such had been chosen to be one of the arbitrators; but however disappointed by the decision, they were for the time obliged to make a sort of compact, 'Ali retiring to Kúfah, whilst Mu'awiyah returned to Damascus, the seat of his government. A considerable party however of 'Ali's followers, most of whom were 'Irákians, indignant at his having so tamely submitted to the award of Abú Músa, upbraided him for having referred to the judgment of men that which ought to have been determined by God alone; and declared it as their opinion that instead of the truce which he had concluded with Mu'awiyah, he ought to pursue him without giving quarter. However, upon the refusal of 'Ali to violate the compact into which he had entered, they chose for their general an Arab named 'Abdullah Ibn Wahb, and appointed Naharwán, a city between Baghdád and Wásit, as the general rendezvous of the malcontents. 'Ali at first paid no attention to the movements of the Kharajites, as these rebels are called by the Arabian writers; but being informed that their number had increased to 25,000 men, that they condemned all persons as impious who did not acquiesce in their sentiments, and that they had already put to death several persons for refusing to comply with their measures, he resolved to exterminate a sect which tended to the subversion of Islám. Having therefore marched against the rebels, he caused a banner to be planted between the two hosts, and a proclamation made by sound of trumpet, that whoever would come under the banner should have quarter, and that those who would retire to Kúfah would also obtain security and protection. This measure produced the desired effect. 'Abdullah was deserted by almost all his followers, and the remainder were either slain or taken prisoners. This victory, which was gained in A. H. 38 (A. D. 658–9), having reunited all the 'Arabs and 'Irákians under the government of 'Ali, nothing remained except to reduce the Syrians to obedience. Mu'awiyah however not only maintained himself in Syria, and gained possession of Egypt by means of his lieutenant, 'Amru, but made an irruption into Arabia, reduced the cities of Mecca and Medína, and put to death two of 'Ali's sons. At length the disorders which preyed upon the Mohammedan empire were put an end to by an unexpected event. Three of the Kharajites who were saved from the massacre at Naharwán, happening to discourse together in the temple of Mecca on the blood which had been shed and the calamities which were likely to ensue in consequence of the civil war, resolved to end it by assassinating the three principal authors of it: one of them, named 'Abdu-r-rahmán Ibn Muljam, undertook to assassinate 'Ali; Barak, the son of 'Abdullah, promised to despatch Mu'awiyah; and Ibn Bekr 'Amru, the governor of Egypt. Having poisoned their swords, and agreed as to the day on which the murders were to take place, Friday the 17th of Ramadhán (Jan. 23. A. D. 661), each of the conspirators set off for his destination; the first for Kúfah, the second for Damascus, and the third for Alexandria. Barak wounded Mu'awiyah, but not mortally; 'Amru by mistake killed a friend of 'Amru, instead of that governor himself. 'Abdu-r-rahmán was more successful. Having arrived at Kúfah, he took up his lodgings at the house of a woman whose nearest relatives had been killed at the battle of Naharwán, and who for that reason nourished an implacable hatred against 'Ali. 'Abdu-r-rahmán, finding that she acquiesced in his views, endeavoured to obtain her confidence, and at the same time, as she was young and handsome, solicited her hand, to which she answered, "The dowry which I will have from the man that marries me must be three thousand dirhams of silver, a slave, a maid, and the head of 'Ali." 'Abdu-r-rahmán accepted the conditions, and when the time for the execution of his design arrived his wife procured him two companions named Wardán and Shabíb. On Friday the 17th of Ramadhán, A. H. 40 (A. D. 661), the day fixed for the perpetration of the deed in the three different corners of the Mohammedan empire, as 'Ali was in the mosque intent upon his devotions, the three assassins pretended to quarrel among themselves and drew their swords. Wardán aimed a blow at 'Ali, but missed him. 'Abdú-r-rahmán then struck him on the head, and the blow proved mortal. The three assassins had time to escape. Wardán contrived to get home, but some days after a man who recognized him put him to death. Shabíb left Kúfah immediately, and could not be taken. As to 'Abdu-r-rahmán, being observed the next morning hurrying through the streets of Kúfah with the blood-stained scimitar in his hand, he was stopped by an Arab of the tribe of Kays and conducted to the presence of 'Ali, who had no sooner cast a glance on him than he recognised him as the person who struck the blow; he then gave orders that if his wound should prove mortal the assassin should be put to death, but without torture. His orders, however, seem not to have been complied with; for, according to Abú-l-fedá, upon the death of 'Ali, which happened on the 20th of Ramadhán, three days after he received his mortal wound, 'Abdu-r-rahmán was despatched in a cruel manner. His right hand was first cut off, then his left foot. His eyes

were next put out with a red-hot iron, and his tongue cut out, after which his mutilated body was burnt in the public square of Kúfah. 'Ali was buried at Kúfah; but his sepulchre having been kept concealed during the reign of Mu'awiyah and his successors of the house of Umeyyah, all traces of it were lost until it was accidentally discovered in A. H. 367 (A. D. 977), under the khalifate of At-táyi', when Adhadu-d-daulah of the race of Buwayh caused a magnificent mausoleum to be erected over it, which is to this day an object of veneration for the Persians, who repair thither on pilgrimage in preference to Mecca.

'Ali was sixty-three years old when he died, and he had reigned four years and nine months. He is described as being a middle-sized man, having a very fine black beard and large black eyes, a well-shaped mouth, and a florid complexion. As long as Fátimah the daughter of the Prophet lived he took no other wife. He had by her three sons, Al-hasan, Al-huseyn, and Mohasan, the last of whom died in infancy; but at the death of Fátimah he married nine, others say twelve, wives, by whom he had a numerous progeny, which spread over the East and West, the title, real or supposed, of descendant of 'Ali, giving rise to several dynasties founded in different parts of the Mohammedan world by men professing to be descended from him; like the Fátimites or 'Obeydites of Egypt, the Idrísites of Fez, the Al-muwáhhedun or Almohades of Africa and Spain, the Beni Hammúd of Spain, the Isma'iliam of Yemen, the sherifs of Mecca, without counting several impostors who enjoyed ephemeral power.

Two of the principal titles given to 'Ali by the Moslems of all creeds are "wási," a word meaning an executor of another man's will, and hence "Mohammed's heir," and "Murtadha," i. e. the agreeable or accepted by God, which the Latin writers of the middle ages corrupted into *mortus*. His sectarians confer on him the titles of "Fáyida-l-anwár," the distributor of lights; and "Shah Mordman," two Persian words meaning "the king of men." 'Ali was one of the most zealous propagators of Islám; he was kind-hearted, generous, brave, and possessed many other excellent qualities. Although his right to the khalifate was, to say the least, as clear as that of Abú Bekr, 'Omar, and 'Othmán, his predecessors, he never employed force to assert it, but submitted to their authority and obeyed their commands like the meanest soldier in the army. Raised to the throne by the wish of his countrymen, he administered justice with an even hand, and promoted the welfare of the state by every means in his power; but he showed little talent for the administration of so vast an empire, and he was evidently no match for the artful Mu'awiyah. "Remember," said 'Ali to him once, "that I have slain many of thy friends and followers, and that thou wilt always find in me a formidable enemy; but I despise artifice and dissimulation." He had for his soldiers the affection of a father, and would never lead them to battle without having first exhausted all the means of reconciliation. His prepossessing appearance, his eminent qualities, perhaps also his misfortunes and melancholy fate, attached to him a number of partisans who embraced his cause with ardour. They saw in the election of the first three khalifs only a flagrant usurpation of the power which belonged to him by right, as the son-in-law and nearest relative of their prophet. On the other hand the Sunnites or orthodox Moslems, as they call themselves, look upon the first three khalifs as the rightful successors of Mohammed; and, although they respect the memory of 'Ali, they nevertheless condemn his partisans, whom they call Shi'ah (Shiites), that is, schismatics or heretics. The Shiites curse the memory of the first three khalifs, and acknowledge no right to the khalifate except in the posterity of 'Ali, owing to which reason they continued to give the title of 'imám to twelve princes descended in a direct line from him, the first of whom was 'Ali and the last Al-mahdi, who, about the end of the ninth century, was personified by the founder of the Fátimite dynasty. [ABU' 'ABDILLAH, the Shiite.] Both parties were frequently arrayed against each other, and the streets of Baghdád and other large cities in the East were the scene of many a bloody conflict. The distinction still continues. The Turks, Syrians, Egyptians, and Africans are Sunnites; the Persians, the Tartar Uzbeks, and the greater part of the Mohammedans of India belong to the sect of 'Ali.

'Ali is equally well known as an author; and the writers of his nation praise his wisdom and eloquence beyond measure. There is extant by him a collection of one hundred maxims or sentences, which have been translated into Persian and Turkish, as well as into several European languages. Golius and George Lette were the first to publish fragments from these sentences: the former at Leyden, in 1629, together with the poem of Toghraí, and some passages from Avicenna (Ibn Siná), ("Proverbia quædam Alis, imperatoris Muslimorum, et carmen Toghrai, Poetæ clarissimi, &c. 4to."); the latter also at Leyden, in 1748, with the poem in praise of Mohammed by Ka'b Ibn Zohayr, the Mo'llakah or suspended poem of 'Amru-l-kays, and other poetical extracts from various authors. Vattier, the French translator of Ibn 'Arabshah's Life of Timúr, translated into French those published by Golius, Paris, 1660, 4to. Simon Ockley next translated them all, and published them as an appendix to his History of the Saracens: "Sentences

of Ali, Son-in-Law of Mahomet, and his fourth Successor, from an authentic Arabic MS. in the Bodleyan Library at Oxford." London, 1718, 8vo. They were afterwards published in Arabic, with a Latin translation, at Oxford, in 1806, 4to., by Cornelius van Waener. They were next published, both in Persian and Arabic, by Jo. Gusto Stickel; "Sententiæ Arabice et Persice e Cod. MS. Vimariensi, &c." 1834, 4to.; and subsequently at Leipzig, in 1837, with the paraphrase of Rashídu-d-dín Watwat: "Ali's Hundert Sprüche, Arabisch und Persisch paraphrasirt von Raschid-eddin Watwat, nebst einem doppelten Anhange, &c. by Prof. Leberecht Fleischer. 'Ali was also the author of six kassída or odes, which were first published by Guadagnoli as a continuation to his Arabic grammar: "Institutiones Linguæ Arabicæ," Rome, 1642, fol., as well as by Agapitus à Valle Flemmarum, in his "Flores Grammaticales Arabici Idiomatis," Pat. 1687, 4to., Rosenmüller, and others. Kuypers published a correct edition of them, with a Latin translation and learned notes: "Ali ben Abi Taleb Carmina, Arabicè et Latinè." Leyden, 1745, 8vo. 'Ali passes likewise as the author of a book called "Jefr," written upon parchment in mysterious characters intermixed with figures, prophetic of all the great events which are to happen in the world.

'Ali being a favourite hero with the Mohammedans, and chiefly with the Persians, several histories were written, commemorating his high deeds and military achievements, the titles of which may be read in the "Kashafu-dh-dhanún," or Bibliographical Dictionary, under the words "Akhbar," "Tárikh," "Sirat," &c. (Ad-diyárbekrí, *General History*, MS.; Ibn 'Abdi-r-rabbihi, *Hist. Encyclopædia*, part ix. MS.; Ibnu-l-athír, *'Ibratu-l-awali*; D'Herbelot, *Bib. Or.* voc. "Ali," "Moavia," "Alides," "Amrou," &c.; Sale's *Korán*, preliminary discourse; Elmacin, *Hist. Sarac.* cap. 5.; Ockley, *Hist. of the Saracens*, Lond. 1718, ii. 1—89.; Price, *Chronol. Retrospect of Moham. Hist.* vol. i. cap. vi.—xi.; Abú-l-fedá, *De Vita et Rebus Gestis Mahom.* cap. viii., nec non *Ann. Musl.* sub annis.) P. de G.

'ALI, surnamed ABÚ-L-HASAN, and Malek Al-fadhil Núru-d-dín (the illustrious King, Light of the Faith), second sultan of the dynasty of the 'Ayúbites, succeeded his father, Saláhu-d-dín (Saladin) in A. H. 589 (A. D. 1193), in the kingdom of Syria only; that of Egypt having been bestowed by that sultan upon his second son, Malek Al-'azíz 'Othmán, and the principality of Aleppo upon a third, named Malek Adh-dháher. Soon after his accession, 'Ali undertook to deprive his brothers of their father's inheritance; but Malek Al-'ádel, brother of Saláhu-d-dín, and lord of the castle of Karkh, having taken their part and assisted them with his forces, they defeated 'Ali in several encounters, and having besieged him in Damascus, reduced that capital and dethroned 'Ali, to whom they gave the castle of Sarkhad for a residence. In A. H. 595 (A. D. 1198) Al-'azíz died, and was succeeded in the kingdom of Egypt by his son Al-malek Mansúr, who was still a child; upon which 'Ali, thinking the opportunity a favourable one, left Sarkhad at the head of his forces, and marched to Egypt, which he speedily conquered; but his uncle, Malek Al-'ádel, was no sooner informed of his march, than leaving Damascus he repaired to Egypt with his army, and again deprived 'Ali of his throne, sending him under an escort to Syria, where he assigned him the town of Samaysát for a residence. He died at that place in Safar, A. H. 622, at the age of sixty-seven. Ibn Khallekán, who gives his life, says that 'Ali, was a patron of science, which he cultivated with success, and quotes some verses written by him. (Makrízí, *Khittát Misr*, MS.; Ibnu-l-athír, *'Ibratu-l-awali*, in the chapter treating of the Ayúbites; D'Herbelot, *Bib. Or.* voc. "Saladin," "Ayoubites," &c.) P. de G.

'ALI', surnamed ABÚ-L-HASAN, sixth sultan of Africa of the dynasty of the Beni 'Abdi-l-hakk or Beni Merín, succeeded his father 'Othmán in A. H. 731 (A. D. 1331). Soon after his accession, 'Ali had to defend his throne against a brother of his named 'Omar, who rose in arms against him; but Abúl-l-hasan defeated him in several encounters, and compelled him to seek an asylum at the court of Mohammed IV., king of Granada. According to other authorities, 'Omar was killed in an encounter. Soon after his accession, 'Ali sent to Spain one of his sons, named 'Abdu-l-málik, or Abú Málik (by the Spanish chroniclers Abomelique), at the head of considerable forces. Having laid siege to Gibraltar, which had been in the hands of the Castilians since the year 1303, he took that important fortress in June, A. D. 1333; but having some years after imprudently attacked the Castilians near Tarifa, he was defeated and slain. Whilst these events were passing in Spain, 'Ali, having formed an alliance with Abú Yahya Ibn Abí Hafss, sultan of Túnis, against Abú Táshefín 'Abdu-r-rahmán, sultan of Telemsán or Tlemecen, invaded the dominions of the latter, and, after besieging him for three consecutive years in his capital, took him prisoner, and put him to death. Master of Telemsán, 'Ali contrived also to take possession of Túnis, to whose king, Abú Yahya, he had so recently lent his assistance. A favourable opportunity soon offered itself. On the death of Abú Yahya, his son 'Omar succeeded him; but his brother Ahmed disputed the crown with him, and a civil war ensued, during which the partisans of both princes ravaged the country. At this juncture, a deputation of the people of Túnis

having been sent to Maroceo for the purpose of offering the throne to 'Ali, that sultan hastened thither at the head of a considerable army, and took possession of the country. Master of Africa from Túnis to the frontier of Sús Al-akssá, 'Ali resolved upon carrying his arms into Spain. Having proclaimed the jihád or holy war throughout his dominions, and raised an army of upwards of three hundred thousand men; 'Ali equipped a fleet of two hundred galleys, and sailed for the coast of Algesiras. Alfonso XI., who then occupied the throne of Castile, had given orders to his admiral, Jofre Tenorio, to intercept this armament; but the African fleet was so superior in number that the Castilian admiral did not venture to attack it, and Abú-l-hasan was permitted to land on the coast of Andalucia unmolested. Great was the consternation which the news of the landing of the Africans produced in Christian Spain, and loud the complaints against the Castilian admiral, who was accused of having, through cowardice or treachery, allowed the landing of the enemy. Stung by these reproaches, Tenorio, with a few vessels only, attacked the enemy's fleet, which was still at anchor in the Straits: he was defeated, his ship sunk, himself killed, and only five of the Spanish galleys reached the port of Tarifa. The news of this victory was joyfully received by the people of Granada, whose king, Júsuf Abú-l-hajjáj, hastened to Algesiras to greet his ally, and to concert with him the plan of the ensuing campaign. The two kings laid siege to Tarifa, whilst detachments of their troops ravaged the surrounding country as far as Xerez and Medinasidonia. The garrison of Tarifa made a gallant defence; but as their provisions were nearly exhausted, they sent urgent messengers to Alfonso praying for aid. In order to cut off all communication with Africa, whence 'Ali drew all his supplies, a fleet was sent to cruize in the Straits; whilst the King of Castile in person, accompanied by his ally the King of Portugal, advanced to the relief of the garrison. On the approach of the Christians, the Africans, despairing of reducing Tarifa, set fire to their battering engines, and changed the position of their camp to one better adapted for defence among the neighbouring hills, not far from the river Salado. Here, on the 30th of October, A.D. 1340, a battle was fought, which ended in the total discomfiture of the Africans, whose loss has been estimated at two hundred thousand men. [ALFONSO XI.] 'Ali fled precipitately to Gibraltar, and thence to Africa; and the ensuing year (A.D. 1341) the African fleet was completely destroyed by the naval forces stationed in the Straits. When the news of these disasters reached Africa, the discontent was general; the people broke out in imprecations against their sovereign, and there was revolt in every province. The Tunisians were the first to shake off the yoke of 'Ali, who hastened thither to chastise them for their rebellion: but the people of that country had resolved upon maintaining at any risk their independence; and they fought so bravely that they gained a signal victory over 'Ali, and compelled him to fly from the country accompanied by a few followers. Whilst these events were passing, Abú 'Inán Fáris, one of 'Ali's sons, revolted at Marocco, where he caused himself to be proclaimed by the inhabitants. 'Ali returned without delay to Western Africa, and regained possession of his capital; but Abú 'Inán, who at his father's approach had evacuated Marocco, soon returned with a considerable force, and besieged him in that city. After some days' siege 'Ali made a sally, and attacked his son. He was defeated, and obliged to retire to the mountains of Hentétat, whence, having collected another army, he again marched against his son. He was a second time defeated, and put to death near Temesná, on Tuesday, the 26th of Rabi' the first, A.H. 752 (May 22. A.D. 1351). There is a voluminous history of this sultan, entitled "Mesnadu-s-sahihu-l-hasan fi akhbár Abí-l-hasan" ("True Allegations on the History of Abú-l-hasan 'Ali"), the work of a celebrated African historian named Ibn Marzúk. (Ibnu-l-khattíb, *Vestis acu picta*, apud Casiri, *Bib. Arab. Hisp. Esc.* ii. 233.; nec non *Granatensis Encyclica* apud eundem, p. 301.; Al-makkarí, *Mohamm. Dyn.* ii. lib. viii. cap. vi.; Conde, *Hist. de la Dom.* iii. cap. xxi.; Marmol, *Historia de Africa*, lib. ii.; Mariana, *Hist. gen. de España*, lib. xvi. cap. i.) P. de G.

'ALI, surnamed ABU'-L-HASAN, the twentieth king of Granada of the dynasty of the Nasrites, or Benú Nasr, succeeded his uncle, Mohammed X., in A.H. 871 (A.D. 1466). The first three years of his reign were sufficiently tranquil; but in A.H. 874 (A.D. 1469), hearing that his brother Abú 'Abdillah, surnamed Az-zaghal had been proclaimed at Malaga, with the assistance of some Christian captains, he hastened thither at the head of his forces, and by his firmness and his prudence succeeded in putting down the rebellion and recalling his brother to his duty. Notwithstanding the weakened and reduced condition of his kingdom, 'Ali, who was of a fiery and warlike disposition, still cherished in secret the same feelings of animosity which his more powerful ancestors had entertained towards the Christians. In 1476, Ferdinand and Isabella required, as the condition of the renewal of the truce which 'Ali solicited, the payment of the annual tribute imposed on his predecessors. 'Ali proudly replied, that "the mints of Granada coined no longer gold, but steel." In 1481, profiting by the troubles which at that time agitated Castile, 'Ali resolved upon striking a blow on the frontier. The fortified town of Zahara, crowning a lofty eminence,

washed at its base by the river Guadalete, commanding a rich district, was marked out for the enterprise; and on the 25th of December, 'Ali, at the head of his troops, surprised the place, and put the garrison to the sword. Having strengthened the fortifications, and intrusted their defence to a chosen body of troops, 'Ali returned triumphant to Granada. His joy however was of short duration; for on the 28th of February, A. D. 1482, the important town of Alhama, one of the bulwarks of his kingdom, and only fifteen leagues from his capital, was surprised and taken during the night by a determined band of Castilians. The news of the loss of Alhama spread consternation in Granada. 'Ali hastily assembled his army, and marched to recover it; but although he attacked the place with great vigour, he was obliged to desist from his undertaking with the loss of upwards of 12,000 men. At this juncture a revolution broke out at Granada, which deprived 'Ali of his throne. That sultan had two wives, one named 'Ayeshah, who was his cousin; another named Zoraya, a Christian lady of rank, who had been made prisoner at the taking of Martos, during his father's reign. The former bore him two sons, named 'Abú 'Abdillah and 'Abú-l-hajjáj; but as 'Ali had also sons by his Christian captive, to whom he is said to have been tenderly attached, 'Ayeshah entertained fears lest the sons of her rival should be preferred to her own for the succession to the throne. She accordingly tried secretly to form a party in her favour, and when she thought that the loss of Alhama and the failure of the expedition led by her husband were likely to dispose the people in her favour, she caused her eldest son, Abú 'Abdillah, whom the Spanish writers call Boabdil, to be proclaimed king of Granada. On his return to Granada, 'Ali found his rebellious son in possession of the citadel, which he in vain tried to reduce; and he removed to Malaga, where he was kindly received by his brother Abú 'Abdillah Az-zaghal, the governor of that city. Meantime Boabdil, wishing to distinguish himself by some feat of arms, raised an army, and made an incursion into the Christian territory. Having advanced as far as Lucena, he was defeated by the Count of Cabra, and taken prisoner on the 21st of April, 1483. No sooner was the capture of Boabdil known at Granada, than the party of 'Ali sent a deputation to Malaga inviting him back. But as 'Ali was old and infirm, and had lately lost his sight, he deemed himself unequal to the task of defending a tottering empire, and he abdicated in favour of his brother, Abú 'Abdillah Az-zaghal, who was immediately recognized by the citizens and the army. Shortly after 'Ali died. (Conde, *Hist. de la Dom.* iii. cap. 34.; Al-makkari, *Moham. Dyn.* lib. viii. cap. 7.; Lucio Marineo Siculo, *De las Cosas memorables de España*, fol. 171.; Antonius Nebrissensis, *Rerum Gestarum Decades*, ii. lib. i. cap. 2.; Pulgar, *Cronica de Fernando e Isabel*, p. 181.; Mariana, *Hist. gen. de España*, lib. xxv.)

P. de G.

'ALI 'A'DIL SHA'H, son of Ibrahim Sháh, and great-grandson of Yúsuf, the founder of the 'A'dilsháhi [ʼAdil Shah] dynasty in Bijapúr. 'Ali succeeded his father Ibrahim in A. D. 1557, and one of the first acts of his reign was to restore the Shia' persuasion among his subjects. His father had become a rigid Suni, and 'Ali deemed it prudent outwardly to conform to the prevailing creed. One day, when 'Ali was quite a youth, his father lectured him on the orthodoxy of the Suni doctrines, and, on his own part, concluded by thanking God, who had given him grace to abandon the errors of his father and grandfather. 'Ali, in reply, appropriately remarked that as His Majesty had thought proper to depart from the faith of his predecessors, it was, of course, incumbent on all good children to follow so laudable an example. The king, displeased at this sarcasm, asked him what sect he admired; to which he replied that, for the present, he was of the same opinion with His Majesty, but hereafter he trusted God would direct him. Ibrahim, perceiving from this reply that 'Ali was inclined to the Shia' sect, treated him thenceforth with great severity. He disgraced, and soon after found occasion for putting to death, 'Ali's preceptor, and appointed in his stead a celebrated Mulla of the Suni persuasion. He then sent 'Ali with his tutor to the fortress of Mirch, giving strict orders to the governor to watch him closely, and to prevent any person of the Shia' sect from approaching the prince. It happened, however, that both the tutor and the governor were privately in favour of the Shia' doctrines; so that, instead of observing the orders of the king, they allowed the prince every indulgence he could desire. This circumstance coming to the king's knowledge, he resolved to nominate his younger son, Tahmasp, to be his successor; but on learning that he was a more zealous Shia' than his brother, he said that he left the succession to be determined by the decrees of Providence; and that the ministers of government were at liberty to elect whichever of the princes they might deem the more worthy of such a trust after his death.

At length, on the death of his father, 'Ali succeeded with very little opposition. He had been from his early years remarkable for his ready wit, excelling in all the princely accomplishments of his age and country, and above all, possessed of a generous and affable disposition. In the first year of his reign he formed an alliance with Rám Rája of Bijanagar, at that time the most powerful Hindu prince of Southern India. By this means he

was enabled to chastise his neighbour the Nizám of Ahmednagar, and to recover certain forts which had been wrested from his late father. This alliance continued for nearly seven years, when at length 'Ali could not help observing that the main object of his politic ally had been to foment discord among the Moslem princes, with the view of ultimately seizing their territories. 'A'dil Sháh himself had been obliged to resign some valuable districts to this powerful prince, who now commenced his encroachments without any disguise. 'Ali immediately resolved to curb his insolence, and, ere too late, to reduce his power by forming a league of the faithful against him; for which purpose he convened an assembly of his friends and confidential advisers. It was resolved that ambassadors should be forthwith despatched to the Mohammedan princes of Daulatábád, Golconda, and Bidar, calling upon these princes to lay aside all animosity, and unite against the common enemy of their religion and country. The call was readily answered, and the four princes, 'Ali 'A'dil Sháh of Bijapúr, Ibrahim Kutb Sháh of Golconda, Husain Nizám Sháh of Daulatábád, and 'Ali Beríd Sháh of Bidar, commenced active preparations for a campaign, or rather a crusade, against Rám Rája, the Infidel prince of Bijanagar. In the month of December, A. D. 1564, the four princes, at the head of their respective armies, met on the plains of Bijapúr, and immediately commenced their eastward march to the scene of action. In a few days they arrived at Talikote, a small town in the territory of Bijapúr, situated on one of the tributaries of the river Kistna or Krishna, between which and that river the Moslem army encamped. Here 'Ali entertained his allies with great splendour, and sent strict orders to his governors to forward supplies of provisions from their several districts to the camp. To oppose this formidable union Rám Rája occupied the southern bank of the Krishna with a force little short of half a million of men, if we may credit the historian Ferishta, who flourished not along after the event. The rája had in the first instance detached his two brothers with each an army of twenty thousand cavalry, five hundred elephants, and a hundred thousand infantry, to occupy the southern banks of the river, and defend all its fords and passages. He himself followed by slow marches with the whole power of his vast dominions, amounting at least to an equal number. The Moslem allies, on reaching the northern bank of the Krishna, found the only safe passage occupied by the enemy, and so strongly guarded that it was impossible to cross. They therefore had recourse to stratagem; and for three days continued to march along the bank of the river, with the obvious intention of crossing before the enemy could oppose them. By this manœuvre Rám Rája with his numerous army was induced to quit his posts, and march along the opposite bank. On the evening of the third day the allies suddenly retrograded, and moved with such rapidity that in less than twenty-four hours they gained the ford which the enemy had deserted, and crossed the river without opposition during the night. Next morning they made a forward movement to within a few miles of Rám Rája's camp, where they drew up their army in battle array. The right wing was intrusted to 'Ali 'A'dil Sháh, the centre to Husain Nizám Sháh, and the left to the other two princes. Rám Rája, though somewhat surprised at their activity, was by no means dismayed. He intrusted the two wings of his army to each of his brothers; he himself, though then seventy years of age, took charge of the centre. The action soon commenced and became general. The Hindus charged the right and left of the allies with such vigour that they were thrown into temporary confusion. The fate of the day, however, was soon decided by the capture of Rám Rája by a party of Husain's troops, who immediately brought him to their master. Husain ordered the rája's head to be instantly struck off and placed on a long spear; at the sight of which the Hindus fled in the utmost disorder, having lost a hundred thousand men either in the action or in their flight. The plunder obtained by the allied army was immense. It is said that every private man became rich in gold, jewels, tents, arms, horses, and slaves; the kings permitting every person to retain whatever he acquired, reserving the elephants only for their own use. Thus ended the famous battle of Talikote, which caused the total subversion of the Hindu dynasty of Bijanagar, which has never since recovered the blow. The city itself was so destroyed by the allies that it is now a mass of ruins, and the surrounding territories have passed into other hands. In A. D. 1569 'Ali 'A'dil Sháh attempted to recover the city of Goa from the Portuguese, but was ultimately compelled to retreat after the loss of a vast number of his troops. The remainder of 'Ali's reign was passed in the internal improvement of his kingdom and in ornamenting his capital city with mosques, baths, and aqueducts which conveyed water through all the streets. These works are still in existence and remain the splendid monuments of his reign. In the year 1579, as he had no son, he appointed his nephew Ibrahim, son of his brother Tahmasp, his successor. In the following year he was assassinated by a eunuch whom he had brought from Bidar, the cause of which tragedy is not clearly stated by any of the historians whom we have had the means of consulting. Ferishta says of 'Ali 'A'dil Sháh that "by his strict attention to justice, he became entitled to rank among the most upright of monarchs. He paid such scrupulous regard

to the rights of his subjects, that the revenues of his dominions were increased and the limits of his kingdom greatly extended." (Col. Briggs's *History of the Mahommedan Power in India*; Scott's *History of the Dekkan.*) D. F.

'ALI IBN AHMED ABU'-L-KA'SIM AL-MOJTABI', a native of Antioch, and one of the greatest mathematicians among the Arabs. He lived at the court of 'Adhad-ed-daulah (who died A. H. 372 (A. D. 982), the third sovereign of the Buwayh dynasty. He not only distinguished himself as a mathematician, but also as an orator; he possessed great clearness of expression, and combined fluency of speech with an elegant style. He wrote a commentary on Euclid, and several works on algebra, among them a book on calculating with the fingers without the abacus. It is a curious coincidence that at the same time, or a few years later, a letter was written in Europe by Gerbert (who is better known under the name of Pope Sylvester II.) on this method of reckoning. Gerbert says (*Epistola*, 160.) "Nec putet philosophus sine literis hæc (rationes numerorum abaci) alicui arti vel sibi esse contraria: quid enim dicit esse digitos, articulos, minuta, qui auditor majorum fore dedignatur? Quid cum idem numerus modo simplex, modo compositus; nunc ut digitus, nunc constituatur ut articulus." This passage of Gerbert is curious, as he states that the ancients (majores) taught this system of reckoning. Now as no work on this system is known in Greek or Latin literature, we must suppose that he means the Arabs, since we see from the above that the Arabs were acquainted with this system. (Kifti, *Tárikh Al-hokemá.*) A. S.

'ALI IBN AHMED IBN 'ALI IBN MOHAMMED ABU'-L-HASAN, of Wásit, was a celebrated professor of philosophy and the mathematical sciences. He had many distinguished pupils, who are well known in the literary history of the Arabs. He spent the greater part of his life at Baghdád, where he died, A. H. 612 (A. D. 1215). (Kifti, *Tárikh Al-hokemá.*) A. S.

'ALI IBN AHMED AL-'IMRA'NI of Mosul, a distinguished mathematician and geometer. Pupils came to him from the most distant provinces of the Mohammedan dominions to hear his lectures and to use his rich library, for he was a great collector of books. He died in A. H. 344 (A. D. 955). He wrote a commentary on the Algebra of Abú Kámil Shejjá, a work on astronomy, and several books on astrology, none of which are printed. (Fihrist, vol. iii. MS. of Leyden; Kifti, *Tárikh Al-hokemá*; Casiri, *Bibl. Arab. Hist.* i. 411.) A. S.

'ALI IBN AL-AGHRA'BI' ABU'-L-HASAN, was born at Kufah, and belonged to the tribe of Shaïbán, whence he is called "Sháibání." He was an astronomer of some note in the fourth century of the Hijra, and wrote a work called "Questions and Elections," which is neither printed nor translated. (Fihrist, vol. iii. MS. of Leyden.) A. S.

'ALI AL-HOSRI' (Abú-l-hasan Ibn 'Abdi-l-ghani Al-febrí), surnamed Adh-dharír (the Blind), a celebrated poet, was born at Hosr, a village close to Cairwán, about the middle of the twelfth century. He was closely related to Abú Ishák Al-hosrí, another poet also born at the same place. [Abu Is'hak Al-hosri'.] On the taking of Cairwán by the Almoravides, he migrated to Spain, and settled at Seville, then the court of Al-mu'tamed, the third sultan of the dynasty of the Beni 'Abbád, whom he praised in his poetical compositions, and by whom he was munificently rewarded. When Al-mu'tamed was dethroned and imprisoned by Yúsuf Ibn Táshefín the Almoravide, 'Ali crossed over to Africa, where he died in A. H. 488 (A. D. 1095). The life of 'Ali Al-hosrí is to be found in Ibn Khallekán (*Tyd. Ind.* No. 461.), as well as in Ibn Bessám (*Adh-dhakhírah*, Bodl. Lib., No. DCCXLIX.) who made a collection of his poems, which is contained in the same volume. P. de G.

'ALI AN-NAKI'Y (the Pure) AL-HA'DI'Y AL-'ASKERI', one of the twelve imáms, was born at Medina in A. H. 204 (A. D. 819-20), and resided there until he received orders from the Khalif Al-mutawakkel to live at Sámarrá, which was the principal military establishment of the khalifs. From this circumstance 'Ali received the name Al-'askerí, that is to say, the man who lives in the camp. Al-mutawakkel had taken this measure in order to secure 'Ali's person, for since the time of Al-mansúr the party in favour of the family of Fátimah had declared itself against the family of 'Abbás. 'Ali Al-'askerí, who was in their opinion the hereditary and legitimate khalif, was a kind of centre round which they rallied, although he appears to have been far from entertaining their ambitious views. One night the khalif sent a number of Turkish soldiers into 'Ali's house to arrest him and to search his establishment, for a report had been made to the khalif that 'Ali's party kept their stores, arms, and seditious books concealed in his house. On entering the room, the soldiers found him sitting on the bare ground saying his prayers. Nothing was found in his house. They took him to Al-mutawakkel, who was indulging in the forbidden pleasures of wine. On the declaration of the soldiers, that the report respecting 'Ali's warlike stores was false, the khalif received him with great respect, made him sit down on his own couch, and offered him his goblet, which 'Ali refused. On the khalif requesting him to recite some verses which he thought most beautiful, he pronounced some couplets on the vanity of human grandeur which moved all those who were present to tears. Al-mutawakkel dis-

charged him with rich presents, and left him unmolested for the remainder of his life, which he ended at Sámarrá in A. H. 254 (A. D. 868). (Ibn Khallekán, *Biog. Dict.*, Arabic text, edited by Mac Guckin de Slane, i. 445.; Abú-l-fedá, *Annales Muslemici*, ii. 217.; Almas'údí, *Meadows of Gold*, p. 886. MS.; Karmání, *Tárikh Ad-dowal*, chap. iii. MS.) A. S.

'ALI AR-RIDHA' ABU'-L-HAṢAN, one of the twelve imáms whom the Mohammedan sect called Imámistes consider as their lawful sovereigns both in ecclesiastical and secular matters: they allege that the khalifs, who enjoyed the power during the lifetime of these imáms, were usurpers.

'Ali was born in A. H. 151 (A. D. 758). He was in great favour with Al-mamún, who gave him his daughter in marriage, and in A. H. 202 (A. D. 817–18) this khalif assembled at Merw thirty-three thousand men, women, and children of the family of 'Abbás, and declared before them that he had not found, neither among the family of 'Abbás nor among that of 'Ali the son-in-law of Mohammed, a man who was more worthy of the khalifate than 'Ali Ar-ridhá; he declared him therefore his successor, and ordered that his name should be struck on the coins. When the members of the family of 'Abbás, who resided in the 'Irak, had received this intelligence, they were afraid that the power might escape from their hands if 'Ali Ar-ridhá should come to the throne: they therefore dethroned Al-mamún, and elected Ibrahim the son of Al-mahdí in his place. After a short civil war, Ibrahim was put down by the troops of the khalif, but 'Ali Ar-ridhá was poisoned in A. H. 203 (A. D. 819). Thus the noble idea of Al-mamún to conciliate the parties and to give peace to his empire was frustrated. He himself and his successor were now obliged to counteract popular disturbances by force, and took Turkish mercenaries in their pay, who destroyed the empire. (Karmání, *Tárikh Ad-dowal*, chap. 3.; Ibn Khallekán, *Biog. Dict.*, Arabic text, i. 444.; Abú-l-fedá, *Annales Muslemici*, ii. 119.) A. S.

'ALI ASTERABA'DI, a Persian poet who flourished in the first portion of the fifteenth century. He was the author of a diwán or collection of odes, which, according to Daulatsháh, obtained great celebrity in the districts of Sarai and Amul in the province of Taberistán. It is probable that these odes were possessed only of a local interest, and that they are consequently now little known. Von Hammer describes this poet under the name of Derwend of Asterabád, which was probably the reading of his manuscript of Daulatsháh. The same eminent orientalist states, we presume on good authority, that this poet's works are of no great value. 'Ali died at Asterabád in the year 1436, during the great plague which then desolated that part of Asia. (Daulatsháh's *Lives of Persian Poets*.) D. F.

'ALI BERI'D SHA'H, the first of the Mohammedan dynasty of Ahmedábád Bidar who assumed the title of sháh or king. The family of Bidar, like that of Bíjapúr, arose from the wreck of the Báhmani dynasty about the end of the fifteenth century. As the kingdom of Bidar never attained much strength or influence, Ali had hard struggles to maintain his throne against his more powerful neighbours, in which he succeeded chiefly through his alliance with Ibrahim and 'Ali of Bíjapúr. He united with the last-named prince in the league against Rám Rája of Bijanagar ['ALI 'A'DIL SHAH], and commanded the left wing of the allied army at the battle of Talikote. In A. D. 1579 the territories of Bidar were invaded by Murtaza Nizám Sháh of Ahmednagar, and 'Ali Berid was closely besieged in his capital. In his distress he sent an envoy to his friend 'Ali 'A'dil Sháh of Bíjapúr praying for assistance. 'A'dil Sháh replied that if he would make him a present of two eunuchs, whom he named, he would soon send him such aid as would deliver him from his enemies. To this 'Ali Berid assented, and soon received effective aid by the arrival of two thousand cavalry from Bíjapúr, at whose approach the Nizám's troops were obliged to retreat. The eunuchs were accordingly delivered to 'A'dil Sháh's troops and conveyed to Bíjapúr; but from some unascertained cause, one of these youths, on being presented to his new master, drew forth a dagger and stabbed him to the heart, as already mentioned in the account of 'Ali 'A'dil Sháh. Shortly after this event 'Ali Berid Sháh died, A. D. 1582, after a reign of forty-five years. (Ferishta's *History*, translated by Col. Briggs.) D. F.

'ALI IBN BESSA'M, a Mohammedan historian and poet, native of Shantireyn or Santa Irene, now Santarem in Portugal, who lived in the twelfth century. He was the author of an excellent work entitled "Adh-dhakhírah fí máhasen ahli-l-jezírah" ("The hoarded Treasure: on the commendable Deeds of the People of the Island, or Spain"), which contains the lives of eminent men, historians, poets, theologians, &c., who lived during the eleventh century. The work is divided into three parts or volumes, each containing biographical notices of eminent men born in one of the three divisions of Mohammedan Spain, the eastern, the western, and the central. The second volume, comprising the lives of those who inhabited Seville and the south-western provinces of Spain, is in the Bodleian library, No. DCCXLIX. It contains, among others, the lives of Al-mu'tadhed (Abú 'Amru) and his son Almu'tamed, kings of Seville, of the dynasty of the Beni 'Abbád, and is written in that highly figurative style so much to the taste of eastern

people. This work, which was held in great estimation by the Moslems of Spain, is frequently cited by Ibn Khallekán, Al-fat'h Alkaysí, the author of the Kaláyid, Al-makkarí, &c. There is another Mohammedan writer named Abú-l-hasan 'Ali Ibn Bessám Al-bessámí, who lived at the court of the khalif Al-mu'tadhed of the house of 'Abbás, and died in A. H. 302 (A. D. 914–15). (Almakkarí, *Moh. Dyn.* i. 471.; Ibn Khallekán, *Biog. Dict.*) P. de G.

'ALI BESTA'MI, with the surname of Mussanífek, or the Little Author, was a famous sheikh at the court of Sultan Mohammed II. He was born at Herat in Khorásán, in A. H. 803 (A. D. 1400), of Persian parents, and was the grandson of the celebrated Imám Fakhr-ed-dín Rási. The surname of Mussanífek was given to him on account of his having begun his literary career at the age of fifteen, but he became one of the first writers of his age. In A. H. 847 (A. D. 1443) he went to Turkey, where he obtained the favour of the grand vizír Mahmud, the Turkish Mæcenas of poets and scholars, to whom he dedicated one of his best moral works, entitled "Present to Mahmud." Sultan Mohammed, who knew how to appreciate the moral influence of sheikhs, [ÁK-SHEMS-EDDÍN,] made 'Ali Bestámi the instrument of a most odious crime. The sultan having summoned the King of Servia to pay him an annual tribute, the Slavonic prince showed his treasury to the Turkish ambassador, and said, "Do not believe that I shall ever give my treasures to Mohammed, for if he attacks me I shall need them to levy troops for my defence; and if I am unfortunate and lose my throne, I shall want this gold in order to live quietly in a foreign country." The sultan invaded Servia in A. H. 868 (A. D. 1463), and defeated the king, who was obliged to retire into the fortress of Kliucs. There he was besieged by the grand vizír Mahmud, who forced him to surrender it on condition that his life should be spared, and that he should withdraw into a foreign country without being molested by the Turks. Mahmud confirmed the capitulation by an oath; but no sooner had the sultan heard of it than he refused to ratify it. He ordered the King of Servia to be arrested, and then addressed himself to 'Ali Bestámi in order to obtain from him a fetwa to annul the oath of the vizír, and thus to render the capitulation void. This expedient was certainly a legal proceeding, but it nevertheless violated the spirit of the law, and became a dangerous precedent for Mohammed's successors, one of whom, Selím II., imitated it when he formed the plan of surprising Cyprus (1570), notwithstanding the peace with the Venetians. The learned 'Ali Bestámi, who dared not to disobey his master, forgot the respect and the gratitude which he owed to his benefactor Mahmud, and disgraced his name for ever by giving the fetwa.

Blinded by fanaticism, the aged sheikh, the author of so many treatises on religion and morals, offered to execute the order which the sultan gave for the death of the King of Servia. This prince was summoned before the sultan, and appeared with the document of the capitulation of Kliucs in his hand. When 'Ali saw him, he cried out, "The noblest recompence of a soldier in a holy war is the death of the Infidels;" and he brandished his sword, struck the king, and cut his head off. Two noble Bosniaks, Paul and Kowacz, were massacred with their prince. One of the numerous surnames of 'Ali, "El-farúki," that is, "the Decisive," contains an allusion to this act of barbarous fanaticism. 'Ali Bestámi died in A. H. 875 (A. D. 1470.) A catalogue of his twenty works in Arabic and Persian is contained in Hammer's "Geschichte des Osmanischen Reiches," vol. ii. p. 552. The greater part of them are commentaries on celebrated works, which treat of divinity, philosophy, morals, jurisprudence, arithmetic, grammar, and poetry, among which there is an Arabic commentary on the "Borda," a celebrated poem in praise of Mohammed II., and an Arabic glossary to the "Motáwul" of Avicenna. In Persian he has written, among other things, "Hadayku-l-imán li ehlil irfán," that is, "Gardens of Belief for Friends of Knowledge." But he is principally renowned for his "Toh fey Mahmudye," or "Present to Mahmud," a treatise on ethics, which however is only an Arabic abridgment of the "Gardens of Belief." (Hammer, *Geschichte des Osmanischen Reiches*, ii. 76, &c.; 551, 552.) W. P.

'ALI, BEY, or rather Beg, of the Mamlúks, was born about 1728 among the Abases, a people inhabiting the gorges of Mount Caucasus. At the age of fourteen he was taken to Cairo by a slave merchant, and there sold to Ibráhím, a kieja or colonel of Janisaries, then one of the most powerful men in Egypt, who had him circumcised, and gave him the name of 'Ali. By the favour of his patron 'Ali was instructed in the Turkish and Arabic languages, as well as in the military exercises common to those of his class, in which he showed so much dexterity and boldness that his comrades gave him the surname of "jendali" or madman. He became so dear to his master by the activity and zeal which he displayed in his service that he granted him his freedom, gave him a wife and a revenue, and had him appointed à kashef or governor of a district, when he was scarcely twenty-two years of age. In this station 'Ali manifested his equity by his administration of justice; he also improved the discipline of the Mamlúks, and laid the foundation of his future power. Having once accompanied his patron, Ibráhím, to Mecca, the caravan in which that individual went as Amíru-l-háj (or chief of the pilgrims) was on its route attacked by the Beduins. 'Ali fell upon them at the head

of his Mamlúks, repulsed the enemy, and killed a great many on the spot. On its return from Mecca the caravan was again attacked by several tribes who were anxious to revenge the death of their comrades; but 'Ali gave them battle, and obtained a signal victory. Ibráhím was not ungrateful for these services: on his arrival at Cairo he proposed him to the council as one of the twenty-four sanjaks or beys, and 'Ali was accordingly elected. Shortly after, in 1761, Ibráhím was murdered by the party of a Circassian bey, also named Ibráhím. From that moment 'Ali meditated revenge against the assassins of his patron. At first he concealed his resentment; but having in 1763 attained the post of Sheikhu-l-belad, the first dignity among the Mamlúks, he revenged the death of his former master by killing Ibráhím the Circassian with his own hand. This rash act raised up numerous enemies against 'Ali. All the sanjaks attached to the party of the murdered chief, headed by Huseyn Keshkesh-bey, conspired against him; and he would have been put to death if he had not fled to 'Akka (St. John of Acre), where he was kindly received by an Arab chieftain named Dháher, who ruled almost independently over that place and the surrounding districts. After an absence of three years 'Ali returned to Cairo at the invitation of his friends, who could no longer tolerate the rule of Huseyn and the opposite faction. His first act was to obtain from Hamzah Pasha, the Turkish governor of Cairo, an order for the exile and the confiscation of the property of his enemy, Huseyn Keshkesh, who was then absent in Upper Egypt. Huseyn however, like the other beys of the Mamlúks, did not pride himself much upon his obedience to the Porte, which had only a shadow of power in Egypt. Having advanced upon Cairo at the head of two thousand Mamlúks, he compelled the Turkish governor to recall the sentence issued against him, and to sign an order for his enemy's arrest. 'Ali again took refuge with his friend Dháher, who not only received him as kindly as before, but furnished him with the means of recovering his power. Having raised an army of Beduins, he advanced against Cairo, where he arrived in October, 1767. At his approach Huseyn-bey went out to attack him at the head of a chosen body of Mamlúks; but although the troops of 'Ali were greatly inferior in number as well as discipline to those of his rival, he nevertheless gained a most complete victory, and on the 22d of October, 1767, made his triumphant entry into Cairo. 'Ali went straight to the palace of the Turkish pashá, who invested him with a khilá or dress of honour, and conferred upon him the dignity of Sheikhu-l-belad. But Huseyn-bey, although defeated, was not subdued. He retired into Upper Egypt with all the Mamlúks of his party, and having taken into his pay a considerable body of Arabs, began to make predatory incursions into Lower Egypt. In 1768, after surprising the city of Damietta, the inhabitants of which he subjected to the payment of a heavy ransom, and defeating the troops of 'Ali near Mansúriyyah, Huseyn marched against Cairo. He was met by his rival 'Ali, who gained a most signal victory. Huseyn and four more beys remained dead on the field of battle. Soon after this victory, 'Ali, who had long entertained the project of making Egypt an independent kingdom, assumed the government, expelled the Turkish pashá, refused the customary tribute, and coined money in his own name. The Porte, being then at war with Russia, was obliged to temporise. In 1769, wishing to extend his sway to Arabia, 'Ali fitted out a fleet at Suez, which took the port of Jiddah; whilst his brother-in-law, Mohammed-bey, surnamed Abú Dhahab, took and plundered Mecca. This expedition is said to have been undertaken with a view to reviving the ancient trade to the East Indies by the Mediterranean and the Red Sea, according to a plan presented to 'Ali by an Italian named Rosetti. The ensuing year 'Ali, having made an alliance with his old friend Dháher, undertook to wrest Syria and Palestine from the Turks. Having previously despatched a body of cavalry to secure Gaza, he raised a large army, the command of which he gave to his brother-in-law, Mohammed-bey, who, having joined his forces to those of Dháher at 'Akka, marched to Damascus. After defeating near that city the combined forces of all the neighbouring pashás, the allies entered the ancient capital of Syria without opposition. The citadel still held out; but the garrison was on the point of capitulating when Mohammed-bey suddenly commanded a retreat, and returned to Egypt with his Mamlúks. The cause of this unexpected event is said to have been a report of 'Ali's death, but it is more probable that he was bribed by the Porte. Although greatly disappointed by Mohammed's sudden return, 'Ali still kept in view a renewal of the enterprise, which he intended to conduct next year in person. He was making every preparation to invade Syria a second time when information was brought to him that Mohammed-bey had been gained over to the Turkish cause, and that he was plotting against him. Failing in the attempt to seize his faithless brother-in-law, 'Ali drove him into Upper Egypt, from whence he shortly after returned with a strong force furnished him by the Turks. After defeating the troops of 'Ali near Cairo, Mohammed made himself master of that capital, and compelled 'Ali again to take refuge with his old friend Dháher. On his arrival at 'Akka, 'Ali found that the dominions of his friend and ally had been invaded by the Turks. Having joined his forces to those of Dháher, they both marched to the

relief of Sidon, invested by the Turkish general 'Othmán, whom they defeated in a pitched battle in June, 1772. 'Ali was now impatient to return to Egypt and try his fortune at Cairo, especially as he had obtained a promise of assistance from Count Orloff, the Russian admiral, and had received letters from Cairo begging him to return, which letters however proved afterwards to be fabricated for the purpose of entrapping him. Mohammed in the mean time was not inactive. By instilling into the minds of the inhabitants that 'Ali was the ally of the Russians, and that he designed to abolish the Mohammedan religion and introduce Christianity into Egypt, he procured an army of twenty thousand men, with which he advanced against his enemy. 'Ali had been strongly advised not to march into Egypt until he had received the reinforcements promised him by the Russians; but, burning to take revenge on his perfidious brother-in-law, he set out for Egypt at the head of such of the Mamlúks as had remained faithful to his cause and the troops of his ally, Dháher. Near the town of Sálehiyyah, on the outskirts of the desert which separates Gaza and Egypt, 'Ali found the vanguard of Mohammed's army, commanded by an experienced officer named Murád-bey. Both parties charged with fury; but as the troops of 'Ali were chiefly composed of raw recruits, they could not withstand the impetuosity of Mohammed's Mamlúks, and left the field in great confusion. 'Ali, who had fought with desperate courage during the action, was now pressed by his friends to retire; but he answered that his hour was come; and although he saw his Mamlúks fall one by one round him, he still continued to fight hand to hand with the enemy, killing all those who attempted to seize him. He was at last wounded on the forehead by Murád-bey, and carried senseless to the tent of Mohammed, who was some distance from the field of battle. He died soon after, whether of his wounds or from poison administered to him is not well ascertained. 'Ali was only forty-eight years old when he died. He was a man of great courage and lofty genius, and under his wise administration Egypt might have become a powerful country. He encouraged trade and agriculture, and reformed the administration of justice. Having rendered the sheikh of each village or tribe responsible for every offence committed within the limits of his jurisdiction, he made the roads of Egypt perfectly secure to the traveller. He governed his dominions with a steady hand, and frequently displayed a generosity and a magnanimity hardly to be expected in one bred in the school of barbarism and ignorance. 'Ali is sometimes designated by the surname of "Bulut Kapan," a Turkish word, meaning "the cloud-gathering tempest." (Volney, *Voyage en Syrie et en Égypte*, ii. 124.; Savary, *Lettres sur l'Égypte*, vol. ii.; *A History of the Revolt of Ali Bey against the Ottoman Porte*, London, 1783, 4to.; Von Hammer, *Geschichte des Osmanischen Reisches*, vol. x.)

P. de G.

ALI BEY. [Badia y Leblich.]

'ALI IBN BUWAYH (Abú-l-hasan), surnamed 'Imádu-d-daulah (support or column of the state), founder of the dynasty of the Buwayh, or Buyites of Dílam, as they are more generally called, was the son of Abú Shaja' Buwayh, a man in poor circumstances, or, according to Elmacin (*Hist. Sarac.* p. 207.), a fisherman, who traced his pedigree to Bahramghúr, one of the most renowned of the ancient Persian kings. The historian Khondemír, or, as he is more generally called, Mirkhond, relates that one night Buwayh dreamed that a prodigious fire issued from his navel, casting its light through the surrounding regions, and increasing in splendour until it reached the skies; it then separated into three distinct sections, attracting the wonder and adoration of all those present. Having consulted a notorious wizard who lived in his neighbourhood, he was told that his dream prognosticated the future dominion of his three sons, which should extend to all the countries illuminated in the manner he had described. Both the father and his three sons having entered the army of Mahkán, the son of Kali (by others called Máli), who about that time became lord of Tabaristán, distinguished themselves greatly and rose in command. On the dethronement of Mahkán by a chief named Mardavij, the sons of Buwayh followed the fortunes of their patron, and retired with him into Damaghán and thence into Nisapúr. Soon after, however, they deserted his cause, and accepted service under his enemy Mardavij, who appointed the eldest of them, 'Ali, to the government of a castle called Karkh or Karj.

In A. H. 323 (A. D. 935) 'Ali marched against Ispahán, where Abú Bekr Ibn Yákút commanded in the name of the khalif Almuktadir; and having defeated him in an encounter, made himself master of that city and the surrounding districts. This aroused the jealousy of Mardavij, who, having despatched against 'Ali a brother of his named Vasmekín, deprived 'Ali of his conquests. Some time after, 'Ali, having recruited another army, attempted to repossess himself of his dominions. After a long and desultory warfare, the sons of Buwayh, having fallen in with Mardavij in Laristán and defeated him with great loss, marched immediately to Shiráz, of which they took possession without resistance. Shortly after (Dec. A. D. 935), Mardavij having been assassinated by his own guards, 'Ali, the eldest of the three brothers, was unanimously proclaimed sultan of Fars and 'Irák Al-'ajem or Persian 'Irák. Vasmekín, who succeeded his brother Mar-

davij, fought some time for the possession of Persia; but he was in the end overpowered, and obliged to retire into Jorján, where he reigned until his death in A. D. 967. Soon after his assuming the sovereign authority, 'Ali despatched his brother Hasan, surnamed Roknu-d-daulah (the angular stone of the estate), to make conquests in Seïstán, whilst his third brother, Mu 'izzu-d-daulah (glory of the state), was sent to secure the province of Kermán [AHMED IBN BUWAYH]; and both princes having succeeded in the undertakings intrusted to them, 'Ali saw his sway recognized over a large extent of country, comprehending the provinces of 'Irak Al-'ajem, Fars or Persia proper, Kermán, Khuzistán, Ahwáz, Ghilán, Jorján, and Mazanderán. 'Ali Ibn Buwayh died at Shiráz, in A. H. 338 (A. D. 949), after a prosperous reign of sixteen years and six months, counting from the date of his taking possession of that capital, and was succeeded by his nephew 'Izzu-d-daulah (glory of the state). The dynasty which he founded lasted until A. H. 448 (A. D. 1056-7), when Abú Nasr Ar-rahím was dethroned by Toghrul-beg, the first sultan of the race of Seljúk.

The life of 'Ali Ibn Buwayh is in Ibn Khallekán. According to D'Herbelot (voc. "Buiah") Ibráhím Ibn Halál Al-harraní wrote a history of the Buwayhite dynasty, entitled "Akhbáru-d-daulati-d-dilámiyyah" ("Account of the Dynasty of the Dilámites or Princes originally from Dilám"). (Abú-l-fedá, *Ann. Musl.* sub annis 321—326.; Elmacin, *Hist. Sarac.* p. 207, et seq.; D'Herbelot, *Bib. Orient.* voc. "Buiah," "Vaschamghir," "Mardavig," "Cabus," &c.; Price, *Chron. Retrospect of Mohammedan History*, ii. 254.) P. de G.

'ALI CHORLI'LI, grand vizír under Sultan Ahmed III., was most probably born in A. H. 1083 (A. D. 1672). He was the son of a peasant in the village of Chorlí, and through various offices of inferior rank rose to the dignities of vizír and silihdár, or armour-bearer to Sultan Ahmed III., whose favourite he became. In A. H. 1118 (A. D. 1706) he was appointed grand vizír, at a time when the finances of Turkey were in great disorder. 'Alí introduced economy not only into the various branches of the administration, but also into the household of the sultan, who was rather addicted to extravagance; and he showed himself a very active and energetic minister, though he was guilty of some violent measures. He deposed Antiochus Cantemir, hospodar of Moldavia, who was accused of having oppressed his subjects, and he appointed in his stead Michael Rakoviza (A. D. 1707). The fortress of Yeñi-kálá having recently been built for the protection of the Straits of Kertsh, 'Alí sent there a squadron of four frigates and five galleys to prevent the Russians from passing from the Don and the sea of Azof into the Black Sea. In A. H. 1120 (A. D. 1708) he married Emineh, the daughter of the late Sultan Mustafa II.

In A. H. 1121 (A. D. 1709) Charles XII., king of Sweden, fled to Turkey, after the loss of the battle of Pultawa. The policy of 'Ali with regard to Charles XII. has been partly told under AHMED III. The misfortunes of Charles produced a change in the views of the grand vizír. Far from listening to the intrigues of the fugitive king, who excited the Porte to a war with Russia, 'Ali now proposed to the sultan to renew the alliance with the czar, and the king of course regarded him as his personal enemy. His hatred was so deep that the sultan and the grand vizír having presented him with jewels, furs, and other objects of great value, he accepted only the presents of the sultan, refusing those of 'Ali with the haughty words — "I do not accept presents from my enemy." From that moment 'Ali endeavoured to get rid of the Swedish king; but not being able to break the king's obstinacy, he lost the sultan's grace. The fall of 'Ali was hastened by the intrigues of Charles XII., and of several of the Turkish ministers, who resolved to make N'úmán Köpríli grand vizír. Thus 'Ali was deposed on the 18th of Rebiul-akhir, A. H. 1122 (15th or 16th of June, 1710). However he did not fall entirely into disgrace. He was appointed pasha of Kaffa in the Crimea, where he died in A. H. 1123 (A. D. 1711), at the age of forty, according to the Turkish biographer Omer Diláwer-agha-zade, cited by Hammer. Voltaire therefore incorrectly calls 'Ali Chorlíli "ce vieux ministre." (Rashid, *Tarikhi* (*The History of Rashid*), Constantinople, A. H. 1153 (A. D. 1740), ii. 50—78.; Hammer, *Geschichte des Osmanischen Reiches*, vii. 129—145.; Voltaire, *Histoire de Charles XII.*) W. P.

'ALI IBN HAMMU'D, founder of the dynasty of the Hammúdites, who ruled over Cordova and the rest of Mohammedan Spain for about twenty years, was the son of Hammúd, son of Maymún, son of Ahmed, son of 'Ali, son of 'Obeydullah, son of 'Omar, son of Idrís, sultan of Western Africa, and he was descended in a direct line from Huseyn, son of 'Ali Ibn Abí Tálib. In A. H. 320 (A. D. 932), when the dynasty of the Idrísites of Africa was overthrown by the 'Obeydites or Fátimites, 'Ali Ibn Hammúd and his brother Al-kásim fled to Spain, and claimed the protection of Al-mansúr Ibn Abí 'A'mir, the all-powerful hájib or chamberlain of Hishám II., who received them kindly and gave them employment in his armies. Having distinguished themselves in several encounters with the Christians, the two brothers were gradually promoted, until each of them obtained the command of a body of troops of their nation. On the death of Al-mansúr, 'Ali and his brother, Al-kásim, remained

faithful to his two sons, 'Abdu-l-malek and 'Abdu-r-rahmán, who succeeded that extraordinary man in his usurpation ['ABDU-L-MALEK; 'ABDU-R-RAHMA'N]; but on the assassination of the latter they embraced the party of Suleymán Ibn Al-hakem and assisted him in defeating his rival Mohammed Al-muhdí and getting possession of the throne. Suleymán acknowledged these services: he gave 'Ali Ibn Hammúd the government of Tangiers, Ceuta, and the province of Gomera, and conferred upon him many other marks of distinction; his brother, Alkásim, was appointed governor of Malaga. During the contention for power between Suleymán and Mohammed, Hishám II., who was the rightful sovereign, had led a life of obscurity and seclusion in the harem of his palace; but when Suleymán took Cordova for the second time in A. H. 403 (A. D. 1013), the unfortunate sovereign was secretly put to death. Al-homaydí (*Jadhwatu-l-moktabis*, fol. 14.) relates that Hishám was much addicted to astrology and divination. One day, as he was occupied in his favourite pursuits with one of his courtiers, he discovered that the dynasty of the Beni Umeyyah was shortly to be overthrown and replaced by a man of the posterity of 'Ali Ibn Abí Tálib whose name began with the letter 'A. Accordingly, when Suleymán, after taking possession of Cordova, confined Hishám to a dungeon, the unfortunate monarch who had heard of 'Ali's circumstances sent him a secret message, informing him of the prediction in his favour, and intrusting his revenge to him, in case Suleymán should order his execution. 'Ali returned to his government across the sea; but perceiving that the people of Spain were averse to Suleymán's rule and were revolting in the provinces; that the governors were renouncing their obedience and declaring themselves independent, he resolved to imitate their example. Accordingly in A. H. 405 (A. D. 1014-15), having appointed his son Yahya to command in Africa during his absence, 'Ali crossed over to Spain, where he was joined by Khayrán the Slavonian, governor of Almeria. Suleymán marched against him at the head of all his disposable forces, and met him at Italica, in the neighbourhood of Seville. The battle was long and well contested; but at last, the Africans under 'Ali having turned the right wing of the enemy, the troops of Suleymán fled in confusion, and that sultan was taken prisoner. 'Ali marched upon Cordova, where he made his triumphant entry on the 23d of Moharram, A. H. 407 (June 30: A. D. 1016). On the same day he ordered his prisoner to his presence, and after upbraiding him for his conduct and the assassination of his lawful sovereign, he beheaded him with his own hand, and ordered the execution of his brother 'Abdu-r-rahmán, and of his aged father, Al-hakem, who had fallen into his power.

On his obtaining possession of the throne 'Ali took the surname of AN-NÁSIR LIDÍNI-LLAH (the defender of the faith). At first he ruled with great moderation and justice; he checked the licentiousness of the African troops, long accustomed to a life of plunder and excess; and he succeeded by his salutary rigour in re-establishing discipline among that unruly and insolent militia. One day, as he was riding out of the gate of 'A'mir, at Cordova, 'Ali observed a Berber on horseback, who carried on his saddle before him a load of grapes. Having caused him to stop, 'Ali inquired from the soldier where he had procured the grapes; The Berber answered that he had taken them from a vineyard; upon which 'Ali gave orders that he should be immediately beheaded, and that the head of the delinquent should be placed over the grapes on the horse's back and paraded through the squares and streets of the capital, as a warning to the soldiers of his nation. 'Ali, however, did not persevere long in this course of justice. Perceiving that the inhabitants of Cordova were averse to his rule and wished ardently for the restoration of the Beni Umeyyah, he no longer sought to restrain the licentiousness of his Berbers, who became guilty of every excess. Meanwhile Khayrán the Slavonian, who had assisted 'Ali in his rebellion, raised the standard of revolt in Almeria. Secretly attached to the Beni Umeyyah, in whose household he had served as eunuch before he obtained the government of Almeria, he saw with envy the elevation of 'Ali, and resolved to dethrone him. Accordingly, having learned from his spies at Cordova that the inhabitants of that capital were disgusted with 'Ali's rule and disposed to shake off his yoke, he rose in arms at Almeria, and caused a prince of the race of Umeyyah, named 'Abdu-r-rahmán Al-murtadhi, to be proclaimed throughout the districts of his government. This done, he wrote to all those governors and chiefs whom he knew to be secretly attached to the cause of the Beni Umeyyah, and having prevailed upon some of them to join him with their forces, marched against the usurper. 'Ali hastened to crush the insurrection; but as he was preparing to march against his enemy, he was assassinated in the bath by some Slavonian pages who had formerly belonged to the household of Hishám II. The assassination of 'Ali took place about the beginning of Dhí-l-ka'dah, A. H. 408 (A. D. 1017). He was the founder of a dynasty which ruled over Cordova until A. H. 427, and branches of which established themselves at Malaga and Algesiras. D'Herbelot (*Bib. Orient.* i. 191.), who calls this prince 'Ali Ben Hamoudah, has erroneously numbered him among the khalifs of Cordova; for it does not appear that 'Ali ever assumed that title. (Al-homaydí, *Jadhwatu-l-moktabis*, MS. (Bodl. Lib. Hunt. 464.); Conde, *Hist. de la Dom.* vol. i. cap. xc.; Abú-

l-fedá, *Ann. Musl.* vol. iii.: Casiri, *Bib. Arab. Hisp. Esc.* vol. ii.; D'Herbelot, *Bib. Orient.* voc. "Ali Ben Hamoudah;" Al-makkarí, *Moham. Dyn.* vol. ii.) P. de G.

'ALI IBN HAZM, surnamed Abú Mohammed, and Ibn Hazm Al-umawí, (because one of his ancestors had been a mauli or freedman of Yezíd Ibn Abí Sufyán, one of the Beni Umeyyah,) a celebrated Mohammedan writer, was born at Cordova, on Wednesday the 15th of Ramadhán, A. H. 384 (Nov. A. D. 994). His father, Ahmed Ibn Sa'íd, had been vizír of Hishám II. of Cordova, and at his death in Dhí-l-ka'dah, A. H. 402 (A. D. 1012), 'Ali succeeded him in his office. He devoted all his leisure hours to the cultivation of literature, and wrote various works, some of which are still extant. His favourite studies were divinity and philosophy; he was well versed in sacred traditions, as well as in jurisprudence and all the branches connected with the Korán, owing to which he is generally designated by the writers of his nation by the appellation of "Háfedhu-l-andalus" (the traditionist of Spain). 'Ali professed at first the sect of Sháfi', but towards the end of his life he embraced the religious opinions of the Dháherites, or followers of Dawúd Adh-dháherí. [DAWUD IBN 'ALI.] There is every reason to suppose that Ibn Hazm modified in a certain measure the tenets of that school and founded a sect of his own; for the writers of Mohammedan Spain frequently allude to a sect called Hazemiun or Hazemites, after 'Ali Ibn Hazm, although they do not inform us as to the religious opinions entertained by Ibn Hazm himself. Ibn Hazm distinguished himself likewise as a writer on general literature, history, genealogy, and medicine. So numerous were his writings, that the historian Ibn Bashkúwál has recorded the fact that after the death of Ibn Hazm there were found at his house no less than four hundred folio volumes on various subjects written entirely in his own hand. Ibn Hazm was the master of the historian Al-homaydí, of Ibn Hayyán, Ibn Khalaf, and other eminent Cordovan writers. He died at Montelisam, a hamlet belonging to his family, on Sunday the 27th of Sha'ban, A. H. 456 (A. D. 1064). The most important of all his works is a risálah or an epistle in praise of Spain ("Risálat fí fadháyili-l-andalus") in which he treats of the literature of the Spanish Arabs. Al-makkarí has embodied it in his history of Spain, and it may be found in the first volume, p. 166. of the English translation. He wrote also a history of Mohammedan Spain, entitled "Nektatu-l-'arús fí akhbári-l-kholafái-l-andalus" (The embroidered Robes of the Bride: on the History of the Khalifs who reigned in Spain); a voluminous work on science, and the manner of attaining it; a treatise on logic, and several other works, the titles of which are in the Biographical Dictionary of Ibn Khallekán, who has given his Life among those of his illustrious Moslems. (Al-homaydí, *Jadhwatu-l-moktabis*, MS.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 110.; Ibn Khallekán, *Biog. Dict.*; D'Herbelot, *Bib. Or.* voc. "Daoud;" Borbon, *Demostraciones Chronologicas*; Al-makkari, *Moham. Dyn.* i. 334.; Abú-l-fedá, *Ann. Musl.* ii. 261.) P. de G.

'ALI HEKIM-ZADE (the doctor's son) is said to have been the son of a Venetian physician at Constantinople, where he was born in A. H. 1100 (A. D. 1688). He appears first in history in A. H. 1132 (A. D. 1720) as yürük or imperial prefect of the nomadic Turkomans. In A. H. 1136 (A. D. 1723-4) he became pasha of A'daná, and in A. H. 1139 (A. D. 1726) he was appointed pasha of Tabriz, which was then in the possession of the Turks. Tahmasp Shah of Persia invaded Turkey in A. H. 1143 (A. D. 1730) and conquered Tabriz, in consequence of which Sultan Ahmed III. was deposed. His successor, Mahmud I., appointed 'Ali serasker or commander-in-chief of the army against Persia. Soon after his nomination, 'Ali gained the battle of Hamadán on the 13th of Rebiul-ewwal, 1144 (15th of September, 1731). The greater part of the Persian infantry, and their whole cavalry, were cut to pieces; they lost two hundred and thirty-two cannons; and on the following day the strong fortress of Hamadán surrendered to the Turks. In the month of December of the same year 'Ali recovered his ancient residence Tabriz, and compelled Tahmasp to sue for peace, which was concluded on the 12th of Rejib, 1144 (10th of January, 1732). By this peace Tiflis, Eriwán, Nakhjiwán, Kakhet, Karthli, and all Daghestán were ceded to the sultan; but Tabriz, Hamadán, and all Loristán, which the Turks had taken, were restored to Persia. This inglorious peace was managed by the diwan at Constantinople, Sultan Mahmud and the ministers being anxious, as it seems, to put an end to a war which had been the cause of the revolution by which Ahmed III. lost his throne. The people of Constantinople, who expected that at least half of Persia would have been ceded to the Porte, manifested their indignation by a revolt; and Mahmud, remembering the fate of his predecessor, deposed the grand vizír Topál Osman, the mufti, the kapudan-pasha, and several other ministers and high functionaries. 'Ali, who was not only known for his victories, but also for his opposition to the deposed ministers, was appointed grand vizír in March, 1732, and two months later he made his triumphal entrance into Constantinople.

His administration was wise and moderate. He chose distinguished men for the high functions of the state; he opposed the execution of men who were not guilty of crimes; and he patronised Count Bonneval, whom

he would have appointed vizír and member of the diwan, if Bonneval had spoken Turkish. In his relations with European powers, and principally with Russia, 'Ali showed himself an able statesman, and he vigorously opposed himself to the interference of the Russian government in the civil troubles of Poland. It seems, however, that he listened too much to the advice of the French ambassador, and he often blindly followed the counsel of his friend Bonneval. New differences having broken out with Persia, 'Ali resolved to lead the army as serasker; but this displeased the kislar-agha, who was the sultan's favourite, and who persuaded his master to depose 'Ali and to appoint Isma'il Pasha grand vizír. 'Ali received his dismission and was appointed pasha of the eyalet of Bosnia, A. H. 1148 (A. D. 1735). In this capacity 'Ali distinguished himself in the war which broke out with Russia and Austria in 1736. He defeated the Austrians several times in Bosnia; he relieved the fortress of Banyaluka, which was besieged by the Austrians, who lost their camp; and he took a considerable part of Servia, which was then an Austrian province.

On all these occasions he showed himself far superior to the Prince of Saxe-Hildburghausen, and to the Austrian field-marshal, Count Wallis, whose faults and carelessness, as much as the victories of the Turks, led to the peace of Belgrade (1739), by which Austria lost Servia and her part of Wallachia. In the negotiations that preceded the peace 'Ali displayed great firmness, and showed himself well acquainted with European politics.

Isma'il Pasha, the successor of 'Ali as grand vizír, was deposed a few months after his nomination; and the difficulties in which the Porte was involved by her wars with Austria, Russia, and Persia were so great that the sultan was at a loss to find an able man for the grand vizírship. From 1735 to 1742 this post was successively occupied by six different ministers, the last of whom, El-háj Ahmed, was deposed in 1742. 'Ali was appointed his successor, but a new war having broken out with the Persians, who threatened Baghdád and Basrah, the mob of Constantinople demanded another grand vizír; and 'Ali was deposed in the following year, 1743. He became successively pasha of Halep and of Anatolia; and he obtained some signal advantages over the Persians and the rebellious Kurds in 1746. In the month of February, 1755, he became, for the third time, grand vizír; but being little inclined to indulge the haughtiness of some favourite officers of Sultan Osman III., who had succeeded Mahmud I. in 1754, he was dismissed in the month of May of the same year. The sultan had given orders to put him to death, but remembering the great merits of 'Ali, he revoked this sentence, and appointed the deposed vizír pasha of Egypt. Notwithstanding his advanced age, 'Ali soon quelled a dangerous rebellion of the Mamlúks (1757); in the following year, 1758, he received his dismission from Sultan Mustafa III., who had succeeded Osman III. in 1757. 'Ali retired to Constantinople, and there died, soon after his arrival, on the 9th of Zilhijeh, A. H. 1171 (14th August, A. D. 1758) at the age of seventy-one. He left the reputation of a great statesman and of an intrepid and successful general. (*Tarikhi Wassif* (*The History of Wassif*), ii. p. 135—137.; Hammer, *Geschichte des Osmanischen Reiches*, vol. vii. b. 65—67., vol. viii. b. 68—70.; *History of the War in Bosnia*, translated from the Turkish by C. Fraser.

The life of 'Ali has been written by his son Isma'il Siáyí, but in a very partial manner, according to Hammer. W. P.

'ALI WELI-ZADE TEPELENLI, surnamed Arslán, or the Lion, pasha of JANINA or Joannina, was most probably born in 1750; but the exact year of his birth is not known. His birthplace was Tepelen or Tepedelen, a fortified village sixty-seven miles north-west of the town of Janina, in the sanjak of Avlona, on the left bank of the river Aous or Boïussa, in the country of Albania in European Turkey. 'Ali was an Albanian, and descended from a family which belonged to the hereditary Albanian chiefs or beys, who, although subject to the pashas of the Porte, had unlimited authority within their dominions. The family of 'Ali belonged to the Toskides or Toxides, one of the principal tribes of the Albanian nation. 'Ali's grandfather, Muktar, who was killed in 1716 or 1717, during the siege of Corfu, by the Turks, left three sons, the youngest of whom was Weli Bey, the father of 'Ali. Weli Bey became pasha of Delvino, but being deprived of his governorship by the intrigues of his enemies, he retired to Tepelen, the capital of his hereditary dominions. He married Khamko, the daughter of the Bey of Konitza, who belonged to the first families of Albania, and who was a near relative to Kurd, pasha of Avlona. Having been involved in feuds with his warlike neighbours, Weli Bey was deprived of the greater part of his dominions, and he died of grief in 1764, leaving his son 'Ali, then a boy of fourteen years, and his daughter Khainitza, to the rapacity of his enemies, who were ready to take from 'Ali the last remnant of his father's possessions, the hereditary fief of Tepelen.

Khamko, the widow of Weli, a woman of extraordinary character, protected her children with the energy of a man. Weli had tried to persuade his son to attend to the instruction of his teacher: but learning was not to the taste of young 'Ali, who liked better to ramble in the forests with Albanian boys, or to pursue wild goats on the mountains. Khamko attempted in another way to acquire

ascendancy over her savage son. She filled his soul with hatred against the enemies of his father; she spoke of revenge as the only object of his life; she excited him to acts of boldness and violence. When the youth saw that his passions, far from being restrained, were encouraged by his mother, he obeyed her as a superior being. Khamko having told him that he would never obtain glory and power without being instructed, 'Ali abandoned his warlike occupations for the Korán and the pen; but when she excited him to incursions into the dominions of his hostile neighbours, he took his lance and sword with greater satisfaction, and never came home without being laden with the spoil of his enemies. Khamko, unlike those Turkish ladies who spend their time in the luxury of the harem, accompanied her son to many a skirmish, and such was the terror of her appearance that her enemies tried every means to kill or to capture her. One night, when 'Ali was absent with his band on a predatory expedition, the inhabitants of Gardiki, a considerable town in the sanjak of Delvino, surprised Tepelen. Khamko and her daughter Khainitza were carried away to Gardiki and thrown into prison. Every day they were taken out and exposed to the most revolting outrages. Each of the principal inhabitants of the town had his turn to satisfy his revenge by dishonouring the captives. They looked for death as their only relief, but they were delivered by the generosity of Dost Bey, who, although a Gardikiote, took them secretly from their prison and conducted them back to Tepelen. According to others they were ransomed by a Greek merchant for the sum of twenty-two thousand eight hundred piastres.

During this time 'Ali was burning with indignation. The flames of his passion were fanned by his mother, who besought him to exterminate the race of the Gardikiotes. Khainitza bore her infamy with the resignation of a savage awaiting in silence the hour of revenge. Dressed in the garb of mourning she despised tears and sighs. She never saw her brother without crying out for revenge, and she declared that she could never die in quiet unless she had the cushions of her diwan filled with the black curls of the women of Gardiki. Forty years elapsed before she could indulge her implacable hatred. 'Ali likewise never forgot his oath to restore the honour of his mother and of his sister by exterminating those who had disgraced them.

Too feeble to attack the populous town of Gardiki, 'Ali made an expedition against the inhabitants of Chormowo, who were the allies of the Gardikiotes. His band was defeated, and he returned to Tepelen with the speed of a fugitive. His mother received him with indignation and reproaches — "Coward, lay down thy sword, and go to spin with the women of my harem." Overpowered by shame, he left Tepelen, but the number of his enemies soon compelled him to adopt the life of a robber, and such was his distress that he sold his sword to escape death by starvation. Rambling alone in the forests, he one day retired into the ruins of an old convent, and, reflecting on his unhappy lot, abandoned himself to despair. Without any purpose he stirred the ground at his feet with his stick, when his attention was suddenly attracted by a sound which seemed to be produced by the iron point of his stick having come in contact with some metal. He continued stirring, and discovered a large iron box filled with gold to the brim. From this moment fortune never abandoned him. With his treasure he levied and paid 2000 Albanian soldiers, and returned in triumph to Tepelen. One expedition against his neighbours now followed another, and he always returned victorious and laden with booty. He was then only twenty-four, but the renown of his name spread over all Albania, and his military merit was rewarded with the hand of Elmineh, the daughter of Kaplán, pasha of Delvino. Thinking himself strong enough to recover the possessions of his father, 'Ali, accompanied by his wife and his mother, set out for this purpose, although his enemies were powerful and numerous. The chiefs, or beys, of Goritza, Chormowo, Kaminitza, Gardiki, Argyro-Castron, and several others of less importance, had united their forces, and they dispersed the troops of 'Ali. With the remainder of his army, 'Ali took a strong position in the mountains of Mertrika; but his enemies knowing that he could not escape unless he fought his way through their lines, the beys of Gardiki and Argyro-Castron withdrew with their contingents. No sooner was 'Ali informed of this, than, without communicating his design to any one, he left his troops at midnight, and set out for the camp of his enemies. Astonished by his sudden appearance, they listened to his words: he told them that his personal enemies, the beys of Gardiki and Argyro-Castron, were also their enemies, and that by ruining him they would only increase the power of those two beys, and thus prepare their own ruin. He declared that he was ready to remain their captive; but if they thought advisable to unite against the ambition of the beys of Gardiki and Argyro-Castron, he would join them with all his forces, put his treasures and fortress of Tepelen at their disposition, and not sheathe his sword till they had humbled their common enemy. His frankness was admired, and as the assembled beys had already conceived some apprehension of the beys of Gardiki and Argyro-Castron, they accepted the proposition of 'Ali, and chose him their commander-in-chief. At the head of considerable forces 'Ali took the field

against all whose power was dangerous to him, or whose riches excited his cupidity. He plundered the inhabitants of the mountainous districts of Zagori and Kolonia, and he made predatory excursions into Thessaly and Macedonia. Twice he was made prisoner; once by the Pasha of Delvino, who immediately restored him to liberty, and a second time by the Pasha of Janina, whose fetters he escaped by offering his service against several chiefs in the mountains of Macedonia who had revolted against Sultan 'Abdu-l-Hamid. Sometime afterwards he was appointed by the Porte to examine into the administration of Selím, pasha of Delvino, the successor of Kaplán Pasha, who was suspected of having embezzled the sultan's property. 'Ali not only did this, but he secretly calumniated him, and obtained a firman by which he was authorised to put him to death. Selím was assassinated in his palace by 'Ali, who was appointed lieutenant of the Derbenji-Pasha ("pasha of the passes") of Rumelia, who was the commander-in-chief of the forces employed against the robbers in the mountains between Epirus and Macedonia. 'Ali and the Derbenji-Pasha not only protected the robbers, but often joined their bands, and with them attacked the travelling merchants. They were interrupted in this lucrative profession by an order of the sultan, who summoned them to appear before his ministers, and to justify themselves for the strange manner in which they protected the subjects of their master. The Derbenji-Pasha went to Constantinople, and lost his head; 'Ali, more prudent, retired to Tepelen, and soothed the indignation of the diwan with a part of the wealth which he had acquired by the plunder of the merchants.

In 1787 'Ali distinguished himself in the command of a strong body of Albanians in the war against Austria and Russia. To reward his services he was appointed Pasha of Trikala, a sanjak in Thessaly, and soon afterwards the dignity of Derbenji-Pasha of Rumelia was conferred upon him. At the close of the year 1788 he succeeded in obtaining the sanjak of Janina, which, after the death of Kalo Pasha, was disputed between the most powerful beys of Albania. The Greek merchants of Janina, who considered him as a dangerous protector of their lives and property, and a great number of Albanian beys, who looked with jealousy on the increasing power of their rival, had secretly intrigued against him in the diwan, and 'Ali knew that he had little reason to hope that the choice of the diwan would fall upon him. Resolved to decide the question in his favour, he entered Janina at the head of a chosen band, and having assembled the beys and the principal inhabitants in the palace of the late pasha, he showed them an imperial firman, by which he was invested with the sanjak. The firman was false; suspicion arose; but the fact being doubtful, the sacred name of the sultan and the swords of the usurper's guard imposed silence on the assembly. 'Ali, acknowledged as pasha of Janina, forced the principal inhabitants to subscribe a petition to the sultan, by which they implored their master to leave 'Ali at the head of the sanjak; and this petition having been accompanied with rich presents for the ministers, 'Ali obtained a firman by which he was legally invested with Janina.

At the head of two sanjaks (it does not appear that he gave up Trikala), 'Ali now belonged to the great dignitaries of the Ottoman empire. Till the age of thirty-eight he had led the life of a robber; but that profession is not disgraceful in the eyes of the Albanians; nor did it diminish his reputation with the Turks, who revere power without considering the means by which it has been established. Yet the power of 'Ali acquired more strength from his personal character than from his authority as a pasha. There was no province within the Ottoman empire where the government of the sultan was more disregarded than in Albania. The beys were not only masters within their dominions, but considerable towns and whole Albanian or Greek tribes only obeyed the pashas occasionally and when forced by circumstances. Parga was an independent republic; and in the mountains around the Acheron, in the ancient Thesprotia, the Suliotes, a Greek tribe, had enjoyed perfect political liberty since the middle of the seventeenth century. The state of political dissolution increased over the whole Turkish empire during the reign of the indolent 'Abdu-l-Hamid [ABMED IV.], and many pashas made themselves almost independent of the Porte after they had subdued the rebellious spirit of their subjects. 'Ali Pasha of Janina aimed at such an independence, but his authority being recently established, and his personal adversaries or rivals being very numerous, he resolved to break down all resistance within his sanjaks before he refused obedience to the sultan. His hostilities against Parga, his struggle with the Suliotes, began at this time; but as they lasted during many years, their history must be postponed to the period of the fall of these two republics.

From 1788 to 1797 'Ali was constantly occupied in warfare with the independent towns and tribes of his sanjak of Janina. He took by storm the town of Chermowo, once allied with Gardiki. The town was razed to the ground; the inhabitants were massacred or sold as slaves. Prifti, one of the primates, who had outraged 'Ali's mother when she was a captive in the hands of the Gardikiotes, was roasted alive. 'Ali increased his influence among the Albanians by the marriage of two of his sons, Weli Bey and Muktar Bey, and of his nephew, Mahmud Bey, to three daughters of Ibráhím, pasha

of Avlona; and he obtained the favour of the Porte by marching at the head of his forces against the rebellious pasha of Scutari. It seems, however, that 'Ali acted unfairly towards the sultan, for he withdrew from the field as soon as he had obtained some advantages for himself; and the pasha of Scutari maintained himself in his sanjak.

During this time the French revolution had broken out, and the powers of Europe were involved in long and disastrous wars. The conquest of Italy by the French troops, and their appearance in the ports of Otranto and Brindisi, situated at a short distance from the coast of Albania, were events that attracted 'Ali's attention; but, ignorant of the causes of that revolution, he could not foreknow its consequences. He spoke of Bonaparte with the admiration of a soldier, and he was entirely unconscious that his own rise to political importance depended upon those changes in the state of Europe which were effected by the treaty of Campo Formio in 1797. By this treaty the territory of the republic of Venice was divided between Austria and France. The French acquired the seven Ionian Islands, with their continental dependencies, the towns of Prevesa, Vonitza, Butrinto, and Parga, which, although independent, enjoyed the protection of Venice. Among these towns Prevesa was situated in the southern extremity of the sanjak of Janina, and the three others in the adjacent sanjaks of Delvino and Karlali. The sudden appearance of the French almost within his dominions filled 'Ali Pasha with jealousy and distrust. The Venetians had always exercised great influence in Albania. Taking advantage of the anarchical tendencies of its inhabitants, they checked the power of the Turkish pashas by their intrigues with the Albanian chiefs, and by means of leagues with the beys of Margariti and Paramythia, with the commonalties of Chimera, Conispolis, and Philates, and with the warlike tribe of the Suliotes, they supported their authority on the coast with the more facility as the Albanians were always ready to enter the armies of Venice. Only ten years before the French occupation Venice had obtained an imperial firman which prohibited the pashas of Albania from constructing any fortifications within the distance of one Italian mile from the shore. 'Ali Pasha conceived a just fear that the French might claim the privileges of Venice, and although he would have joined their party when only bey of Tepelen, he dreaded them now as pasha of Janina. Experienced only in local affairs, and only acquainted with the international policy of Turkey, he saw himself on the eve of taking an active part in European politics. In his first transactions with the French he made the blunders of a barbarian, but his natural shrewdness was so great that he was never outdone.

Adjutant-general Roza, the French agent, was received by 'Ali with the honours due to a pasha. 'Ali spoke to him of his admiration and friendship for the French nation, and Roza having taken a fancy for a Greek lady, 'Ali expressed himself delighted with this happy event, and honoured the matrimonial ceremony with his presence. Some time afterwards, at an interview with the French commander of Prevesa, he assured this officer that he was a sincere admirer of the "worship of the Carmagnole," and that he intended to adopt "the religion of the Jacobins." He also wrote a letter to Bonaparte, who was so pleased with it that he ordered it to be inserted in the official journals. During this time the Porte was at war with Passwán-Oglu, the rebellious pasha of Widdin, and a strong army commanded by the grand vizír, Husein Pasha, had assembled under the walls of that town. 'Ali took part in this expedition, and here we find for the first time that his increasing influence had made him an object of suspicion to his government; but he escaped the snares that were laid for him, and withdrew with his contingent. His presence in Janina had become necessary on account of an event by which the East was thrown into the utmost consternation.

Bonaparte had landed in Egypt. A war between the Porte and France was impending. Already a combined Turkish and Russian fleet was equipped for the conquest of the Ionian Islands. 'Ali foresaw that the French would not maintain themselves in their Venetian conquests, and he now formed that plan which he thenceforth pursued with the greatest energy and perseverance. His scheme was, to make himself master of all Albania, Thessaly, Greece and the Ionian Islands; and the Gulf of Arta, a bay with a narrow entrance, but spacious enough to contain the united fleets of Europe, was to become the centre of this new empire. His Albanians were the best soldiers in Turkey; the forests of Janina and Delvino abound with excellent timber; and Greece would have furnished him the most enterprising sailors in the Mediterranean. This plan was far from being chimerical. Europe was in continual agitation; empires were divided; kingdoms swept away; ephemeral republics rose; and nations changed their laws and their masters. The right of the strongest, rewarded with sovereignty among the western nations, was feebly checked in Turkey, then governed by the impotent successor of 'Abdu-l-Hamid, Selim III., whose throne was tottering under his rebellious pashas. Yet 'Ali Pasha never aimed at complete independence; his intention was to make himself an hereditary and uncontrolled vassal of the sultan.

No sooner was 'Ali Pasha informed of the Russo-Turkish expedition against the Ionian

Islands than he offered his assistance to the French general Chabot, on condition that he should have Santa Maura, the four continental dependencies of the Ionian islands, and the right of placing a garrison in the fortress of Corfu. This offer having been declined, he despatched couriers to Constantinople, representing to the diwan that the French occupation of the continental dependencies of the Ionian Islands was of great prejudice to Turkey, and that he had sufficient forces to defeat the French if the sultan would give his consent. The answer was favourable to his wishes, and 'Ali immediately took the field against the French. (October, 1798.) Adjutant-general Roza, whom 'Ali had invited to a conference, was treacherously seized and thrown into a dungeon at Janina; the fortress of Butrinto, defended by General Chabot, was evacuated by the French after a short resistance, and 'Ali marched to the siege of Prevesa. The French troops, who had taken up a fortified position near this town, were routed by Muktar, the son of 'Ali, who fought under the eyes of his father; and the whole corps was made prisoners (22d of October). The commanders, General Lasalcette and Colonel Hotte, as well as Adjutant-general Roza, were sent to Constantinople, where they were thrown into the dungeons of the Seven Towers. Prevesa was destroyed, and its inhabitants perished in the flames or by the sword of the Albanians. After this victory, 'Ali took Vonitza and made himself master of the whole coast opposite Corfu, Santa Maura, and Cephalonia. The principal theatre of war being then Northern Italy, Egypt, and the Mediterranean, the news of the important victories of the Pasha of Janina soon reached the commanders of the armies and fleets employed in those wars; 'Ali's name became universally known, and the sultan rewarded him with the titles of pasha of three tails and vizir, which are but seldom given to the governor of a sanjak. It is said that a lieutenant of Nelson conveyed his commander's compliments to 'Ali Pasha. 'Ali took an active part in the siege of Corfu; but after this fortress had surrendered to the united forces of the Turks and the Russians, he was compelled to withdraw with his troops, the Russians having divined his schemes upon that island. 'Ali thus conceived a violent hatred against the Russians, and he was little consoled by new honours that were bestowed upon him by the sultan, who appointed him Rumeli-Wali, or governor of the eyalet of Rumelia. But although the word "wali" designates a real, and not merely a titular governor, it seems that his new function did not much increase his former power.

During the period from 1799 to 1802 'Ali was constantly engaged in guerilla wars within the sanjaks of Janina and Trikala, and with his neighbours the pashas of Delvino, Avlona, and Kavlali. In 1803, after a struggle of twelve years, he subdued the tribe of the Suliotes.

Defended by inaccessible rocks, the territory of the Suliotes was a natural fortress, into which an enemy could only penetrate by narrow passes, the natural strength of which was increased by fortifications. In 1790 a body of 3000 Mohammedan Albanians, the deadly enemies of the Christian Greeks of Suli, were sent by 'Ali against these intrepid defenders of their independence. The Albanians were routed and pursued to the walls of Janina. A second expedition against them was undertaken in 1792, under the personal command of 'Ali, who had assembled an army of 10,000 men. Before making an attack, he tried negotiation; but his perfidious designs became manifest, and the Suliotes prepared for a vigorous resistance. However, the Albanians forced the first defiles, and they penetrated as far as Kako-Suli, the capital and the strongest fortress of the Suliotes, which is situated on a steep rock. The inhabitants, excited by the warlike enthusiasm of their wives, and especially by Mosko, the wife of one of their chiefs, Tzavella, defended that fortress with the courage of despair. 'Ali promised a reward of 500 purses to him who first entered the town. But when his troops advanced to make the storm, showers of heavy stones poured upon their heads, and large blocks thrown down by the defenders from the top of the rock, carried destruction into the dense mass of the Albanians. The confusion was augmented by the musquetry of the Suliotes, who at last left their walls, and, sword in hand, rushed upon the broken columns of the Albanians, who were routed with dreadful slaughter (20th July, 1792). 'Ali with one thousand men, the remnants of his army, escaped to Janina, where he arrived at night, and such was his shame that he forbade the inhabitants to leave their houses, and hid himself among the women of his harem. After this defeat, 'Ali for a long time renounced open hostilities, but he used every means to disturb the domestic peace of the Suliotes by intrigues. The French supplied them with ammunition, and the Russians having followed this example, 'Ali was compelled either to exterminate the Suliotes, or to give up his plan of becoming the absolute master of Albania. It was not before 1801 that he could employ all his forces in this war. His troops were still defeated several times, but being reinforced they took one stronghold after another, and towards the end of 1803, or, according to some, as early as 1802, the Suliotes had lost all their villages and fortresses except Kako-Suli, Kiaffa, and the tower of Agha-Paraskewi. 'Ali having sworn to exterminate their race, his favourite wife, Emineh, the mother of

Weli Bey and Muktar Bey, implored her husband to spare the lives of these generous defenders of their independence. Her tears and supplications for the most implacable of his enemies excited his fury. You are begging for the Suliotes," he cried out; and, losing his self-possession, he seized a pistol and fired at his wife. She fell, not wounded, but overpowered by emotion, and she died the following day. 'Ali was in despair; he shut himself up in his room, and he was heard at night, a prey to remorse, accusing himself of the murder of his wife, and beseeching God to restore her to her repentant husband. This tragical event did not interrupt the operations against Suli, which were directed by Weli Bey. Compelled by hunger, the numerous defenders of Kako-Suli and Kiaffa signed a capitulation, and promised to emigrate to Parga or to the Ionian Islands, on condition that their and their families' lives should be spared, and that they should be allowed to take with them their moveable property. The garrison of the tower of Agha-Paraskewi adhered to the capitulation, and abandoned the fortress; but when the besiegers had taken possession of it, the commander of the tower, Samuel, a monk, who had remained there with four of his soldiers, set fire to the magazine, and blew himself up, together with scores of his enemies. This act of perfidious and barbarous revenge was regarded by 'Ali as a breach of the capitulation, and he ordered his troops to pursue and exterminate the main body of the Suliotes, who were on their way to Parga. One division of them fought their way through the infuriated Albanians. The second division took refuge in the convent of Zalongo. The building was stormed, and the greater part of the Suliotes was cut to pieces. Those who escaped were hunted in the forests like wild beasts; thirty-eight, or, it is said, one hundred women, who had fled with their children to the top of a steep rock on the Acheron, preferred death to captivity or dishonour. Their pursuers saw them celebrating their last hour with solemn songs and dances: all at once they took each other by the hand, and with their children cast themselves from the steep rock into the waters of the Acheron.

The news of the extermination of the Suliotes was received with great satisfaction by the members of the diwan. The dignity of Rumeli-Wali being one of those that was renewed annually, the sultan confirmed 'Ali in the possession of this high function, and he charged him with the command in chief of a great expedition against those dangerous bands of robbers and rebels who infested Macedonia and Rumelia. 'Ali's army was reinforced by the contingents of the pashas of Delvino, Avlona, Scutari, Okhrida, Sophia, and many others, who were eager to join him, either because they dreaded his increasing influence, or because they thought that this extraordinary expedition might be turned by 'Ali Pasha into some hostile undertaking against the authority of Selim III. With more than 80,000 men 'Ali encamped under the walls of Philippopolis in the spring of 1804; the towns and villages of the outlaws were laid in ashes, and the camp of 'Ali was a moving tribunal where bloody justice was done to all those who had disturbed the peace of Rumelia. Yet the diwan trembled, and Constantinople was in alarm. The ministers sent agents to the camp of 'Ali, some of whom secretly excited part of the troops against the Pasha of Janina, while others endeavoured to rouse another part of them against the sultan. There was no doubt the ministers had formed the plan of leading 'Ali to some imprudent step against the sultan, and quelling the outbreak, and perhaps seizing the leader, by means of a counter-rebellion which they prepared within the camp of the dangerous vizir. 'Ali, too shrewd to be deceived in that way, permitted the contingents of the pashas to withdraw to their homes, and he, laden with booty, retired to Albania. Here, as on many other occasions in Turkey, the real purpose of the expedition was to rob the robbers; and the immense booty was not returned to the hands of the legal proprietors.

In consequence of the successful campaign of Napoleon against Austria, which was closed by the peace of Presburg in 1805, the court of 'Ali Pasha became the centre of important political intrigues. France having acquired by this peace Venice and the Dalmatian coast of the Adriatic sea, 'Ali Pasha was too powerful a neighbour to be neglected either by Napoleon or by his adversaries. Major Leake was sent to Janina by England, and Napoleon appointed Pouqueville as his consul-general at the court of 'Ali Pasha (November, 1805). During this time 'Ali followed with great attention the political events of Europe; he had the newspapers of London and Paris translated, and he collected useful information from his intercourse with British and French officers. Napoleon being then at the height of his power, his influence in the diwan grew daily greater, and 'Ali of course seized every occasion to show himself favourable to French interest. The diwan in their turn yielded to the claims of those who were on the side of France; and thus 'Ali succeeded in obtaining for his son Weli the sanjak of Morea, and for his son Muktar the sanjak of Lepanto, including the sanjak of Karalali as muhasilik or additional pashalik. This happened in 1806, before the new war of Napoleon against Prussia and Russia. During this war the Russians, in order to prevent an attack of the Turks, who were excited to it by Napoleon, occupied Moldavia and Wallachia, a breach of peace which was

followed by a declaration of war by the Porte on the 30th of December, 1806. Immediately after this event, 'Ali commenced open hostilities against Russia. Flory, the Russian consul at Janina, was arrested, and 'Ali, whose artillery was commanded by the French general Vaudoncourt, prepared to attack Santa Maura. The possession of the Ionian islands was an object of such great importance to him, that the desire of becoming master of them is henceforth to be regarded as the key of his policy, and the cause of those sudden changes in his conduct towards the powers of Europe. He sent agents to London and Paris, and he commissioned an Italian renegade, named Guéri or Gheri, to represent him at Tilsit, where peace was on the eve of being concluded between Napoleon and the allied powers of Russia and Prussia. His negotiations at Tilsit were unsuccessful. The Ionian Islands were ceded to France. 'Ali from that moment showed himself hostile to France, and entered into negotiations with England, then at war with the Porte.

Selim III. was unable to direct the government of his empire. Obedient to French influence, his ministers had acted in such a manner as to lead to a declaration of war against Russia, and to its consequence, an alliance between Russia and England. Admiral Duckworth having forced the passage of the Dardanelles, and cast anchor under the walls of Constantinople (20th of February, 1807), the people of this turbulent city, though ready to defend the capital, manifested their indignation at the conduct of the sultan. Selim III. was deposed (29th of May, 1807), and his successor was Mustafa IV. During the short reign of this sultan, who lost the throne by another revolution on the 28th of July, 1808, the policy of the Porte was entirely changed. After the peace of Tilsit (7th to 9th of July, 1807), Napoleon and Alexander of Russia had become friends and allies. Abandoning the West to Napoleon, Alexander was allowed full liberty in the East, on condition that he should adhere to Napoleon's commercial policy against England and exclude the English from his ports. The first consequence of this was a peace between England and the Porte, to which 'Ali Pasha contributed with great activity. Convinced that by the naval superiority of the English the French would soon be compelled to evacuate the Ionian Islands, he again hoped that this object of his ambition would at last fall into his hands. He negotiated with England; he sent Seid Ahmed Efendi to London; and he was persuaded of the happy result of his negotiations by the arrival of a park of artillery, a present from the English government, and which was commanded by Major Leake.

In 1809 the French were expelled by the English from Zante, Cephalonia, Thiaki, and Cerigo. 'Ali, judging the moment favourable for making new conquests, prepared an expedition against Ibráhím Pasha of Avlona, the father-in-law of his sons Veli and Muktar. The pretext of this war was the secret negotiations which had been carried on between Ibráhím and the French, but the real object was the possession of the sanjak of Avlona, the most extensive in Albania, and which commands the entrance of the Adriatic sea. The small sanjak of Ilbessan was then a dependency of Avlona. Ibráhím, an old infirm man, resided at Berat, and he is generally called pasha of Berat; but this is not correct, there being no sanjak of that name in Turkey. The troops which 'Ali employed in this expedition were commanded by Omer Bey or Omer Brioni, a personal enemy of Ibráhím. The old pasha of Avlona was compelled to surrender Berat; and though he was allowed to retire to the town of Avlona, he was afterwards seized by order of 'Ali, who confined him in his seraglio at Janina. The spoliation of a pasha was an act of open rebellion against the authority of the sultan. Yet 'Ali persuaded the diwan that in deposing an old incompetent governor, who was under French influence, he had only anticipated the sultan's orders; and Mahmud II., who had succeeded Mustafa IV. in the preceding year, 1808, and who was engaged in a dangerous struggle with Russia, needed internal peace, and dreaded 'Ali so much, that he confirmed the illegal proceeding of the pasha of Janina. Encouraged by success, 'Ali demanded the sanjak of Avlona for his son Muktar, who was pasha of Lepanto and Karlali, and Muktar was invested with Avlona a short time afterwards. No sooner had Muktar taken possession of his third and fourth pashalik, than he and his father subdued the Cimariotes or Chimeriotes, an independant tribe south of the town of Avlona, between the coast and the river Boïussa. They likewise took Pronia, agha of Paramythia, and Hasan, agha of Margariti, who were both thrown into a dungeon in spite of the terms of their capitulation.

The more 'Ali extended his dominions the more his alliance became important to the belligerent powers in the Mediterranean. The arrival at Janina of George Foresti, the English resident, and of several distinguished Englishmen who visited 'Ali since 1810, proved that he had entirely abandoned the French party. The jealousy of the French was roused. Marshal Marmont, the French commander in Dalmatia, prepared an expedition against him, and it seems that he had concerted that plan with the Porte; but the severe losses of Marshal Massena under the lines of Torres Vedras, defended by Sir Arthur Wellesley (the Duke of Wellington), and Massena's disastrous retreat from Portugal to Spain, obliged Napoleon to send a considerable part of the troops from Dalmatia to the Pyre-

nees. Thus 'Ali was saved from a war with the French; but he had to suffer from their intrigues in Constantinople. The sanjak of the Morea was suddenly taken from his son Weli (1810), who was indemnified with the sanjak of Trikala (Thessaly). However, his father had been invested with Trikala as early as 1787, and it does not appear that he was ever deprived of it. It is possible that he lost Trikala when he was appointed pasha of Janina, but there are many circumstances which seem to prove that he always kept these sanjaks together. However this may be, in 1810 his son Weli became pasha of Trikala, the diwan expecting that thus jealousy would arise between the son and the father. The diwan was disappointed, for 'Ali was not forsaken by his sons till long after and at the moment of his fall. Santa Maura having been taken by General Oswald as early as 1810, 'Ali claimed the possession of that island, to the conquest of which he had contributed; but now, as before, his schemes upon the Ionian Islands were not crowned with success. Notwithstanding this disappointment, he always protested his sincere attachment to England, and he received with munificence those English officers who visited him at that time, and among whom General Oswald, Lieutenant-General Sir John Stuart, Major-General Airey, and Sir Hudson Lowe were the most distinguished.

Giving up all hopes of Santa Maura, 'Ali resolved to make himself master of the sanjak of Delvino, which is situated on the coast of Albania opposite the island of Corfu. The pasha of Delvino, Mustafa, was allied with the independent inhabitants of Argyro-Castron and Gardiki, the mortal enemies of the Pasha of Janina. Their united forces were dispersed by 'Ali, who was amply provided with artillery. Argyro-Castron capitulated, and Mustafa Pasha, with his sons, took refuge within the walls of Gardiki (January, 1812.) Besieged by the best troops of 'Ali, this town surrendered in the month of February, and the inhabitants were allowed to retain their lives and property, on condition of giving hostages. Mustafa Pasha, two of his sons, and seventy-two of the principal inhabitants were carried as hostages to Janina; some beys, preferring death to captivity, killed themselves; and two other sons of Mustafa, who had fled, were assassinated by secret agents of 'Ali.

When 'Ali was in possession of Gardiki he received a letter from his sister Khainitza, who reminded him of the hour when he swore to take vengeance on the Gardikiotes for the outrage they had committed upon her and her mother Khamko. Khamko had died long ago. Khainitza, twice a widow, was then deploring the loss of her sons, Elmás Bey and A'den Bey, who both died in the flower of their age. Retired to her palace at Libochobo, dressed in mourning and living in apartments hung with black tapestry, her soul was a prey to grief and despair. She banished every object that recalled her past happiness, and she broke with a hammer the diamonds that once adorned the turban of her favourite son, A'den Bey. When she heard of the fall of Gardiki, she, then a woman sixty years of age, remembered the ignominy of her youth, and that she had sworn to die without regret on cushions filled with the hair of the women of Gardiki. Nor was her brother less bent on revenge. In March, 1812, 'Ali came to Gardiki at the head of an army. Encamped near the town, he summoned the men of Gardiki to appear before him. Six hundred and seventy of them were led into a khán, a kind of stable, with a small court surrounded by a low wall. Troops were posted at the outside of the khán, and 'Ali, taking a rifle, gave the signal for the massacre. His soldiers fired over the low wall, fire was set to the stable, and in a few moments the unhappy victims perished. Their bodies were left within the khán, the entrance of which was walled up; and this inscription was written on the wall, "So perished the enemies of the house of 'Ali." Immediately after the massacre the town of Gardiki was occupied by the troops of 'Ali; part of the inhabitants were massacred, a great number were made captives, and the remainder fled to the forests, where they perished of hunger. That none might escape, 'Ali forbade his subjects to receive the fugitives in their houses, or to bring food to the places where they concealed themselves. The town of Gardiki was razed to the ground. The captive women were brought before Khainitza; their hair was cut off, and cushions stuffed with it were placed on the diwans in the harem of Khainitza, who from that moment put off her mourning, and showed, by splendid festivities, how she enjoyed this vengeance of an Albanian woman. Soon after this horrid event Mustafa Pasha of Delvino, his sons, and the seventy-two hostages were put to death, or disappeared from among the living. 'Ali, satisfied with the revenge he had taken, withdrew to Janina, and boasted that he had done a signal act of filial piety.

After the fall of Gardiki the authority of 'Ali among the Albanians increased to an extraordinary degree, and his name became known over all Europe. He was then at the height of his glory. In his palace at Janina he lived with the splendour of a king. During the period from 1812 to 1814 he received the visits of a Persian khan, who arrived at Janina with a numerous retinue; of Lord Byron and Mr. (Sir John Cam) Hobhouse; of the Earl of Guilford; of Colonel (afterwards Lieutenant-General) Church, Mr. Cockerell, Mr. Robert Townley Parker, and of the Reverend Mr. Hughes, who has given us an interesting description of a

splendid dinner party to which he and Mr. Parker were invited by 'Ali Pasha on the 19th of February, 1814. Gustavus Adolphus, the deposed king of Sweden, came to Janina in 1816. 'Ali received him with the honours due to a king, and Gustavus Adolphus, as an acknowledgment of the munificence with which he had been treated, presented 'Ali Pasha with the sword of Charles XII. Gustavus Adolphus displayed before his host a diamond of uncommon beauty, and the Pasha of Janina purchased the precious stone for the sum of thirteen thousand pounds sterling.

During this time the continental wars were closed by the downfall of Napoleon, and the republic of the seven Ionian Islands was placed under the protection of England, and 'Ali Pasha thus lost all hopes of becoming master of these islands. Abandoning conquest, he turned his attention to the administration of his dominions. Janina became flourishing by commerce, and was adorned with beautiful buildings; as was the case with Tepelen, the birthplace of 'Ali, and several other towns. In 1818, 'Ali's beautiful palace at Tepelen was destroyed by fire; his treasures, upwards of two millions sterling, were saved, but the loss of furniture was immense. His first ministers were Duán Efendi, Sekhrí Efendi, and Mohammed Efendi, who held the office of a prime minister. The principal members of his diwan or state council were Mezzo-Bonno, Derwish-Hasan, Agho-Mondarí, and Athanasi Baïa or Vaïa, a Greek, who became the favourite of 'Ali on account of his great military talents and of the dexterity he showed in making himself the instrument of the passions and whims of his master. Besides these, several others, especially Greeks, enjoyed his confidence, such as Kosta, Mantho, Kolovo, and Bayzadi.

The following year, 1819, was signalised by the cession of Parga to 'Ali Pasha. By the convention of March, 1800, between Turkey and Russia, Parga was to belong to the Porte, under certain conditions which were favourable to the Parganiotes. The Porte refused to accede to the treaty of Paris unless the treaty of March, 1800, as to the cession of Parga, was fulfilled. Accordingly it was agreed between the English government and the Porte that Parga should be given up to the Porte, which in effect was to surrender it to 'Ali. The Parganiotes refused to live under their new master, and the British government compelled 'Ali to indemnify them for their immoveable property. They received, however, only 150,000*l.*, which was much less than its value, and they all left Parga in May, 1819, upon which it was occupied by 'Ali. The cession of Parga was a consequence of the treaty of 1800, and the blame of it does not therefore attach to those who were not parties to this treaty, and yet found themselves under an obligation to fulfil it. It has been the subject of much vague declamation and unjust censure of the English government. (See the case of Parga stated in the *Penny Cyclopædia*, art. "Parga.")

The fall of Parga was the last triumph of 'Ali Pasha. His power had become insupportable to the Porte, and Sultan Mahmud II. had too much pride and energy to endure any longer the haughtiness of his vassal. 'Ali felt his dangerous situation, and he used to say that he was a man dressed in the caftan of power, but sitting on a barrel of gunpowder, which a single spark would blow up. The Porte began the struggle by causing discord among the sons and grandsons of 'Ali, and in these intrigues she succeeded by the activity of one Ismael Pashó Bey, once a friend of 'Ali, but who had fallen into disgrace with him. Pashó Bey, having discovered that Weli Pasha of Trikala governed his sanjak with great prejudice to the revenue of the Porte, the sultan deprived Weli of the extensive province of Trikala and appointed him pasha of Lepanto, a smaller sanjak, with which Muktar, the eldest son of 'Ali, was invested, and which he was compelled to cede to his brother Weli. In revenge, 'Ali sent secret agents to Constantinople to assassinate Pashó Bey; but they did not succeed, and one of them, having been arrested, confessed that he had acted upon an order of 'Ali. The diwan immediately assembled, and after long debates, and after having obtained a fetwá from the Mufti, it was declared that 'Ali was an enemy of the Sublime Porte, and that he had forfeited his sanjaks and other dignities. He was summoned to justify himself at Constantinople, but he wisely remained in Epirus. He employed his treasures in vain in bribing ministers: the sultan declared that he would punish with death all those who would speak in favour of 'Ali. A powerful army was assembled, and Pashó Bey, who had been appointed pasha of Janina, was invested with the supreme command in the spring, 1820. 'Ali soon felt the consequences of the energy with which Pashó Pasha directed his operations. In proportion as the imperial army approached Albania, 'Ali heard of the revolt of some tribe, or the defection of some of his most distinguished officers. He negotiated with the commanders of British troops in the Ionian Islands, to obtain their mediation, but without success. He then entered into negotiations with the warlike inhabitants of the province of Montenegro, and with the Greeks, who aimed at independence. As they listened to his propositions of making common cause with them, he issued a proclamation calling the Greeks his brethren, and summoning them to take up arms against their common oppressor, the grand sultan. Great numbers of Greeks joined the troops of 'Ali; and Odysseus, whose name became afterwards so renowned

during the wars between the Greeks and the Turks, arrived at Janina with a strong body of volunteers. Meanwhile Pashó Pasha had crossed the mountains between Macedonia and Albania; Weli Pasha was driven out of Lepanto, and fled to Janina; and the army of 'Ali was daily weakened by the desertion of Turkish officers and soldiers. 'Ali abandoned the field, resolved to tire the enemy by an obstinate resistance in his numerous strongholds and fortified places. Muktar Pasha and Seli Bey (Pasha?), the youngest son of 'Ali, defended the towns in the sanjak of Avlona; Weli Pasha was appointed commander of Prevesa; Tepelen was defended by Husein Bey, the second son of Muktar; Parga by Mehmed Bey, the son of Weli; and 'Ali himself commanded in Janina. This town is situated on a large lake, and in the lake, at a short distance from the town, is a castle situated on a kind of promontory. The castle contained the palace of 'Ali Pasha and his immense treasures. In the middle of the lake there was another strong fortress, situated on an island large enough to contain a village and extensive fields. These fortifications were defended by a garrison of 8000 men, among whom there were many European officers. When the troops of Pashó Pasha, who assumed the name of Ismail Pasha, approached Janina, 'Ali destroyed the town with his own artillery, and made the most vigorous resistance. Less obstinate than their father, his sons Muktar, Weli, and Seli, as well as Mehmed Bey, the son of Weli, surrendered to the imperial troops, and were exiled to Asia; Muktar and Weli were afterwards put to death. 'Ali was neither affected by their defection nor by their death; but he was overpowered with joy when he heard that Husein Bey, the defender of Tepelen, had sworn he would die for the cause of his grandfather. After a siege of upwards of one year, Pashó Pasha was superseded by Shurshid Pasha, an old experienced general who enjoyed the entire confidence of Sultan Mahmud, and who arrived in the camp before Janina in the spring, 1821. The Greek revolution had just broken out; but 'Ali spent his treasures in vain in sending them to Greece for the equipment of the insurgents. The new Turkish commander did not move from his post, notwithstanding his camp was surrounded by swarms of Greeks, who made incursions into Albania, as well for the purpose of booty as for the relief of the great promoter of their revolution. In the month of December, 1821, Shurshid, whose army consisted of more than 25,000 men, took the fortified island in the lake of Janina, and with armed boats intercepted the communication between the castle and the opposite shore. This event, in consequence of which 'Ali was deprived of fresh provisions, was the cause of his ruin.

He entered into negotiations with the Turkish commanders, and asked the sultan's pardon. In case he should not obtain it, he threatened to set fire to 200,000 pounds of powder concealed in the cellars of a tower, and blow himself up with all his treasures. These treasures, which report had greatly exaggerated, were still considerable; and their capture was the great object of Shurshid and of the sultan. Thus a capitulation was the more necessary, as the treasure would have been seized by the soldiers if they had taken the castle by storm. Towards the end of January, 1822, Shurshid informed 'Ali that the sultan's pardon had arrived, and that he might retire with his treasures to any place in Asia where he might wish to close his days in peace; he also invited him to the island in the lake, where Shurshid then resided. 'Ali left his treasures to the care of a slave named Selim, and ordered him to set fire to the magazine if any enemy should approach, unless they showed him the half of a broken gold ring, one piece of which was in possession of 'Ali, while the other remained in the hands of Selim. Trusting that Shurshid would not betray him before he was in possession of the treasures, 'Ali went to the island. He was received with the honours due to his rank, but he was not allowed to see the sultan's firman. After he had staid seven days in the island, he was told that the firman would not be delivered, unless, by surrendering his last fortress, he showed his confidence in the clemency of the sultan. A long dispute ensued, in which 'Ali and Shurshid, both equally old, displayed equal shrewdness. At last 'Ali was imprudent enough to send his ring to Selim, who immediately surrendered the magazine to the bearer. This was on the morning of the 5th of February, 1822. At midday Hasan Pasha, who was one of the first lieutenants of Shurshid, Omer Bey Brioni, the silihdár of Shurshid, and some other officers, entered the room of 'Ali Pasha. "What do you bring me?" cried he. "The sultan demands your head," answered Hasan. Seizing his pistols, 'Ali rose with the fury of a lion. With one shot he wounded Hasan, and with two others he killed two of Hasan's lieutenants. But the silihdár shot him through the stomach, another ball pierced his breast, and 'Ali fell and expired immediately. His head was sent to Constantinople, and Sultan Mahmud himself showed it to the members of his diwan.

The life of 'Ali presents two aspects: the one is that of a robber who became a king, of a savage Albanian in intercourse with European generals, writers, and diplomatists; the other, that of a soldier who became the sovereign of his countrymen, who ruled over them with energy, and who had an important share in the political events of his time. The romantic part of his life is better known than

the historical part, and a critical history of him has not yet been published, nor have Turkish sources ever been consulted to clear up his policy towards the Porte. The author of this biography has therefore thought it prudent to omit many events which principally concern the private life and character of 'Ali, and to pay most attention to the developement of his political history. The cruelty and the despotism of 'Ali Pasha have become proverbial in Europe. Yet he was considered by his countrymen as the model of a perfect governor, and even Europeans have acknowledged the happy effects of his administration. The late Count-duke of Sorgo, who was once a senator in his native town, Ragusa, and who knew 'Ali personally, used to say that 'Ali's system of government was fit for the nation over which he ruled, and that no European would have brought Albania to that flourishing state which it enjoyed during the last twenty years of his life. 'Ali deserved his surname of Arslán, or the Lion, only in his relations to the Porte and her pashas. With regard to Europe he showed himself not a lion but a jackal, who is said to follow the steps of the lion and to devour what he leaves. (Pouqueville, *Voyage de la Grèce*, 2d ed. 1826–27. ii. 59. 61. 115, 116. 119, 120—122.; ii. 56—64. 128, 129.; Pouqueville, *Histoire de la Régénération de la Grèce*, vol. i. ii. iii. contain the whole history of 'Ali; Pouqueville, *Mémoire sur la Vie et la Puissance d' 'Ali Pasha, Vizír de Janina;* Pouqueville, *Notice sur la Fin Tragique d' 'Ali Pasha;* T. S. Hughes, *Travels in Greece and Albania*, 2d ed. 1830. vol. i. ch. 16, &c., vol. ii. ch. 1—13., especially ch. 5.; J. C. Hobhouse, *A Journey through Albania, &c.* letters 6—15.; Vaudoncourt (General Guillaume de), *Memoirs on the Ionian Islands, including the Life and Character of 'Ali Pasha, translated from the original MS.* by W. Walton; Holland, *Travels in the Ionian Isles, Albany, Thessaly, Macedonia, &c.;* Malte Brun, *Tableau Historique et Politique de la Vie d' 'Ali Pasha*, in the sixth volume of *Nouvelles Annales des Voyages;* A. de Beauchamp, *Histoire du fameux 'Ali Pasha, Vizír de Janina*, 2d ed. 1822; *The Life of 'Ali Pasha of Janina*, 2d ed. 1823.) W. P.

'ALI IBN KHARU'F, surnamed Abú-l-hasan, a celebrated Arabian poet and grammarian, was born at Seville in Spain about A. H. 550 (A. D. 1155-6). He was the son of Mohammed, son of 'Ali, and was known by the name Ibn Kharúf Al-hadhramí, that is, of the tribe or country of Hadhra-maut, to distinguish him from another poet, named also Ibn Kharúf. 'Ali lived at Seville, where he died in A. H. 609 or 610 (A. D. 1212-13). Besides a book of poems, which is to be found in the library of the Escurial, 'Ali wrote an excellent commentary upon the grammatical work of the celebrated Sibauyeh, and another on a similar work by Abú-l-kásim Az-zajáji. The life of 'Ali Ibn Kharúf is in Ibn Khallekán. (*Tyd. Ind.* No. 462.; Al-makkarí, *Moham. Dyn.* i. 479.) P. de G.

'ALI KULI KHA'N, son of Ibrahim Khán, and nephew to the notorious Nádir Sháh of Persia. During the latter years of Nádir's reign his nephew 'Ali held the highest rank in the kingdom, and was considered as heir apparent to the throne, to the prejudice of Nádir's own sons. Notwithstanding all these favours, it is most probable that 'Ali was the prime instigator of his uncle's murder, which, in fact, he himself confesses in his proclamation to the Persians after that tragedy had been enacted. He was then (July, 1747) at the head of a force in Seistán, and on receiving the news of his uncle's death he hastened to join the executioners, by whom he was hailed as sovereign of Persia the moment he arrived. He accordingly assumed the reins of government, and appealed to the nation for support; grounding his merits on "having destroyed a despot who barbarously erected lofty towers of human heads throughout the provinces, exceeding all the cruelties of past ages." On ascending the throne he assumed the name of 'A'dil Sháh, or the Just King, and commenced his reign with true Asiatic policy, by imbruing his hands in the blood of his nearest relations. A party of his troops succeeded in seizing the fortress of Kelát, which contained all his uncle's treasures, and where were captured thirteen of Nádir's sons and grandsons. These were all put to death with the exception of Sháh Rokh, the son of Riza Kuli and grandson of Nádir. It is supposed that the life of this youth was preserved by 'Ali merely because he did not yet feel himself firmly established in the power which he had usurped. It was possible that the people might demand as their ruler a prince of the blood of Nádir, in which case 'Ali proposed elevating Sháh Rokh to the throne, whilst he himself should continue to rule the kingdom in his name. In the mean while his brother Ibrahim Khán, whom he had intrusted with the government of Irák, advanced against him with a great force. 'Ali's troops were defeated, and he himself, after wandering for three days as a fugitive, surrendered himself to his brother Ibrahim, by whom he was immediately deprived of sight. Thus ended, in 1748, the brief and inglorious reign of 'Ali Kuli. Jonas Hanway says of him that "he was of an easy, placid temper, and might in times of less corruption have made a good king." (Malcolm's *History;* and Hanway's *Revolutions of Persia.*) D. F.

'ALI MAKHDUM (which means 'Ali the Eunuch) PASHA, grand vizír under Sultan Bayazid II., was one of the most distinguished men of his nation and of the age in which he lived. Although intended only to guard

and obey women, he showed at an early period that he knew how to command men. The cruel operation which he had undergone had neither weakened his mind nor enfeebled his body, and he was taken from the seraglio to be employed upon matters more congenial to his talents. In 1492 he was appointed pasha of Semendra, and commander of the expedition against Transylvania. Scarcely had he penetrated through the narrow passes of the Red Tower when Stephen of Thelegd took him by surprise, and forced him to retreat, with the loss of his camp, immense stores, and 15,000 men, who were partly made prisoners and partly killed on the field of battle. This check did not discourage him. He soon re-entered Hungary and not curbing his men any longer, he became a quiet spectator of their unexampled atrocities. The Hungarians retaliated in a manner equally barbarous. To fasten prisoners to the wheels of water mills, or to throw them with their hands tied before half-famished boars to be devoured, was a common thing; and one contemporary author asserts that the Hungarians often roasted their Turkish prisoners and devoured them like cannibals. "Renner" and "Brenner" was the name which the Germans gave to these bands of Turkish robbers, who ravaged Hungary and the neighbouring provinces of Germany; and such was the terror of these names, that to this very day they are still used in Styria and Carinthia to describe the worst of human kind. In 1497 'Ali Makhdum suddenly invaded Dalmatia, notwithstanding the peace which then subsisted between the Turks and Venetians. He advanced to the walls of Zara, ravaging the whole country and making slaves of the inhabitants. Although the Porte attempted to excuse this violence, a war was the consequence. 'Ali with a formidable army entered the Morea (1500). Koron and Modon, the bulwarks of Greece, fell into his hands; and as a reward for his brilliant services, Bayazid II., infirm from age and in want of a minister of 'Ali's energy, appointed him grand vizir. Shortly afterwards Selim, indignant at the preference which his father Bayazid had given to his brother Ahmed [Ahmed, the son of Bayazid] in naming him his successor, rose in rebellion. In this unfortunate affair 'Ali became of great importance. Ahmed's chosen friend and protector, he used all his efforts to destroy Selim, and to ruin his hopes with the old and feeble Bayazid. He even went so far as to lay a plan for raising Ahmed to the throne during the life of Bayazid. Selim having assembled an army, the sultan placed himself at the head of his warriors, and met the rebel near the village of Ograshkoy, near Adrianople. 'Ali, before commencing the battle, went up to the carriage in which the old sultan lay, and pointing out to him Selim's army in battle array, said, "Is yonder the retinue of a son who comes to ask his father's blessing, or does he come to precipitate him from his throne?" This taunting speech produced the intended effect; the old sultan sternly gave orders to attack. 'Ali, with great military skill and undaunted valour, soon dispersed the hostile army, and Selim was only saved by the speed of his horse. The same year (1511) a rebellion in Asia brought the Turkish empire to the brink of ruin. Sheytán-kuli, or "the fellow of the Devil," the leader of the rebels, having beaten the army under the command of the Beyler-Bey of Anatolia, and having taken that general prisoner, caused his head to be struck off. Bayazid now thought it time to oppose the progress of these dangerous insurgents with more energy, and he sent his grand vizir 'Ali Makhdum against them, who, hoping that the time for executing his favourite scheme to place Ahmed on the throne had arrived, took the prince with him to Asia. He soon succeeded in blocking up the rebel army in the passes of Kizil Kia, or the "Red Rock," on the borders of Caramania. After having kept the insurgents here for thirty-eight days, till from the want of provisions and other hardships they were on the point of surrendering, some negligence on the part of Haïder Bey, who commanded the corps on the opposite side of the mountains, allowed them to make their escape with their arms and ammunition. It was two days before 'Ali was informed of this event. He immediately went in pursuit and fell in with them near the village of Sárim Shiklikh. A battle was fought with equal courage on both sides. Sheytán-kuli was killed, and almost at the same time 'Ali Makhdum was cut down by the Kurd horsemen, and expired. Terrified by the fall of their commanders, both armies dispersed. 'Ali had two mosques and one academy built at Constantinople at his own expense; and being fond of arts and sciences, he was in the habit of inviting the most distinguished literary men and artists to his house once a month, and he never dismissed them without presents; and they showed their gratitude by dedicating their best works to their munificent patron. It was 'Ali Makhdum who recommended the Persian Edris to Sultan Bayazid, who commissioned him to write the history of the Ottoman empire, and this work is also inscribed to 'Ali. The poet Mezihí, in many of his elegies, praises the virtues of this distinguished statesman and general. (*Hammer, Geschichte des Osmanischen Reiches*, vol. ii. b. 20. especially p. 358, &c.) W. P.

'ALI MOEZZIN, Kapudan Pasha under Sultan Selim I. His earlier life is not known. When Selim was going to fit out a great expedition against Cyprus (1570), 'Ali was appointed to the command of a strong division of the fleet of three hundred and sixty sail

under the chief command of the famous Serasker Piale. 'Ali Moezzín dropped anchor before Nicosia just in time to succour the besieging army, which made only slow progress, with twenty thousand men from his squadron. At the assault on the 9th of September, 1570, which resulted in the surrender of this important fortification, 'Ali proved himself a skilful and brave general, and it was principally to his courage and perseverance that the victory was due, a victory however which was followed by a most disastrous event. It appears that a Grecian or Venetian lady, being on board the grand vizír Mohammed's galley as prisoner, had determined on sacrificing her own life to avenge the massacre of her countrymen, by setting fire to the magazine. The ship blew up and destroyed two others, both laden with immense treasure and more than a thousand beautiful female captives. The Kapudan Pasha having taken the rich booty to Constantinople, returned speedily to assist in reducing Famagosta, which capitulated on the 1st of August, 1571. It is well known how the Turks violated the capitulation; the commandant Bragadino was impaled alive under the eyes of the Serasker Mustafa. 'Ali then went with the famous Ochiali to ravage Candia and Cerigo, took Dulcigno and other towns in Dalmatia, and sent his cruisers as far as the coast of Sicily. The Venetians in the mean time, more surprised than discouraged at their defeats and losses, concluded an alliance with the pope and with the King of Spain. Their united fleet, under the command of Don Juan of Austria, went in search of the Turkish fleet, then under the command of Pertew Pasha, the Serasker of the army, 'Ali Moezzín, and Ochiali, and lying at anchor in the bay of Lepanto. The crews of their ships not being complete, it was the advice of Ochiali and Pertew Pasha to remain in their strong position, but they were overruled by the impetuous 'Ali Moezzín, who had now the chief command. On the 7th of October, 1571, the Turkish fleet left their moorings in the bay. Ochiali, called Uluj 'Ali, and who became afterwards Beyler-Bey of Algiers, commanded the right, Mohammed Shaulak, Bey of Negropont, the left, and the centre was under the immediate orders of 'Ali Moezzín, who, with his Bashtarda, or flag-ship, took his position alongside the ship of the commanding admiral of the allies, who could not refrain from admiring the dazzling show of their adversaries. Among innumerable flags, colours, and pennants, 'Ali carried on his stern a magnificent standard, on which the initials of the sultan appeared worked in diamonds and other precious stones. 'Ali fired a signal gun, which was immediately answered by Don Juan of Austria with a heavy shot which went through the bulwarks of one of the Turkish galleys. The battle then commenced, principally on the left. After a short time 'Ali made an attempt to board Don Juan's ship; but he found himself unexpectedly closely engaged by two other ships. Don Juan also, instead of being attacked, gained time to attack 'Ali; and was supported by admiral Veneiro. Three hundred Janissaries and one hundred archers, maintained the honour of the crescent for upwards of an hour against an overwhelming force on board of Don Juan's ship. But at last a Spanish ball struck 'Ali Moezzín down, and general consternation took possession of the crew. The Spaniards lost no time in making the best use of their advantage. They immediately crowded the decks of the Bashtarda, and during the carnage which ensued a Castilian soldier struck 'Ali's head off at the very moment when, feeling the approach of death from his first wound, he pointed out to some of the enemy the way to his cabin, where the treasure of the fleet was kept. He thus hoped, perhaps, to prevent the destruction of his crew by exciting the cupidity of the victors. The soldier presented 'Ali's bloody head to Don Juan of Austria, who, turning away from so hideous a trophy, ordered him to throw it overboard. A few moments afterwards Pertew Pasha fell also, and the defeat of the Turks became complete. Of two hundred and sixty four Turkish vessels, two hundred and twenty four were lost, being either run ashore, taken, or burnt. The activity and skill of Ochiali chiefly saved the remnant of the fleet. He did not withdraw till he had taken the flag-ship of the knights of Malta, their comthur having previously been killed by Ochiali himself. (Hammer, *Geschichte des Osmanischen Reiches*, vol. iii. b. 36. Turkish sources are the *History of the Naval Wars*, by Hájí Khalfah; and Ahmed, *Tarikhi fethi Kibris* (*History of the Conquest of Cyprus*), written in 1746.) W. P.

'ALÍ IBN MOHAMMED IBN 'ABDU-R-RAHÍM, or, according to Al-mas'údí, 'Alí Ibn Ahmed Ibn 'Isá, the leader of the Zanjites, who disturbed for a long time the peace of the empire of the khalifs, was a native of Warzeber or Wabic, near Ray (Rhagæ), (for the manuscripts differ), and was attached to the body-guard of Al-montasser at Sámarrá, which was the great military establishment of the 'Abbásides near Baghdád. He belonged to the 'Abdu-l-kais tribe, which is one of the most ancient and powerful tribes in the eastern parts of Arabia, and was known to Ptolemy under the name Abucæi.

As long as he was in Sámarrá, he used to write poems in praise of the people about court, and to his poetical talents he owed his promotion. In A. H. 249 (A. D. 863) he went to Bahraïn, and, settling at Aláhsa, the capital of that province of Arabia, pretended to be a descendant of the Arabian prophet through his daughter Fátimah, and endeavoured to form

a party for himself. He was a man of great military talents and much ready wit; he had a good appearance, a ready eloquence, and a boundless ambition. Al-mas'údi says that many authors believed that he was of the sect of the Azáriks, who acknowledged no authority, neither ecclesiastical nor secular, and with whom it was a principle to slaughter indiscriminately the men, women, and children of their enemies.

In the provinces on the western banks of the Tigris, 'Ali found a population which was suffering the greatest privations from the oppressive government of the Turkish mercenaries who were in the service of the khalif. This population belonged to no tribe and to no nation, and they were condemned to live an amphibious existence in the marshes near Basrah. On account of their black colour they were called Zanjites. This word means, originally, an inhabitant of Zanguebar, and for this reason many authors suppose that they were a colony of negroes. They were glad to take up arms for any cause, provided it promised booty. Beyond the Zanjites in the desert were the Beduins, who love war for the sake of its excitement. 'Ali united these two classes of men, the Zanjites and Beduins, under the pretence of being a descendant of the Prophet, and by the still firmer tie of common interest.

In the beginning of A. H. 255 (A. D. 868), he approached the environs of Basrah and broke out in open rebellion against the khalif. He could not however take the town of Basrah, which, as it would appear, was defended by the governor and citizens. Al-mohtadi, who was then khalif, could take no notice of this war; for he was so utterly in the hands of the Turkish mercenaries that they dethroned him the year after 'Ali had begun to put his plans into execution; and the Turks themselves cared little about the country being destroyed, so long as their own power was safe.

'Ali despatched predatory troops in all directions across the rich countries of the 'Irák, who destroyed everything which they could not carry off. The booty increased the numbers of his army, which became so great that the inhabitants of Baghdád themselves were thrown into great consternation at its threatened approach. In A. H. 256 (A. D. 869), he directed his march against Obollah, took this town by storm and reduced it to ashes, which was easily effected, as it was all built of wood. 'Abbádán, which is in the vicinity of Obollah, surrendered, but Ahwáz was taken by storm. The following year 'Ali took Basrah, put the whole population to the sword, and plundered and destroyed the town. The new khalif, Al-mótamed, was too much engaged in other wars against his rebellious governors and disobedient generals to pay any attention to the rising power of 'Ali. It was therefore not before the year A. H. 258 (A. D. 872) that he sent his brother Al-mowaffik with an army against the Zanjites; but they defeated him, and he was obliged to retreat to Sámarrá with great loss. The attention of the khalif was at the same time directed to Ya'kúb Ibn Laïth, the founder of the Soffaride dynasty, who advanced from Khorásán towards the gates of Baghdád; and it was with great difficulty that he was driven back to Seistán, where he had first made himself independent. This war gave to 'Ali time for action. In A. H. 262 (A. D. 875–6), he spread his predatory troops over the country near Wásit and devastated it. In A. H. 266 (A. D. 878–9), he took Nó'mánia and Jarjaráyá, and the people on the shores of the Tigris, seized by a panic, took refuge into Baghdád. Under these circumstances the khalif found himself obliged to adopt strong measures against the rebels. He sent, therefore, in A. H. 267 (A. D. 880–1), his brother Al-mowaffik and Al-mowaffik's son, Abúl 'Abbás, with ten thousand horse, against 'Ali. Many battles were fought, the final result of which was the total defeat of 'Ali. He was obliged to return to Ahwá'z, where he fortified himself, and he called the town "the chosen one" (Al-mokhtár). The troops of the khalif besieged the town, and most of 'Ali's soldiers went over to their legitimate master. 'Ali nevertheless held out nearly three years longer. In September, A. H. 270 (A. D. 883) his stronghold was taken, and his head was severed from his body and carried in triumph to Baghdád; but his army received quarter. The events of the life of 'Ali the Zanjite attracted early the attention of historians. The first author who wrote his history was Mohammed Ibn Al-hasan Ibn Sahl, who was a contemporary of 'Ali the Zanjite and a nephew of Zú-r-riasataïn. (Al-Mas'údi, chap. 121. MS.; Abú-l-fedá, *Annales Muslemici*, vol. ii.; Price, *Chronol. Retrospect.* ii. 162.; D'Herbelot, *Bibl. Orient.* voce "Zing.")

A. S.

'ALI IBN MOHAMMED IBN HABI'B AL-MA'WERDI' seems to have been a native of Basrah; at least he spent there the early part of his life, and studied law there under Abú-l-kasim As-saïmarí. Subsequently he went to Baghdád, and continued his studies under Abú Hámid Al-isfaráyní. He wrote many works on law and religion, but he published nothing during his lifetime. When he was approaching his death, he indicated to one of his friends the place where his books were, and requested him to take his hand at the moment when he was dying, and if he ('Ali) opened it, this was a sign that his works were in a fit state to be published; otherwise they should be thrown into the Tigris. Fortunately for posterity he opened his hand, and died at Baghdád in A. H. 550 (A. D. 1155), eighty-six years of age. His principal work has the title "Ah-

kám assultániyah" ("The Laws respecting Government"). This book, of which there is a beautiful copy in the public library at Munich, and another one in the possession of Baron Hammer, contains the laws of the subjects towards their king and of the king towards his subjects, as well as the international law. One of the most curious chapters in this book is that on the rights and privileges of the vizír. He says that the vizír may either be the mere servant of his master, executing his orders, and acting on his master's responsibility, or he may be responsible for the government. The latter is the case if the khalif, feeling himself unable or unwilling to carry on the government, chooses a man of great abilities and charges him with the duties of the state. In this case the khalif must not interfere with what his vizír does, and he is not responsible for his actions; his only responsibility is the choice of the man. This version of the law is fully adapted to the time of the author, without deviating from the traditions of the religious legislation of the Mohammedans; for at this time the khalif was a mere shadow, the power being entirely in the hands of his amíru-l-omrá. The work of 'Ali Al-máwerdí most admired by the Mohammedans is his "Háwí," or comprehensive book, which, as it appears, contains a complete system of the Mohammedan laws. He wrote also a commentary on the Korán, some works on the principles of law, and some works on belles lettres. (Ibn Khallekán, *Vies des Hommes illustres*, Arabic text, i. 450.; Haji Khalfah, *Lex. Bibliog.* voce "Ahkám.") A. S.

'ALI IBN RODHWA'N (commonly but corruptly called Haly Rodoan, Eben Rodan, Rodoham, Redohan, Roboam, &c.), an Arabian physician whose complete names were Abú-'l-hasan 'Ali Ben Rodhwán Ben 'Ali Ben Ja'far al-Misrí. He was born at Jizeh, near Cairo, where his father was a water-carrier. He had, however, a good education, came to Cairo when ten years old, and in his fourteenth year gave himself up to the study of philosophy and medicine, at which time he appears to have been reduced to such distress that he is said to have gained his livelihood partly by teaching and partly by sitting in the open streets as an astrologer and fortune-teller. In this manner, together with the profits of his medical practice, he supported himself till his thirty-second year; by which time his reputation as a physician had become so great that Hákem Biamri-llah Abú 'Ali Al-mansúr, the third (or sixth) of the Fatimite khalifs of Egypt, (A. H. 386—411, A. D. 966—1321,) took him into his service, and conferred on him the title of "Raís 'ala 'l-attebbá," or archiater. During one of the great famines which, according to Jemál Ed-dín (*Maured Allatafet*, p. 11.), desolated Egypt three times in the space of two years, A. H. 445—447 (A. D. 1053—1055), 'Ali took an orphan girl under his protection, and brought her up as his own daughter. She shortly afterwards however collected together all his money (amounting to about twenty thousand ducats, or nearly ten thousand pounds), and carried it off, by which ungrateful treachery 'Ali found himself reduced to such distress that he is said to have lost his reason in consequence. The date of his death is not certain, as Abú-l-faraj (*Hist. Dynast.* p. 236.) and others place it in the year of the Hijra 460 (A. D. 1067-8); while Ibn Abí 'Ossaybi'áh (*Fontes Relationum de Classibus Medicorum*, cap. xiv. § 22.) says that he died A. H. 453 (A. D. 1061). Neither is it known exactly to what age he lived, though he must have been an old man when he died, if he was thirty-two years old in the reign of Hakem, A. H. 386—411 (A. D. 996—1021).

'Ali seems to have enjoyed a great reputation among his contemporaries; and the spot where he used to live in Cairo was still remembered and pointed out in the time of Ibn Abí 'Ossaybi'áh, two centuries after his death. He was not, however, really great either as a physician or a philosopher. Sometimes in his disputes he was forced to have recourse to invectives for want of arguments, and he disparaged the physicians both of his own and of former times. Several anecdotes are told of his quarrels with some of his contemporaries, particular with Ibn Bottlán. This physician, who was a handsome man, called 'Ali "the devil's crocodile," on account of his ugliness; which appears to have annoyed him so much that he seriously began to prove that personal beauty was not a necessary qualification for a physician. A list of the books that composed his library during the time of his poverty has been preserved, and may serve to give some notion of the medical studies of his age. He possessed five philological works, ten on law, four on agriculture and pharmacy, and the Almagest and Quadripartitum of Ptolemy, the Al-háwí (or Continens) of Razes, the medical works of Hippocrates, Galen, Dioscorides, Rufus Ephesius, Oribasius, and Paulus Ægineta; and some philosophical treatises of Plato, Aristotle, Alexander Aphrodisiensis, Themistius, and Abú Nasr Al-fárábí. The following piece of medical advice by 'Ali is extracted by De Sacy:—"When you are called to a patient, be satisfied at first with giving him something that can do him no harm, until you have made out the nature of his disease; and when you have done that, you will be able to treat it properly. By making out the nature of the disease, I mean the knowing which humour is the cause of it, and what part of the body is the one affected; and it is only after you have acquired this knowledge that you may prescribe any means of cure." 'Ali composed a great number of works on medicine and philosophy, of which several are still in manuscript in different

European libraries, and two have been translated into Latin and printed. His commentary on the Τέχνη Ἰατρική, commonly called the "Ars Parva" of Galen, was published at Venice in 1496, folio, and is to be found in several editions of the "Articella;" and his Commentary on Ptolemy's Τετράβιβλος Σύνταξις Μαθηματική, commonly called "Quadripartitum," appeared with the editions of that work printed at Venice in 1484 and 1493. (Wüstenfeld, *Geschichte der Arabischen Aerzte;* De Sacy, *Rélation de l'Egypte par Abd-Allatif*, p. 103.; Casiri, *Biblioth. Arabico-Hisp. Escur.* tom. i. p. 249.; Russell's *Nat. Hist. of Aleppo*, vol. ii. Append. p. xix.; Nicoll and Pusey, *Catal. Codd. MSS. Arab. Biblioth. Bodl.* p. 602.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin;* Flügel, *Dissert. de Arabicis Scriptorum Græcorum Interpretibus*, Meissen, 1841, 4to. p. 35. § 78.; Haller, *Biblioth. Medic. Pract.* tom. i. p. 415., who thinks that the author of the commentary on Galen's "Ars Parva" was not the person mentioned by Abú-l-faraj.) W. A. G.

'ALI IBN SA'ÍD, surnamed Abú-l-hasan and Núru-d-dín (light of the faith), a celebrated historian and geographer, was born at Granada on the first day of Shawwál, A. H. 610 (Feb. A. D. 1214). He was the son of Músa, son of Mohammed, son of 'Abdu-l-malek Ibn Sa'íd, a noble chief who distinguished himself during the wars between the Almoravides and Almohades, and was lord of a strong castle called Kal'at-bni Sa'íd, or the Castle of the Beni Sa'íd, now Alcalá de Abenzayde, or Alcalá la Real, in the province of Granada. His father, Músa, surnamed Abú 'Imrán, had filled posts of trust under various sultans of Africa and Spain; he had been kátib or secretary to Abú Mohammed 'Abdu-l-wáhed, and Idrís Al-mámún, sultan of the Almohades, as well as to Abú Yahya, governor of Bujáyah or Bugia. He had also been collector of taxes in the province of Algesiras under Ibn Húd (Al-mutawakkel Mohammed). He died at Alexandria in A. H. 640 (A. D. 1242–3). Abú Ja'far Ahmed Ibn Sa'íd was also one of his ancestors. [Ahmed Ibn Sa'íd.]

'Ali was educated at Seville, where he passed his early youth. He quitted Spain for the East, and visited Cairo, Damascus, Mosul, and Baghdád, at which last city he was in A. H. 648 (A. D. 1250-1). From thence 'Ali went to Basrah, and, after spending some time in that place, he visited Mecca and Medína. Having performed his pilgrimage, he returned to Spain; but the troubles which agitated that country compelled him to cross over to Africa and settle at Tunis, where he died in A. H. 685 (A. D. 1286-7). 'Ali Ibn Sa'íd wrote the following works: — 1. "Attali'u-s-sa'íd fí tárikh-bni sa'íd" ("The Propitious Constellation: on the History of the Beni Sa'íd"). This is a history of his own family, in two volumes, of which Ibnu-l-khattíb, the historian of Granada, speaks in the highest terms. 2. "'Inwánu-l-murakassát wa-l-muttarabát" ("Lines to make People dance and sing"). This is a collection of poetical extracts intended as a preface to a larger work, which has not been preserved. There is a copy of it in the valuable collection of oriental MSS. in the possession of Dr. John Lee. 3. "Falku-l-adabi-l-muhítt biholi lisáni-l-'arab" ("The Globe of Polite Literature, comprehending the Beauties of the Arabic Language"). This is a sort of historical cyclopædia, divided into two distinct parts. Part I., entitled "Al-mughrib fí holi-l-maghreb" ("The Eloquent Speaker: on the Beauties of the West"), treats of the history and geography of Spain and Africa, and contains biographical accounts of eminent authors, poets, theologians, &c. Part II. is entitled "Al-mushrik fí holi-l-mashrek" ("The Book shining like the rising Sun on the Beauties of the East"), and contains the history and geography of the eastern countries inhabited by Moslems, with biographies of illustrious men, &c. This work, however, which appears to have consisted of several volumes, was not entirely the composition of 'Ali Ibn Sa'íd. The part relating to the history of the East is his own; but that treating of Africa and Spain was originally written by an historian named Al-hijarí, or Ibnu-l-hijarí, who lived in the twelfth century, and who was also a native of Spain, and was continued by the ancestors of 'Alí, since he himself informs us that his great-grandfather 'Abdu-l-málek, his grand uncles Ahmed and Mohammed, and his father, Músa, worked at it in succession, and added the history of their own times. This work, chiefly the portion which treats of the geography of Africa and Spain, is often quoted by Abú-l-fedá, Al-makrízí, Ibn Khaldún, and other writers who have treated on the history and geography of Africa: some fragments of it are preserved in the library of the British Museum, No. 6020.; large extracts are also contained in the History of Mohammedan Spain, by Shehábu-d-dín Ahmed Al-makkarí Al-telemsání, lately translated into English by the author of this article. (Hájí Khalfah, *Lex. Bibl.* voc. "Tárikh Ibn Sa'íd, Tawárikhu-l-magreb," &c.; Al-makkarí, *Moham. Dyn.* i. 309.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 110.; D'Herbelot, *Bib. Or.* voc. "Tarikh.")

P. de G.

'ALI SHAHAB TARSHI'ZI. [Shahab Tarshi'zi.]

'ALI SHI'R AMI'R, the distinguished and enlightened vizír or minister of Sultán Husain of Persia. 'Ali's father was of Turkoman extraction and descended of a noble family of the Jagatai tribe. He held some of the highest offices under Sultan Baber Khán in Khorásán between A. D. 1456 and 1468. 'Ali Shír was born about A. D. 1440 (A. H. 844, according to the Lubb ul tawaríkh). His father, although of a race

more distinguished in arms than in arts, was not insensible to the value of a good education, and neglected no means of having his son instructed in every branch of learning attainable in his country. 'Ali amply repaid his father's attentions; and though at an early age employed in the affairs of government, he assiduously devoted his leisure moments to the acquisition of knowledge. Young 'Ali, among other accomplishments, courted the Muses, and Sultan Baber, who was of a festive disposition, was exceedingly partial to the youthful poet's society. He frequently invited him to his social parties, and took great delight in hearing him recite his compositions both in Turkish and Persian. Baber was succeeded, for a brief space, by 'Abú Saíd, during whose reign 'Ali Shír withdrew to Meshed, where he devoted himself to study. In A. D. 1469, on the accession of Sultan Husain Mirza, commonly called Abú-l-gházi, 'Ali Shír was raised in a short time to the station of vizír or prime minister of the kingdom. The reign of Husain may be justly styled the Augustan age of Persian literature; and with equal justice may we allow Amír 'Ali Shír the undisputed title of the Mæcenas of his age and country. At the head of the men of genius who were cherished by his munificence, we may mention the poet Jámi; the historians Amír Khawind and his son Khawind Amír; and Daulatsháh, the biographer of the Persian poets. The historian Amír Khawind, as his son informs us, when employed in the composition of his voluminous work the "Rozat us-saffa," was furnished with a splendid suite of apartments in one of the mansions belonging to 'Ali Shír. Nor did the kind minister limit his support to gifts merely; he frequently visited the historian, and cheered him with pleasant discourse when exhausted under his laborious task. As a minister, 'Ali Shír was ever the sincere friend of his king and country. In early life 'Ali and the prince Husain attended the same school, which led to an attachment that ended only with their lives. Shortly after Husain's accession an incident occurred at Meshed which we may here state as showing the good sense both of the minister and monarch. Husain was about to march against a powerful army collected under Mírza Yádgár, who seemed inclined to dispute his right to the throne. Before commencing his march Husain gave orders that the astrologers should attend his presence for the purpose of determining an auspicious moment for departure. 'Ali Shír however shrewdly remarked, "This is a case in which the attendance of the astrologers may be safely dispensed with. In the first place, the congregating of the sages will be productive of delay; and secondly, when they have determined the lucky hour, it will be of no use, for we must march this instant, as the only means of securing success." The argument appeared conclusive, and the king put his troops in motion without delay; and we may add that the fortune of the day was completely in his favour. After 'Ali Shír had for some time discharged the most important offices in the state, he expressed his wish to pass the remainder of his life in retirement. Husain however prevailed upon him to accept the government of Asterabad, which after a short time he resigned, and thenceforth bade adieu to public life. He devoted his leisure to the cultivation of literature and science, and composed several works in Turkish and Persian. Daulatsháh says of him, that notwithstanding the numerous engagements entailed upon him by the rank he held in the state, he was ever an ardent cultivator of letters, and his Diwán, or collection of odes in the Turkish language, is in great reputation in the courts of princes. He was also a proficient in various arts, such as painting, ornamental writing, and sculpture. He employed his immense wealth and influence for the good of his fellow-creatures. For an account of the numerous public works erected by him in the city of Herat and its vicinity, the reader is referred to Price's "Retrospect of Mahommedan History," vol. iii., which is chiefly translated from the "Khulásat ul Akhbár" of Khawind Amír. The author of the "Lubb ul tawárikh" says "that for three and thirty years 'Ali Shír was revered and obeyed by all that were distinguished for rank and talent in the regions of Khorásán; and that numerous works in prose and verse owed their existence to his munificent patronage." The same author states that 'Ali Shír died A. H. 906 (about A. D. 1500), a few years before his royal friend and master, who died A. D. 1505. (Daulatsháh's *Persian Poets; Lubb ul-tawarikh* (*Essence of Histories*), a Persian MS.; and Price's *Mahommedan History*, from Khawind Amír.) D. F.

'ALI IBN SIDAH (Ibn Isma'íl), surnamed Abú-l-hasan, a celebrated Arabian lexicographer and philologer, was born at Murcia about A. H. 400. He first studied under his father, as well as under the celebrated rhetorician Abú-l-'ala Sá'id of Baghdád, and made such progress in the poetry and literature of the Arabs that he became one of the best scholars of his time. At the age of thirty-five he lost his eyesight, notwithstanding which he continued his literary pursuits, and had the best works read over to him. Ibn Khallekán, who wrote the Life of 'Ali Ibn Sídah (*Tyd. Ind.*), says that he was born blind, as well as his father and grandfather, which did not prevent him from becoming the most eminent rhetorician and grammarian of his day. His memory was so prodigious that he could repeat any work, however extensive, in prose or verse, after hearing it twice read. A travelling lecturer, named Abú

'Omar, of Salamanca, happened once to go to Murcia with a new book just published at Cordova, entitled "Wonderful Anecdotes of Authors and Books." Having soon after his arrival become acquainted with some of the literary men of the place, he was requested in an assembly at which he was present to read some passages out of the new book. Abú 'Omar excused himself, but produced the book for any of the company who chose to read aloud to the others. No sooner had he laid the book down, than to his great astonishment a blind man who sat in a corner of the room, and who was 'Ali Ibn Sídah, took it up, and began reciting passages from it. Abú 'Omar then asked 'Ali how he came to know by heart a work which had only been written two months before, and of which a few copies only had been made for the friends of the author? 'Ali answered, that he had heard it read at the house of a friend a few nights before. 'Ali Ibn Sídah died at Denia in A. H. 458. Some writers have placed his death ten years earlier. His name has been badly read by all the European writers who have treated of him. Casiri calls him sometimes Ibn Seyra, and at other times Sada; D'Herbelot, Seidah; Reiske, Seïda; Hamacker, Seyidah. His real name, according to Ibn Khallekán, was Ibn Sídah, which means "the son of the lioness." He wrote among other works the following: — 1. "Al-muhakkam fí-l-loghat" ("The Form: on the Language"), which appears to have been a dictionary. 2. "Al-anik fí sharhi-l-hamásah" ("The Book of Beauty, or a Commentary on the Hamásah"), in six large volumes. 3. "Al-mokhassas fí-l-loghat" ("On the Properties of the Language"): this is an Arabic dictionary composed of twenty-four volumes or parts, two of which, the 16th and 17th, written in the city of Murcia about a century after the death of the author, are preserved in the Escurial library (Cat. No. 575.). (Ibn Khallekán, *Biog. Dict.*; Al-makkarí, *Moh. Dyn.* i. 422.; Casiri, *Bib. Arab. Hisp. Esc.* i. 167.; De Sacy, *Chrest. Arab.* ii. 103.; Abú-l-fedá, *Ann. Musl.* iv. 208.; D'Herbelot, *Bib. Or.* voc. "Seydah.") P. de G.

'ALI IBN YU'NAS, surnamed Abú-l-hasan, a celebrated Arabian astronomer and mathematician, and the author of the astronomical tables known by his name, was born at Misr (Cairo) about the middle of the tenth century. Ibn Khallekán, who counts him among his illustrious Moslems, gives few particulars of his life, except that he resided at Misr, where he died in A. H. 399 (A. D. 1007-8), during the reign of Al-hakem biamri-llah, the sixth of the Fátimites of Egypt. He was the author of a set of astronomical tables, in four large volumes, entitled "Zíj Ibn Yúnas," or the Tables of Ibn Yúnas, and "Zíju-l-hakemí" (the Hakemite tables), because they were calculated under the reign and at the expense of Al-hakem biamri-llah, the sultan of that dynasty, although Abú-l-fedá (*Ann. Musl.* sub anno 399) says that they were composed under the reign of Al-'azíz or 'Azíz-billah, the father of Al-hakem. A French translation of the tables of Ibn Yúnas, by Caussin de Perceval, appeared in the seventh volume of "Notices et Extraits des MSS. de la Bibliothèque du Roi," under this title, "Le Livre de la grande Table Hakémite." (Abú-l-fedá, *Ann. Musl.*; Abú-l-faraj, *Hist. Dyn.*; Ibn Khallekán, *Biog. Dict.*; Hájí Khalfah, *Lex. Bibl.* voc. "Zij.") P. de G.

'ALI ZAINU-L-'A'BIDI'N was the son of Al-hosaïn and the grandson of 'Ali, the son-in-law of the Arabian prophet, and the third of the imáms. As almost all the imáms are mentioned in this Dictionary, it will be well to give a short account of the imámship.

The word imám implies, in Mohammedan law, executive power; and as their legislative power was theocratical, it has been applied, at least in comparatively modern times, more especially to the religious head of the Mohammedans, under whom, according to their ideas, all Moslems ought to be united into one nation. The word imám means etymologically a man who stands in front (antistes), and officiates at the public prayers; for Mohammed and his successors used to perform this duty. The imám was elective according to the general opinion of Mohammedan divines, but under certain restrictions. According to Ibn Khaldún (*Philosophy of History*, MS. of Leyden, fol. 73. verso), and according to Al-máwerdí, who was a great lawyer (*Ahkám as-Sultániyah*, MS. of the royal library at Munich,) these restrictions were five: first, he was to be well enough informed in divine law to deserve the title mojtahid (doctor), that is to say, he must be a man who can decide in matters of casuistry on his own authority; secondly, he was to be known as an observer of justice; thirdly, he was to be an expert soldier and statesman to protect the Moslems against their enemies, and he was to be generally able to further the welfare of his nation; fourthly, he was to be sound in all his limbs and senses, and for this reason, whenever a khalif was dethroned, his eyes were put out, in order to render him unfit for his office; fifthly, he was to be of the tribe of the Koraïshites. This last condition, which makes the imámship or khalifate hereditary in one tribe, was made narrower or wider, or entirely neglected, as it suited the convenience of parties. The Omaïyides and all orthodox Mohammedans thought it sufficient for the imám to be of the Koraïshite tribe, for this was the tribe of Mohammed; and a man inherits only the right of belonging to the tribe in which he is born; but the

privileges which his father may have enjoyed in the tribe are not hereditary, for in the tribe distinction depends upon merit. The 'Abbásides, on the contrary, maintained that the imáms must be elected from the family of 'Abdu-l-mutálib. As long as the 'Abbásides were not in power, they found allies in the 'Alites or Shí'ites, but under Al-mansúr the Shí'ites separated themselves from the 'Abbásides, declared them to be usurpers, and maintained that the imám must be descended from 'Alí, the son of 'Abdu-l-mutálib and the son-in-law of Mohammed. The Shí'ites were constantly at war against the 'Abbásides, and they were the main cause of the untimely fall of the khalifate. They were split into five principal sects, one of which (the Imámistes) had the same notions respecting the hereditary rights of their rulers which we have in Europe; but their ideas had a more philosophical, although a more absurd basis. They said that human society cannot exist without a head, and God therefore began the work of the creation by producing the soul of Mohammed, which passed in half-latent life through the prophets of the Old Testament, until it manifested itself in the person of Mohammed; and after his death the grace of God descended on his legitimate heirs, who were to maintain the laws of the Korán (*Al-mas'údí*, i. 54). The Turkish sultans and other dynasties declared that there was no necessity for the imám to be descended from the Koraïshite tribe, for it may happen that another imám can much better promote the welfare of the Mohammedan nations than a Koraïshite.

There are twelve imáms as to whom the Imámistes and almost all Shí'ites agree that they have been the legitimate princes of the Mohammedans, and that the khalifs who ruled during their lifetime were usurpers: they are — 1. 'Alí, the son-in-law of the Prophet. 2. His son Al-hasan. 3. His brother Al-hosaïn, died A. H. 61 (A. D. 680–81). 4. His son 'Alí Zaïnu-l-'ábidín (the Ornament of the Pious), died A. H. 94 (A. D. 712–13). 5. His son Mohammed Al-bákir (the Great), died A. H. 117 (A. D. 744–45). 6. His son Ja'fer As-sádik (the True), died A. H. 148 (A. D. 765). 7. His son Músá Al-kázim (the Self-possessed), died A. H. 183 (A. D. 799). 8. 'Alí Ar-ridhá died A. H. 203 (A. D. 819). 9. His son Mohammed At-takíy (the Man who fears God), died A. H. 220 (A. D. 835). 10. His son 'Alí Al-'askerí An-Nakíy (the Pure), died A. H. 254 (A. D. 868). 11. Al-hasan Al-'askeri Az-zakíy (the Pious) died A. H. 260 (A. D. 873–74). 12. His son Mohammed Al-káïm al-Montazir Al-mahdíy disappeared, according to the Shí'ites, in A. H. 266 (A. D. 879–80).

'Alí Zaïnu-l-'ábidín was also called 'Alí the younger with reference to his grandfather 'Alí the son-in-law of the Prophet. His mother was Seláfat the daughter of Yezdejerd, the last of the Sassánian kings. He was born at Medína during the lifetime of his grandfather 'Alí, and was the only son of Al-hosaïn who left any issue. He was only distinguished for piety. One day during the pilgrimage, Hishám Ibn 'Abdu-l-malik the Omaïyide prince came to Mecca to perform the ceremonies of the pilgrimage, but the crowd was so great that he was unable to approach the black stone. He had therefore a pulpit erected for himself and his courtiers from which he could see the stone. Whilst he was in this pulpit 'Alí Zaïnu-l-'ábidín came in. The people, who had not paid the slightest attention to Hishám, made way with the greatest respect, and he could freely perform the ceremony. Some courtier asked Hishám who this man was? and Hishám denied all knowledge of him; but the great poet Farazdak, who was in the suit of Hishám, answered in some beautiful lines which are full of the praise of 'Alí and of satire against Hishám. This story is quoted by Mohammedan historians to show in what relation the Omaïyides stood to the imáms, and how much more the latter were respected than the former. 'Alí died in A. H. 94 (A. D. 712–13). (Ibn Khallekán, *Vies des Hommes illustres de l'Islamisme*, i. 442.; Abú-l-fedá, *Annales Muslemici*, i.; Karamáni, *Tárikh ad-dowal*, iii. 3.) A. S.

'ALI IBN ZIYA'D ABU-L-HASAN AT-TAIMI' was an astronomer and translator from the Persian (Pahlawi?) into Arabic. Among his translations from Persian into Arabic were the astronomical tables called "Zíj Shehriar." These tables are unfortunately lost, but frequent allusions are made to them by ancient Arabic astronomers. Al-fazári and others used them for correcting the Siddhanta system of astronomy. We cannot ascertain the exact time when this 'Alí lived, but it was probably under Al-mansúr (who reigned from A. D. 753 to A. D. 774); for it is stated by Al-mas'údí (chap. 126.) that this khalif had astronomical works translated from the Pahlawi and Persian; and however far we may go back, we find that the greatest part of the common terms in Arabic astronomy are Persian, and among them the word "zíj" (astronomical table) is of Persian origin. This might lead us to suppose that the Arabs received their instruction in astronomy from translations from the Persian, and among such translations none is more frequently mentioned than the "Zíj Shehriar." (*Fihrist al-hotob*, MS. of Leyden.) A. S.

ALIAMET. There were two brothers of this name, natives of Abbeville in the north of France, who distinguished themselves as engravers in the latter half of the eighteenth century.

JACQUES ALIAMET, the elder, was born in 1727, and was a pupil of Le Bas; his first works which attracted notice were some vig-

nettes and other small engravings in books, after Cochin, Gravelot, and Eisen; he excelled chiefly in landscapes and sea-pieces, and he acquired a great reputation by the plates which he engraved after Joseph Vernet. Aliamet's style of engraving was very neat; he worked with the graver and the dry point, expressed the various degrees of colour well, and carefully avoided any exaggeration of shadow: his prints are never heavy. He died at Paris in 1788.

The following are his plates after Vernet: —L'heureux Passage; Port de Mer; L'Incendie nocturne d'un Port; Les Italiennes laborieuses; Le Matin, le Midi, le Soir, and la Nuit; Tems orageux; Tems serein; Tems de Brouillard; Les débris du Naufrage; Les Pêcheurs à la ligne; Le Retour de la Pêche; Le Phanal (Fanal) exhaussé; and two views of Marseille, and two of the Levant. He engraved also several fine plates after Berghem: —a large landscape with figures and cattle, &c. for the "Recueil d'Estampes, &c. de la Galerie de Dresde," one of Aliamet's finest plates; the ancient port of Genoa, and several others. He engraved also six views in Sweden, and several other landscapes, after Philip Hackert; a Shipwreck, after P. Potter; an Annunciation, after N. Poussin; a Rising and a Setting of the Moon, after Vander Neer; Christ with Martha and Mary, after Coypel; and others after Wouverman, Teniers, A. Vanden Velde, Greuse, Jeaurat, Cochin, La Croix, De Troy, and others.

François Germain Aliamet, born in 1734, engraved vignettes, portraits, and historical pieces; he first studied with an engraver of the name of Garet at Lisle, and having worked afterwards a few years in Paris, he came to London and studied with Strange. He lived in London some time, where he engraved several portraits, amongst others, some for Smollett's History of England. He executed also several large historical pieces for Alderman Boydell, as the Adoration of the Shepherds, after Annibal Carracci; the Circumcision, after Guido; the Stoning of St. Stephen, after Le Sueur; Canute's Reproof to his Courtiers, and the Surrender of Calais to Edward III., after R. Edge Pine; and a Sacrifice to Pan, after Andrea Sacchi. He engraved also San Carlo Borromeo, after Le Brun; an Annunciation, a St. Ignatius kneeling, and a Sleeping Venus, after Le Moine; six Chinese figures, after Pillement, published in London, 1759; and other pieces after Boucher, Jeaurat, Peilly, Vouet, Watteau, and Wouverman. François Aliamet worked also with the graver and the dry point; but his works are inferior to his brother's, both in elegance of design and in delicacy of execution, although his line was both neat and firm. He is generally called François Aliamet, but two of his plates after Le Moine are marked "François Germain Aliamet." The date of his death is not known, but he died in the last century. (Heineken, *Dictionnaire des Artistes, &c.*; Huber, *Manuel des Amateurs, &c.* vol. viii.)

R. N. W.

ALIBERT, JEAN LOUIS, a physician and medical professor of Paris, was born on the 12th of May, 1766, at Villefranche, a small town in the old province of Guienne. His father was a member of the présidial, an inferior court of judicature.

After a good provincial education, Alibert repaired to Paris and continued his studies. Here it was that his future course of life was determined. According to M. Pariset, (*Bulletin de l'Académie de Médecine*, Nov. 1837), it was in conversations with Roussel and Cabanis that he conceived that passion for the study of medicine which was the mainspring of all his zeal and assiduity, and raised him to be the colleague of Bichat, Laennec, and Broussais, in the famous school of Paris. In 1797 we find him taking an active part in the formation of the Société Médicale d'Emulation, and appointed the first general secretary. He held this office till 1801, and contributed largely to the society's transactions. Some years afterwards he was elected its perpetual honorary president. In 1799 he wrote his thesis "Sur les Fièvres pernicieuses intermittentes," which was honourably noticed in a report to the Institute; and after this Alibert rose rapidly into distinction. In 1800 he was appointed assistant-physician to the Hôpital St. Louis, and in the following year he became one of the principal physicians. Thus was opened to him the inexhaustible field of observation whence he gathered the materials for his various works, and where he acquired no little reputation as a zealous and eloquent chemical lecturer. Here he sat on a summer's morning beneath the shade of some lime trees, attended by his pupils and by the selected patients, discoursing, as he said, after the manner of Plato. In 1802 he attained the honour of a professorship in the School of Medicine, being appointed to the chair of materia medica.

At the restoration of the Bourbons in 1814, he was nominated consulting physician to the king, Louis XVIII.; after a few years he became first physician in ordinary, and continued to fill this post until the expulsion of Charles X. in 1830.

He was a man of zealous temperament and of versatile talents; ingenious, but not profound. He appeared in general literature as the author of a few pieces of poetry of no great excellence, and something of the poet may be seen even in his medical writings. There are much fervour and animation in his style, and he occasionally rises into eloquence; but in these attempts he often fails, the language becoming pompous and extravagant; and when he speaks of himself, one is more struck with the vanity than with the justice

of his pretensions. He died in November, 1837, having continued to practise and to teach his favourite science up to the period of his last illness.

His medical works are numerous and varied:—1. "Dissertations sur les Fièvres pernicieuses et ataxiques intermittentes," Thesis, 1799; afterwards published under the title "Traité des Fièvres," &c. The fifth and last edition is 1820, 8vo. Paris. A translation into English from the third edition was made by Charles Caldwell, Philadelphia, 1807. 2. "Nouveaux Elémens de Therapeutique et de Matière Médicale," 1804, 2 vols. 8vo. The fifth and last edition was in 3 vols. 8vo. Paris, 1826. 3. "Eloges historiques (de Spallanzani, Galvani, et Roussel) suivis d'un Discours sur les Rapports de la Médecine avec les Sciences physiques et morales." 1806, Paris, 8vo. 4. (1.) "Description des Maladies de la Peau observées à l'Hôpital St. Louis, et Exposition des meilleures Méthodes suivies pour leur Traitement." Paris, 1806—1825, fol. Translated into German by C. F. A. Müller, Tübingen, 1806, et seq. (2.) "Clinique de l'Hôpital St. Louis ou Traité complet des Maladies de la Peau, contenant la Description de ces Maladies et de leurs meilleures Modes de Traitement," Paris, 1833, fol. It is chiefly on these two works that the scientific reputation of Alibert is founded. The diseases of the skin had received but little attention till very recent times. The uncertain nomenclature of the ancients continued in use, and no material improvement had been made in the diagnosis until the year 1780, when Professor Plenck of Breda published his elaborate classification of these diseases. Willan's celebrated work was commenced shortly before the appearance of Alibert's "Description." There can be no doubt that the former bears away the palm. The work of Alibert is superbly illustrated, and well furnished with interesting cases, but in the essential points of discrimination and method in classifying the diseases it is far inferior to that of Willan. The "Clinique," &c. published in 1833 may be regarded as a second edition of the "Description." The classification is completely altered, and certainly much improved. Instead of taking (as Willan does) the primitive form of the disease as its distinguishing character, he professes to found his arrangement on the sum of the characters. There is merit in this idea, but it is a sufficient commentary on his attempt to remark that Willan's classification in a modified form is now adopted almost universally even in France. 5. "Précis théorique et pratique sur les Maladies de la Peau," 1810, 8vo.; second edition, Paris, 1822, 2 vols. 8vo. This contains the substance of the text of his great work, published in a concise form for the use of his pupils. The first edition was translated into Italian in 1812. 6. "Nosologie naturelle, ou les Maladies du Corps humain distribuées par Familles, Tome premier." Paris, 1817, 4to. The diseases are arranged in their classes according as they affect the organs of nutrition, relation, or reproduction. The volume published contains the first of these classes, divided into ten families, each comprising all the different generic affections of some particular organ. Alibert himself seems to have regarded this classification as highly philosophical. It would be easy to show that what merits it possesses are purely of a practical kind. The work is preceded by a short history of medicine, written in a lively agreeable style. 7. "L'Art de Formuler." Paris, 1818, 8vo. 8. "Physiologie des Passions." Paris, 1823; second edition, Paris, 1827, 2 vols. 8vo. Two editions also at Brussels; the second in 1825, 2 vols. 8vo.; translated into German by Scheidler, Weimar, 1826; translated into Spanish by C. A. Bordeaux, 1826. 9. "Précis historiques sur les Eaux Minérales." Paris, 1826, 8vo. 10. Articles in the "Dictionnaire des Sciences Médicales" on the following subjects:—Achores, Alphos, Amiantacée, Couperose, Croute de lait, Dartre, Eaux Minérales, Ephélide, Frambœsia, Ichthyose, Lèpre, Prurigie, Teigne; and also the article Pian in conjunction with M. Janin. 11. Papers on various subjects in the Mémoires de la Société Médicale d'Emulation, which may be found in vols. i., ii., iii., iv., and viii. 12. Note sur le Caoutchouc in Graperon Bull. des Sciences Médicales. tom. i. 13. Note sur l'Ipécacuanha in Leroux Journ. de Médecine, Nov. 1804. 14. Observations sur une Affection mentale, &c., in the Annales de la Société de Médecine pratique de Montpellier, tom. xliii. 15. Sur une Hæmatoncie in Répert. Gener. d'Anat. et de Phys. tom. v. 1828. 17. In conjunction with M. Dumeril he published Nouvelles Expériences sur quelques Médicamens purgatifs, diurétiques, et fébrifuges, appliqués à l'extérieur, in Bulletins de la Société Philomatique, 1798. 17. In conjunction with Janin, Observations d'une lèpre tuberculense, in the Journ. Complém. du Diction. des Sciences Médicales, tom. ii. 1818. 18. Traité des Pertes de Sang chez les Femmes enceintes, Trad. de l'Italien de Pasta, 1800, 2 vols. 8vo. 19. He brought out seven editions of Roussel's "Système physique et morale de la Femme:" the seventh edition, Paris, 1820, 8vo. (For Life, see *Eulogy*, by M. Pariset, in the *Bulletins de l'Académie de Médecine de Paris*, Nov. 1837. For Works, see Callisen's *Medicinisches Schrifsteller-Lexicon*, vols. i. and xxvi.) G. E. P.

ALIBE'RTI, GIANCARLO, an Italian fresco painter of merit, born at Asti, a city of Piedmont, in 1680. His principal works are in the church of Sant' Agostino at Asti, where, in the presbiterio, is represented a catechumenist baptism in a church by that saint, in which the composition and expres-

sion are well adapted to the subject, and the architecture has a grand effect: the style of the work is a combination of the Roman and Bolognese styles. Aliberti received a commission to paint the whole interior of the cathedral of Asti; but, having demanded fifteen years time for the execution of the work, the order was countermanded. He died about 1740. His son, L'ABATE ALIBERTI, was also a painter, and imitated his father's style; he executed some good works in Asti and in Turin.

Heineken mentions a GIUSEPPE ALIBERTI, by whom he saw four pieces, designed and engraved for the description of the marriage of the King of Sardinia, in 1750. (Lanzi, *Storia Pittorica della Italia*; Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

ALIBRANDI, FRANCESCO, a Jesuit, was a native of Messina. He was found dead in his bed on the 14th August, 1711. Little more is known of him than that he was a doctor of laws, and member of the academy della Fucina in his native city. His memory has been preserved by his bitter controversy with Vincenzo Auria regarding the birthplace of St. Agostino Novello. Auria maintained that the name of the Saint "della Termine" showed him to be a descendant of the noble family of the Termini in Palermo; Alibrandi, that "della Termine" was merely an epithet derived from his birthplace, the little town of Termine or Termini on the sea-shore midway between Palermo and Cefalù. Alibrandi's book was entitled "Termine rimessa in Stato, o pur Risposto ad un Scritto del Dottor D. Vincenzo Auria Cefalutano; nel quale volendo egli levare alla Città di Termine il suo B. Agostino Novello de gli Eremitani di S. Agostino, per donarlo a Palermo, se gli dimostra prima, che il B. fu Terminese; e poi che se voleva impiegarsi a favor di Palermo, gli poteva meglior stabilire quei Santi quali si ha sin adesso usurpato, che non cercarne di nuovo. Opera di Bernardino Afscaico. In Venetia, 1664, 4to." The work was filled with such daring satire against the citizens and saints of Palermo, that it was prohibited by the Sicilian Inquisition on the 24th of August, 1665. Auria did not publish any reply till 1710. The death of Alibrandi prevented him renewing the controversy; but the quarrel was taken up by Gioacchimo Errante. Alibrandi published several other books, of which the most important was a work of casuistry entitled "Dell' opinione probabile ad uso delle Coscienze." It was published at Messina, a thin quarto, in 1707. He left in manuscript a treatise on Usury. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia.*) W. W.

ALIBRANDI, GIROLAMO, a celebrated Sicilian painter, called the Raphael of Messina, where he was born, of wealthy parents, in 1470. He was destined by his parents for the profession of the law, but his natural inclination towards the arts induced him to enter the school of painting of the Antoni, then very famous in Messina. By the death of his father, which happened when he was still young, Alibrandi came into possession of an ample fortune, and he was enabled to follow his favourite study in his own way. Attracted by the fame of his fellow-countryman Antonello of Messina, who was living in great repute at Venice, having returned from Flanders master of the Van Eyck's new method of painting in oil colours, Alibrandi set out for Venice with the determination of becoming his scholar. In Venice he remained with Antonello several years, formed a friendship with Giorgione, and became acquainted with all the eminent painters of the Venetian school of that time. From Venice he went to Milan, and entered the school of Lionardo da Vinci, probably about the year 1497, after the death of Antonello, who died about 1495 or 1496. With Lionardo he cannot have remained long, for that great painter left Milan for Florence in the year 1500; yet he remained with him a sufficient time to acquire his manner of execution, and to correct that hardness of style characteristic of the school of Giovanni Bellini and of Venice previous to Giorgione and Titian. So far, there is nothing inconsistent in the history of Aliberti's progress; but the following portion of the account of Gaetano Grano, the writer of the "Memoirs of the Painters of Messina," published at Naples by Ph. Hackert, in 1792, can have no real foundation. He states that Alibrandi, and, as we must infer from the text, while at Milan with Lionardo, being called to Messina by domestic affairs, returned to his native country, and on his road visited Correggio at Parma, and Raphael at Rome, and arrived at Messina in 1514; thus leaving a lapse of fourteen years unaccounted for, except by a journey from Milan to Messina. The statement is evidently altogether incorrect: when Lionardo da Vinci left Milan, Correggio was but a child, and Raphael was still at Perugia or at Città di Castello: even in 1514 Correggio was only twenty years of age, and unknown beyond his own circle.

There are few of Alibrandi's works now remaining in Messina, the majority, it is said, having been removed and sold as the works of various other celebrated masters; for Alibrandi, during his long travels, had managed to acquire the chief characteristic beauties of execution and colouring of many of the eminent painters of his time; but his style of execution resembled more that of Lionardo da Vinci. He also made many drawings after the antique during his travels, and was a very correct draughtsman, and excelled likewise in perspective and in painting architecture. He died of the plague in 1524, when Messina lost several other of its painters, and was buried in the church della Candelora.

His masterpiece, and that of the painting of Messina, is a large picture 24 palms high and 16 wide, in the above-mentioned Sicilian church; it represents the Purification of the Virgin in the Temple: it was painted in 1519, and is marked "Jesus Hieronymus de Alibrando Messanus pingebat." This painting was so much admired by Polydoro Caldara, when he visited Messina after the sack of Rome in 1527, that he painted a Descent from the Cross in distemper, upon a large canvass, to serve as a cover for it to preserve it: Polydoro's picture is however now lost. (*Memorie de' Pittori Messinesi*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

ALIDO'SI, GIOVANNI NICOLO PASQUA'LI, a painstaking antiquary of Bologna. The latest of his numerous books published by himself bears the date of 1624; a posthumous publication appeared in 1633; consequently he must have died between these two periods. Orlandi says that Alidosi frequented the public archives of Bologna for the space of forty years. Prefixed to most of his books are encomiastic verses by literary men of his day, as well foreigners as Italians, among whom figures Thomas Dempster. Great part of the compilations of Alidosi remain unprinted in the public archives of Bologna; they fill a number of goodly folios, all carefully transcribed by his own hand. His works are of a class humble enough, but when accurate (and Orlandi and others bear fair testimony to Alidosi's merits in this respect), inestimable to the historian or investigator of political science. The list of his printed works originally published by Orlandi, copied by Mazzuchelli, Adelung, &c., enumerates eighteen books, all of which appeared in the years 1614—1624 (inclusive). Their subjects are — An account of the notable events and of the monuments of antiquity found in Bologna (1621); Lists of the "Anziani" and the consuls of the people and commons of Bologna; of the reformers (Riformatori) of the state of Bologna (1614); Lists of the Gonfalonieri of justice; of the Gonfalonieri of the people; of the proconsuls; of the notaries; of the knights of the different religious orders; of the canons of the Church of Bologna (1616); Lists of the doctors of canon and civil law of Bologna (1620); Lists of the dignified prelates of Bologna; of the "Anziani," consuls, &c. of Bologna * (1621); Appendix to the lists of the Bolognese doctors of canon and civil law; Lists of the Bolognese doctors of theology, philosophy, medicine, and the liberal arts; of foreigners who have obtained the degree of doctor in Bologna; Origin and foundation of all the churches of Bologna (1623); List of the streets, lanes, &c. in the city of Bologna (1624). Besides these, Alidosi published in 1614 what he calls "A Diary or Collection of the Events which will take place in the city of Bologna in the course of the year 1614." He speaks of it in the preface as intended for a guide to strangers visiting the city; and mentions that he has been encouraged to print it by the favourable reception which a similar volume compiled by him for the year 1613 had met with. In 1686 a work which Alidosi had compiled in 1613, on the rights, dignities, and jurisdictions of various public officers of Bologna, was published for the first time. There is a submissive and dependent tone about the dedications and prefaces of Alidosi which bespeak the poor scholar and literary drudge; but the names annexed to the eulogistic verses above alluded to, and the patrons to whom he dedicates his works, would seem to imply that he was respected in his humble sphere. His works are of a kind which require no higher qualities in their author than painstaking accuracy and plodding industry. Readers for amusement will think lightly of them; but the student, to whom they are often the means of saving time and labour, knows how to appreciate them. And Bologna, the scene of stirring historical events, the seat of a distinguished school of painting, and, more important than either, the seat of a university, second only to that of Paris (if second even to that) in the influence it has exercised in the developement of European intellect, deserved to have a chronicler with whom the examination of its musty archives was so much a labour of love as it was with Giovanni Nicolo Pasquali Alidosi. (Orlandi, *Notizie degli Scrittori Bolognesi.*) W. W.

ALIENSE. [VASSILACCHI.]

ALIGHIE'RI, or ALAGHIE'RI, an old Florentine family, of the early times of the Republic, chiefly known for having produced the great poet, philosopher, and politician, Durante Alighieri, commonly called Dante. The Alighieri appear to have been originally from Ferrara. Cacciaguida Elisei, a Florentine knight in the twelfth century, and paternal ancestor of Dante, married a lady of the family of Alighieri of Ferrara. His son was called Aldighiero or Alighiero, and his descendants assumed the patronymic "Degli Alighieri." Such was the origin of the Alighieri of Florence. Cacciaguida died in Syria, in the wars of the Crusades, A.D. 1147.

The biography of Durante Alighieri, who immortalised his family, is under DANTE. Dante had several sons, of whom three are recorded in literary biographies. FRANCESCO is said to have written a commentary on his father's great poem, which is lost. PIETRO studied the law, became a judge at Verona, and died at Treviso in 1361. He also wrote a Latin commentary upon his father's poem,

* This work is entitled volume fifth, as that published with the same title in 1614 is entitled volume third. This circumstance, together with their containing lists of the dignitaries named for entirely different periods, renders it probable that they are only parts of a series. The library of the British Museum contains however only these two, and Orlandi mentions no more.

which is not printed, but MS. copies of it exist in the Laurentian library at Florence, and in the Vatican library. Pietro was a friend and correspondent of Petrarca. Dante's third son, Jacopo, remained at Florence, and wrote some Italian poetry, which exists in MS. in the Florence libraries. Boccaccio, in his Life of Dante, relates a curious story of this Jacopo. He says that, several months after Dante's death, Jacopo had a vision of his father, who pointed out to him in a dream the place in the wall of his bedroom at Ravenna where he had concealed thirteen cantos of his "Divina Commedia," which Jacopo found as directed. Jacopo wrote also an Italian commentary, in illustration of his father's poem. Foscolo, in his "Discorso sul testo di Dante," seems inclined to believe that Jacopo's commentary is the same as that called "Anonimo" and "Ottimo," which has made so much noise among Italian philologists in our own time. Pietro of Verona seems to have been the only son of Dante who had male issue. His great grandson, Pietro, had a son named Dante, who lived at Verona in the latter part of the fifteenth century, and who was a good Latin and Italian poet. This Dante left three sons, one of whom, Pietro, was proveditore or political magistrate of Verona in 1539, and another, Francesco, made an Italian version of Vitruvius, which has not been published. Francesco, who left only one daughter, was the last male descendant of the great Dante. (Mazzuchelli, *Scrittori d'Italia*; Della Rena, *Serie degli Antichi Duchi e Marchesi di Toscana*; Tiraboschi, *Storia della Letteratura Italiana*.) A. V.

ALIGHIERI, GIOVANNI, an Italian monk of the twelfth century, and one of the oldest artists of Ferrara. There is a manuscript of Virgil in the possession of the Carmelite monks of Ferrara, of the date 1198, with miniature illuminations by Alighieri. Cittadella, in his "Catalogo Istorico de' Pittori e Scultori Ferraresi," mentions Alighieri as living in Ferrara in 1180; and Borsetti in his "Historia Almi Ferrariæ Gymnasii, &c." quotes the following inscription from the end of the manuscript in question:—"P. Virgilii Maronis Poetæ Mantuani Operis eximii finis. Scriptum diligenter per me Ugulinum de Lentis Anno Christi Dom. MCXCVIII. Indict. prima pridie Kal. Maii. Miniaturas fecit eleganter Egregius Magister Joannes de Aligherio Monachus: Totum feliciter: Amen." (Fiorillo, *Geschichte der Mahlerey*, vol. ii.) R. N. W.

ALIGNAN, BENOÎT (BENEDICT) D', a French prelate of the thirteenth century. He entered the Benedictine order of monks, and became abbot of Sainte Marie at Grasse, near Carcassonne. In 1229 he was elected bishop of Marseille. His first care was to put an end to the disturbances arising out of the dispute between the citizens of Marseille and their viscount, respecting the jurisdiction of the city. The address and prudence of the bishop allayed the fury of the contest for a time; but fresh disturbances arose next year, and the bishop complained bitterly, in a letter to Jean, bishop of Toulon, of the treatment he received from the townsmen. In 1236 he incurred fresh odium with the people of Marseille, by proposing to the chiefs of the municipality to sell their franchises to Raymond Berenger, count of Provence, who wished to obtain the lordship of Marseille; and in 1239 he embarked for the Holy Land, in company with Thibaud or Theobald, count of Champagne and king of Navarre. He remained in Syria for some time, and in A. D. 1240 laid the first stone of the castle of Safet, a fortress between Acre and the lake of Galilee. He returned to France in or before 1242; and in A. D. 1248 attended the council of Valence. In the year 1249 or 1250 he wrote a letter to Pope Innocent IV. containing intelligence which he had received concerning the progress of St. Louis in his Egyptian crusade. In the year 1257 he sold the upper part of the town of Marseille, which belonged to him, to Charles of Anjou, king of Sicily and count of Provence; and in the year 1260 he made a second journey to the Holy Land: he was there A. D. 1261, as we learn from a letter which he wrote from Acre to Thomas, bishop of Bethlehem and legate of the Holy See, with a copy of his treatise "De Sancta Trinitate et Fide Catholica;" another copy of which he had previously presented to Pope Alexander IV. He returned to Marseille, as appears by his letter to William, patriarch of Jerusalem, given by Baluze, in or before 1263; and in 1264 received from the pope a bull directing him to exhort Christians to proceed to the war for the defence of the Holy Land. He appears, from an ancient legend given by Baluze (*Miscellanea*, ii. 244. ed. Lucæ, 1761), to have brought home with him from the Holy Land a fragment (or supposed fragment) of the true cross. He died A. D. 1268, having previously abdicated his bishopric and entered into the order of Friars Minors. A MS. containing the treatise "De Summa Trinitate et Fide Catholica," with an epitome of it; an exposition of the Lord's Prayer, and the angel's salutation, and a little work (opusculum) on tithes; all (except possibly the Epitome) written by Benoît d'Alignan, was in the king's library at Paris (No. 4224. in Catal. MSS. printed A. D. 1744). The work on tithes is perhaps the episcopal decree given by him in an episcopal synod held at Marseille A. D. 1263, in which he acknowledges his past negligence in not duly enforcing the payment of them, and excommunicates all who were contumacious in that respect. This is given by Baluze (*Miscellanea*, ii. 243.), as well as the letters written by him to several persons to whom he sent a copy of his treatise "De Sancta Trinitate."

His letter to Pope Innocent, above referred to, is given by D'Achéry (*Spicilegium*, iii. 628. ed. 1723). Fabricius (*Biblioth. Mediæ et Infimæ Latinitatis*, i. 206. ed. Mansi. Patavii, A. D. 1754) mentions two treatises of Benoît d'Alignan, "Pro Honore et Defensione Romanæ Ecclesiæ." (D'Achéry; Baluze; Fabricius, as above; *Gallia Christiana.*)

J. C. M.

ALIGRE, ETIENNE D', chancellor of France in the reign of Louis XIII., was born at Chartres. In 1587, during the war of the League, he was advanced to the presidency of the présidial court in his native town. After the restoration of the monarchy under Henry IV., his integrity and sterling merits recommended him to the confidence and favour of that prince. Aligre became superintendent of the household to the Count of Soissons, a prince of the blood, and was promoted to the presidency of the parliament of Brittany. The Marquis of Vieuville, who was prime minister of France during the interval between the death of Luynes and the rise of Richelieu, 1621—1624, recommended him to the favour of Louis XIII., who gave him a place in the council. Upon the disgrace of the Chancellor Sillery, he was advanced to that high office in 1624, the same year in which Richelieu assumed the reins of government. The royal authority in France was at that period very precarious, having recently devolved from the feeble hands of the Regent Mary de Medicis, into the hands, equally feeble, of her son Louis; and as Aligre had neither the vigour of mind requisite to maintain his ground among the violent cabals of the court, nor the courage to second Richelieu in his efforts to crush them and render himself absolute, his tenure of office was short. He fell a victim to the intrigues set afloat by the marriage of Gaston, duke of Orleans, the king's only brother, having incurred the displeasure of Cardinal Richelieu in the following manner. Marshal d'Ornano, son of that d'Ornano who is mentioned in Sully's memoirs, was tutor to Gaston; he had gained the affections of his pupil, and being a man of an aspiring temper, he was both ambitious of that power in the state which his connexion with the heir-apparent seemed to open to him, and disgusted with the overbearing authority of Cardinal Richelieu. Richelieu, who had already laid the foundation of his unlimited power, was extremely jealous of any rival at court; and had remarked, not without solicitude, the rising influence of Ornano. By means of his creature, Father Joseph, the cardinal succeeded in infusing into the mind of Louis suspicions of Ornano, which were easily imbibed by the jealous temper of the king and increased by the intemperate sallies in which the marshal was used to indulge. Availing himself of some unguarded expressions of Ornano, Richelieu commanded him to be arrested at Fontainebleau on his return from the chase (May, 1626); he was imprisoned in the same chamber in the Bastile where Biron lay twenty-four years before, and was afterwards transferred to Vincennes. Gaston, full of grief and resentment, flew to the Louvre as soon as he received the intelligence of Ornano's arrest. The first person whom he met was the Chancellor d'Aligre, of whom he inquired whether it was by his advice that the marshal had been thrown into the Bastile. Aligre, fearing his resentment, replied timidly that it was not, and that he had not been at the council when the resolution was taken to arrest him. This answer, which was false as well as feeble, irritated the cardinal extremely; he dismissed Aligre from his office, and banished him to La Riviere du Perche, where he died in 1635, aged seventy-six. He was a man of learning and integrity, and of a moderate temper, little suited to court intrigues; and by his timely retreat escaped the perils of a stormy period, in which his successor Marillac was nearly brought to the scaffold. (Vittorio Siri, *Memorie Recondite; Mém. de Richelieu; Mém. de Fontenay Mareuil; Mém. de Montglat.*)

H. G.

ALIGRE, ETIENNE, of the same family as the chancellor D'Aligre, was born about the year 1720. He was bred to the law, and in 1768 became president of the parliament of Paris. He continued at the head of that celebrated body during the last twenty years of its existence, and amid the scenes of violence which preceded its final downfall. The period of Aligre's presidency was one continued struggle between the king and parliament, which grew every day more violent. His office placed him in the front of that conflict; and as he was the organ of the parliament in their numerous addresses and petitions to the throne, he had the duty cast on him of maintaining popular rights and contending for the remains of the ancient constitution, in personal interviews with his sovereign. In this capacity he was brought into collision with Louis XV. and Louis XVI.; with the former on the affair of Aiguillon's attainder [AIGUILLON], which ended in the temporary suppression of the parliament; with Louis XVI. on the larger questions respecting the rights of taxation and arbitrary imprisonment, which terminated in the calling together the states-general. It was during the furious administration of Brienne, archbishop of Toulouse, who supplanted Calonne in 1787, that the situation of Aligre was most arduous and dangerous. The violent measures of that prelate are well known: the banishment of the parliament, the compulsory registration of the edicts of taxation, the exile of the Duke of Orleans, and the imprisonment of the two counsellors who supported him. In July, 1787, Aligre presented to Louis that famous remonstrance

against the stamp duty and the territorial impost which has always been regarded as a model of masculine eloquence and political argument. The parliament, banished to Troyes for this bold address, despatched Aligre to the court at Versailles to renew their representations against the arbitrary measures of the archbishop. Aligre, by working on the conciliatory disposition of Louis, was able, in the ensuing negotiation, to stem, for a time, the headlong career of Brienne. When the archbishop resumed his tyrannical course, banishing the Duke of Orleans, and issuing lettres de cachet against the counsellors, Aligre was again deputed by the parliament to Versailles; and he there delivered before Louis a remonstrance, bolder than the former, in which that body not only attacked lettres de cachet and the other engines of arbitrary power, but laid the axe to the root of all the absolute authority exercised by the kings of France since the discontinuance of the states-general. Yet, when Necker was recalled in 1788, and the design of assembling the states-general was openly agitated, Aligre sought an interview with that minister, and set before him the dangerous consequences of his projected measure. In the great question respecting the number of the representatives of the tiers état, Aligre and the parliament took part against the double representation. Upon the first explosion of popular violence, Aligre took the alarm, and, quitting his country, was one of the first emigrants who reached the shores of England. He is said to have brought to London a fortune of four millions of franks. He afterwards passed into Germany, and died at Brunswick in 1798. (Lacretelle, *Histoire de France*; Thiers, *Hist. de la Revolution Française*.) H. G.

ALIME'NTUS, LU'CIUS CI'NCIUS. The dates of his birth and death are unknown. He was of an ancient plebeian family (Festus in *Cincia*). His first office seems to have been the quæstorship in B. C. 219. He was prætor in B. C. 210, and, with the province of Sicily, received the command of those legions which after the defeat at Cannæ were condemned to serve in that island so long as the Carthaginians remained in Italy. His command was continued to him, with the title of proprætor, until B. C. 208. In the summer of this year Cincius made an unsuccessful attempt to drive Mago and the Carthaginian garrison from the city of Locri in the county of the Bruttii, but he was compelled by the sudden arrival of Hannibal to abandon his camp and engines of war, and to retire precipitately to his fleet. Shortly afterwards Cincius was despatched with two other commissioners to Capua to receive the instructions of the consul, T. Quinctius Crispinus, who had been mortally wounded in the same action in which his colleague, M. Claudius Marcellus, was slain. At some period, but probably in the latter years of the second Punic war, Cincius was taken prisoner by the Carthaginians. He found means, however, to ingratiate himself with their leader, and Hannibal, usually harsh and inexorable to his Roman captives, treated Cincius with mildness and even confidence. The account which the Carthaginian general gave of his early campaigns in Italy, and especially of his severe losses of men, horses, and beasts of burden, on his march from the Rhone to Cisalpine Gaul, was afterwards incorporated by Cincius in his history. Cincius, like his contemporary Q. Fabius Pictor, composed his history of Rome in Greek, nor is there any trace of its having been translated, like the Annals of Fabius, into Latin. He commenced with the foundation of the city, and brought his narrative down to his own times. Dionysius praises the fulness and accuracy with which Cincius described contemporary events; but adds that, in common with Fabius, he passed cursorily over the earlier periods of the republic. Yet he was a patient and critical investigator of ancient monuments. Livy speaks highly of his diligence and erudition; and it is in the fragments of Cincius preserved by Festus, and especially in the famous article "Prætor ad Portam" that we find the only distinct statement of the early relations between Latium and Rome. The date assigned by Cincius to the foundation of the city differs materially from all others. He placed it in Ol. 12. 4. or the spring of B. C. 728. The discrepancy may however be explained either by supposing that Cincius, who, from his remark of the yearly nails ("clavos indices numeri annorum") in the temple of Nortia at Vulsinii (Bolsena), was evidently well versed in Etruscan antiquities, had examined Etruscan or Latin Fasti, and preferred their evidence to the records of the Roman pontiffs; or that in his history of at least the first four kings of Rome he adopted the cyclical years of ten months instead of the solar years of twelve. If he assumed the one hundred and thirty-two years before Tarquinius I. to contain only ten months each, he would then consider them equivalent to one hundred and ten common solar years, and would deduct twenty-two years from the common reckoning. And twenty-two years subtracted from the date of Polybius, who placed the foundation of the city in Ol. 7. 2., or the spring of B. C. 750, will give the epoch of Cincius or Ol. 12. 4., or the spring of B. C. 728. Cincius wrote in Greek also a life of the rhetorician Georgias of Leontini; a subject probably recommended to him by his long sojourn in Sicily. Besides history and biography he treated of chronology, grammar, constitutional law, and various antiquarian questions. Some, however, if not all of these works must have been written in Latin, as for instance the treatise, frequently cited by Festus, on

archaisms, "De Verbis Priscis." A passage in his work on the affairs or the art of war, "De Re Militari," of which Aulus Gellius mentions the third, fifth, and sixth books, shows that Cincius was writing as late as B. C. 190, since in illustrating the formula of enlistment he introduces the names of the consuls of that year. Vegetius acknowledges this treatise of Cincius as the basis of his own work "De Re Militari." Macrobius also in the first book of his Saturnalia quotes the "Fasti" of Cincius to show that the month Aprilis did not, as common etymologists maintained, derive its name from Aphrodite, but from Aperio, "quia ver aperit tunc omnia." The following titles have been preserved of the lost works of Cincius Alimentus: "De Fastis;" "De Comitiis;" "De Consulum Potestate;" "De Officio Jurisconsulti;" "De Festis Mystagogicôn;" "De Verbis Priscis;" "De Re Militari;" "De Gorgia Leontino," The fragments of his history of Rome are in Krause, "Fragmenta Veterum Historicorum Romanorum," Berlin, 1833, 8vo. It should be added, however, that Ernesti (John Henry), in his edition of Longolius' "Notitia Hermundurorum," 1793, tom. ii. p. 3—14., questions the identity of Cincius the grammarian with Cincius the historian; and that Krause (*Fragmenta Veterum Historicorum Romanorum*, p. 68—72. Cincius Alimentus) ascribes the work on Archaisms to a grammarian later than Varro, that is, than the eighth century of Rome. His principal argument is that philology and antiquity were studies unknown at Rome in the second Punic war. He assigns the treatise "De Re Militari" also to an unknown writer of the same name, who cannot be placed earlier than the reign of Augustus. (For the few events of his life, and his character as a writer, see Livy, vii. 3. xxi. 38. xxvi. 23. 28. xxvii. 7. 29.; Dionysius Halicarnassus, *Antiq. Roman.* i. 6. 74. 79.; Aulus Gellius, *Noct. Attic.* xvi. 4.; Macrobius, *Saturnal.* i. 12. ii. 9; J. L. Lydus, *De Mens.* iv. 44. 216. Roether; compare also Vossius, *De Histor. Latin.* i. c. 4. with Baehr, *Geschicht. der Römisch. Literat.* § 174. and § 366., and Lachmann, *De Fontib. Livii*, ii. § 8. p. 16, 17.) W. B. D.

ALION, a name found upon engravings of the early part of the sixteenth century; it is preceded by the initial letters J. G. engraved one upon the other. Nothing further is known of the artist; his plates bear no other name. Bartsch has described sixteen of them, and Brulliot speaks of others. (Bartsch, *Le Peintre Graveur;* Brulliot, *Dictionnaire de Monogrammes, &c.*) R. N. W.

ALIPRANDI, BERNARDO, was born in Tuscany at the beginning of the eighteenth century. His life was chiefly spent at Munich, where he was first appointed chamber musician and concert director to the Elector of Bavaria, and afterwards kapellmeister. Three of his operas were produced there: "Mitridate," in 1738; "Iphigenia," in 1739; and "Semiramide," in 1740. (Fetis, *Biographie Universelle des Musiciens.*) E. T.

ALIPRANDI, BUONAMENTE, a poet, was born at Mantua, or, according to Giulini, at Monza, about the middle of the fourteenth century. Crescimbeni describes him as skilled above all his contemporaries in the laws and in civil arts. He was educated with the family of the then lord of Mantua, and served for some time in the army of the lords Guido and Lodovico. At a more advanced age he took an active part in the affairs of his native city, and was sent ambassador to Urban VI. by the Marquis Francesco. He wrote a history in terza rima, called "L'Aliprandina," divided into one hundred and ninety-one chapters, treating of the events of various cities of Italy, (particularly Mantua), up to the year 1414, about which time he is supposed to have died. This poem, with the exception of a part of the commencement containing many idle fables, Muratori has inserted in his "Antiquitates Italicæ Medii Ævi," tom. v. p. 1063., under the title "Aliprandina; osia, Cronica della Città di Mantova." This work, according to Tiraboschi, has little merit either as a poem or history; the style is rough, and the author has introduced many fables. The events of his own time, however, are related with more exactness. (Giulini, *Continuazione delle Memorie spettanti alla Storia di Milano*, iii. 237.; Crescimbeni, *Comentarj Intorno alla Istoria della Volgar Poesia*, iv. 53.; Tiraboschi, *Storia della Letteratura Italiana*, vi. 1124.) J. W. J.

ALIPRA'NDI, MICHELA'NGELO, an Italian painter of the sixteenth century, and a native of Verona, studied with Paul Veronese at Venice, and became a good painter. Aliprandi executed several works of merit in Verona, after the style of Paul Veronese, few of which however now remain. He painted in oil and in fresco; in the latter manner he painted the façades of several houses in Verona, with subjects both from profane and sacred history. (Dal Pozzo, *Vite de' Pittori &c. Veronesi.*) R. N. W.

ALIS or ALISH, R. ISAAC BEN MOSES (ר' יצחק בן משה עלים או עליש), a Jewish rabbi, who wrote "Jesod Emuna" ("The Foundation of Faith"), which treats on the Jewish religion and the mystical theology of the Hebrews. It was printed at Cracow, without date, in 4to., and is cited by Bartolocci, as in the library of Queen Christina of Sweden at Rome. The "Siphte Jeshenim" merely cites the title and the author's name. 2. Wolff mentions another little work by this author, which he himself met with, though he does not say in what collection, but most probably in that of R. Oppenheimer, which is the most complete in rabbinical writers hitherto known, and

to which he had constant access; it is called "Jesod Teshuba" ("The Foundation of Repentance," or rather of penance), which treats of the necessity of, and the manner of performing penance. It was printed at Saloniki A. M. 5348 (A. D. 1588), 4to. We have no account of the time at which this author lived and wrote, but he was most probably contemporary with the publication of his works, as he is not cited by the older chronologists, and therefore he apparently belongs to the Jewish writers of the sixteenth century. (Wolfius, *Biblioth. Hebr.* i. 686. iii. 610.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 918.) C. P. H.

ALISON, REV. ARCHIBALD, was born in Edinburgh in the year 1757, and was the second son of Andrew Alison, Esquire, a magistrate of that city. He went to the university of Glasgow in 1772, where, with Dugald Stewart, he attended the lectures of Dr. Reid, and formed an intimate friendship with Mr. Stewart, which lasted till his death in 1828. He went from Glasgow with an exhibition to Baliol College, Oxford, where he took the degrees of A.M. and LL.B., the latter in March, 1784. In this year he also took orders, and was married to the eldest daughter of the well-known Dr. John Gregory of Edinburgh. His first preferment in the church was the curacy of Brancepeth in the county of Durham. We are told by his son, Dr. Alison, in a short memoir inserted in the Edinburgh Evening Courant, May 25. 1839, that "he owed his farther preferment in the English church to the friendship of the late Sir William Pulteney." This farther preferment consisted of the perpetual curacy of Kenley in Shropshire, to which he was presented by Sir William Pulteney in 1790; a prebendal stall in Salisbury, which was given by Bishop Douglas in 1791.; the vicarage of Ercall in Shropshire, which he received from Sir William Pulteney in 1794; and the chancellor's living of Roddington in Shropshire, to which he was presented in 1797. In 1790 Mr. Alison had published the work by which he is known, the "Essays on the Nature and Principles of Taste;" but it does not appear to have obtained any extensive reputation till after the publication of the second edition, with considerable additions, in 1811, when it was made immediately the subject of an article by Mr. (now Lord) Jeffrey in the Edinburgh Review, a highly laudatory and very powerful and striking article. In the year 1800 Mr. Alison ceased to reside in England, and went to officiate in a chapel in his native city. "He was invited," says his son, "by his much-respected friend Sir William Forbes and the vestry of the episcopal chapel, Cowgate, to become senior minister of that chapel; and he continued to officiate to that congregation, which afterwards removed to St. Paul's Chapel, York Place, notwithstanding several severe attacks of pectoral disease, until a severe illness in 1831 compelled him to relinquish all public duties." He died in 1839, at the advanced age of eighty-two. His wife had died in 1830. Three out of six children survived their father; and of these three, two sons are known to the world: one, Mr. Archibald Alison, the author of the "History of Europe from the French Revolution;" and the other, Dr. William Pulteney Alison, a physician and a professor of the university of Edinburgh, and author of some excellent tracts on the management of the poor in Scotland.

The duties of Mr. Alison's ministry in Edinburgh, zealously discharged, did not prevent him from enjoying the literary and scientific society which surrounded him, and his virtues and accomplishments secured him many friends among those who, during the last half century, have contributed to the fame of Edinburgh. "Early in life," says Dr. Alison, "he cultivated the acquaintance and acquired the friendship and esteem of Dr. Adam Smith, Dr. Adam Ferguson, Dr. Robertson, and Dr. Blair. He was elected a fellow of the Royal Society of Edinburgh in the first year of its existence, and was the intimate friend of many of its distinguished members; not only of Dugald Stewart, but of Dr. Gregory (his brother-in-law), of Lord Woodhouselee, of Henry Mackenzie, of Professor Playfair, of Dr. Thomas Brown, of Lord Webbe Seymour, of Sir James Hall, and of Sir David Brewster. Among those for whom he had an affectionate feeling of regard, and who looked to him with peculiar veneration, we may mention particularly Dr. Morehead (long his colleague in Edinburgh), Mr. Campbell, the author of the "Pleasures of Hope," and Professor Wilson. Of all his friendships with men of genius, none gave him more gratification than that which he had early formed with the late Mr. Telford, the celebrated engineer, the exertions of whose vigorous and enthusiastic mind, ever intent on plans to improve and adorn his native country, he always contemplated with peculiar interest." The following is a part of the son's sketch of his father's character: "No man who held firm and uncompromising opinions on the principles of religion and morals looked with more indulgence on the failings of others, or passed through the world in more perfect charity and good-will to all men. No man who had lived much in society could retire with more sincere pleasure at all periods of his life into domestic privacy, and into the solitude of the country. . . . No man who had attained a high reputation as a preacher or an author was ever more absolutely indifferent to popular applause, as compared with the consciousness of the performance of duty."

The Essays on Taste, without being a profound work, were undoubtedly a more

valuable contribution than any which had preceded to the philosophy of the sublime and beautiful. Mr. Alison has the merit of having shown, by an extensive induction, how the feeling of beauty is always resolvible into some ordinary emotions of pleasure excited through associations with the object which we call beautiful, and of having avoided the error into which some previous writers, who had dismissed the unphilosophical notion of a peculiar sense for the perception of beauty, had fallen, of seeking to resolve all beauty into some one single association, very well fitted to explain the beauty of some objects, or partly to explain the beauty of a large class of objects, but quite inadequate to account for all our feelings of the beautiful. Mr. Alison's fundamental principle, that "the qualities of matter are not beautiful or sublime in themselves, but as they are by various means the signs or expressions of qualities capable of producing emotions," (Introduction, p. xxiii.) was not new, and had been clearly enunciated by Mr. Hume in all its breadth; but he has brought a large mass of proof to its aid, and, whether by single instances or by his general expositions of the beauty of sounds, colours, forms, motion, &c., has strikingly established his second proposition, "that there is no single emotion into which these varied effects can be resolved; that, on the contrary, every simple emotion, and every object which is capable of producing any simple emotion, may be the foundations of beauty or sublimity." (p. xxiv.) The accuracy of Mr. Alison's general views of his subject is not uniformly supported by a philosophical mode of statement and analysis; and indeed it is apparent that he did not possess any general knowledge of philosophy. His theory has put on a much more philosophical dress in the hands of Lord Jeffrey in the article previously alluded to in the Edinburgh Review (vol. xviii. p. 1.), and in the article "Beauty" in the Encyclopædia Britannica. But the pleasing, though rather verbose, style in which Mr. Alison's essays are written, and the genuine feeling of the beautiful which pervades them, have made the work popular, and have doubtless familiarised many with true principles on this subject, who would have been deterred by a more severe philosophical inquiry.

A sixth edition of the Essays was published in 1825, Edinb. 2 vols. 8vo. A cheap edition, printed in double column, has been lately published in Smith's "Standard Library," London, 1842. Dr. Alison states that several editions have been published in America, and that the work has been translated into French.

Mr. Alison published also two volumes of Sermons, which have gone through several editions, and a Memoir of Lord Woodhouselee in the "Transactions of the Edinburgh Royal Society," 1818. (Memoir in *Edinburgh Evening Courant*, May 25. 1839; *Gentleman's Magazine*, September, 1839.)

W. D. C.

ALIVERDI KHAN. [MAHABAT JANG.]

ALIX, youngest daughter of Theobald or Thibaud le Grand, count of Champagne, and third wife of Louis VII. (le Jeune) of France. Sismondi and other modern writers generally call her Alix, but the old writers very seldom, if ever, give her that name, but call her in Latin, Ada, Ala, or more fully Adela: in the ancient "Chroniques de St. Denis" she is called Ade and Ale, the French forms of the same abridged names. We believe these shorter forms all to have sprung from the abbreviations used in writing what we suppose to have been her proper name, Adela. The year of her birth is not known; she was married to Louis (A.D. 1160) about a fortnight after the death of his second wife. Her attainment to this elevation had been, we are informed, foretold by St. Pierre or Peter of Juliers to her mother while pregnant with her. She had lost her father (A.D. 1152) eight years before her marriage.

The marriage of Louis with Alix increased the influence already possessed by the house of Champagne: her elder brother, the Count of Troyes or Champagne, had previously been affianced, if not married, to one of the daughters of Louis by his first wife Eleonore or Eleanor of Guienne; and not very long after the marriage of Alix (A.D. 1164) her second brother, Thibaud, Count of Blois, married another of the daughters of Louis. The house of Champagne was thus connected with the crown by a triple bond; and this, especially considering the affection of Louis for his wife, whom, says an old writer, "he loved with immoderate affection," gave great influence at court to Henry and Thibaud, and to the other brothers of Alix, the Count of Sancerre, and the Archbishop of Sens. Louis was extremely anxious for an heir to his throne: he had married three wives, but they had brought him only "an alarming number of daughters," as he expressed it in a charter still extant: he and Alix therefore multiplied prayers and alms to obtain from Heaven the desired blessing; and at length their wishes were gratified by the birth of a son (22d August, A.D. 1165), afterwards Philippe II. (Auguste). After Philippe had been associated with his father in the kingdom (1st November, 1179), jealous of the influence of his mother and her brothers, and vexed by their disapproval of his clandestine marriage with the daughter of the Count of Hainault, he seized her castles, and assumed the management of the lands assigned to her as her dower; but by the intervention of Henry II. of England a reconciliation was effected. Louis, who was at this time laid aside by paralysis, soon after died (18th September, 1180), and Alix manifested her affec-

tion and sorrow by the erection of a costly monument, adorned with silver and gold and precious stones, and superior, according to the writers of the day, to anything the world had seen since the days of Solomon. When Philippe Auguste set out on his crusade (A. D. 1190), he committed the administration of his kingdom, under certain limitations, to Alix and her brother Guillaume or William, archbishop of Rheims. Alix died 4th June, 1206, and was buried near her father in the monastery of Pontigni, in Bourgogne or Burgundy. Beside her son Philippe Auguste, she had a daughter Agnes, married successively to Alexis the Younger, and to Andronicus Comnenus, emperors of Constantinople, and to Theodore Branas. There are extant a letter from Pope Alexander III. to Alix (dated 30th April, 1162) soon after her marriage, beseeching her to use her influence with her husband in an affair which the pope was then transacting with him; and two letters written by or for Alix, one to Pope Alexander III. (A. D. 1168), on behalf of Becket, then an exile; and one to Pope Celestine III. (A. D. 1191), begging him not to decide on the claim of the Bishop of Dol to be metropolitan of Bretagne (or Brittany) before the return of Philippe Auguste from the Holy Land. (Rigordus and Gulielmus Armoricus, *De Gestis Philippe Auguste*; Silvester Giraldus Cambrensis; Radulphus de Diceto; Benedictus Petroburgensis; Gervasius Doroberniensis; Sismondi, *Histoire des Français*; *L'Art des vérifier les Dates.*)

J. C. M.

ALIX, MATHÆUS FRANCISCUS, was born at Paris in 1738. About the year 1775 he was appointed professor of anatomy, medicine, and surgery in the university of Fulda, having long previously practised as a physician and surgeon in that town and at Brückenau. He was for many years director of the obstetric school at Fulda, and medical inspector of the mineral springs at Brückenau, Schwarzenfeld, Altengroenau, and other adjacent places. He died at Brückenau in 1782.

Alix wrote the following works: — "Disp. de duabus prope Perinæum Fistulis." Erfurt, 1769, 4to. "Anweisung zur Wundarzneykunst nach dem Lehrgebäude der neuern." Riga, 1772, 8vo. "De nocivis mortuorum intra sacras Ædes urbiumque muros sepulturis." Erfurt, 1773, 8vo. In this, which was also published as a supplement to his "Observata Chirurgica," Alix not only urges all the usual arguments for establishing large cemeteries at not less than a quarter of a mile from towns, but insists on many other cautions, such as that funerals should always take place at night, that all old human bones should be burnt, and others which later experience has not proved to be necessary. "Questiones Medico-Legales ex Chirurgiâ Declarandæ." Erfurt, 1774, 4to. "Observata Chirurgica," in four fasciculi, 8vo., of which the first and second were published at Altenburg in 1774 and 1776, and the third and fourth at Frankfort on the Main in 1778. This is his chief work. It consists of selections of cases from his practice, some of which are rare and interesting; and all are clearly and honestly related. Abstracts of the most important of them are published in Von Creutzenfeld's "Bibliotheca Chirurgica," i. 218.; Richter's "Chirurgische Bibliothek," bd. iii. iv.; and the "Edinburgh Med. and Philos. Commentaries," vols. iv. vi. Alix translated also Raulin's "Instructions sur les Accouchemens," and Fermin's "Manuel d'Economie rurale," into German; and Weickard's "Treatise on the Waters of Brückenau" from the German into French. His surgical observations also contain many cases in evidence of the utility of these waters. (*Biographie Médicale*; Prefaces to the fasciculi of the *Observata Chirurgica.*)

J. P.

ALIX, P. M., a French engraver, and a scholar of Le Bas, born at Honfleur in 1752. He engraved with the roulette a numerous set of portraits of eminent men, which were printed in colours. In 1804 he published a large portrait of Napoleon in his coronation robes, engraved and printed in the same style. He died in 1809.

Heineken mentions a JEAN ALIX, a painter and a scholar of Champagne, who engraved very neatly a Holy Family after Raphael, in which St. John offers the infant Saviour a bird. (Heineken, *Dictionnaire des Artistes, &c.*; Nagler, *Neues Allgemeines Künstler-Lexicon.*)

R. N. W.

ALIX, PIERRE, a French ecclesiastic of the seventeenth century. He was born at Dôle, in Franche Comté, A. D. 1600; and, having entered the church, became a canon of the cathedral at Besançon, and prior of Sainte Madeleine, at Salins. In 1632 he was presented to the abbacy of the regular canons of St. Paul at Besançon, of which he took possession A. D. 1634. His title was disputed by another claimant; but he obtained a decision in his favour from the parliament of Besançon A. D. 1636. He was a learned theologian, skilled in canon law, and an experienced man of business. He took an active part in the dispute between Pope Alexander VII. and the chapter of Besançon as to the right of appointing the archbishop and the dean of the cathedral, and published several works on the subject: he also successfully maintained against the pope the right of appointing the prior of his own abbey of St. Paul. Le Long (*Bibliothèque Historique de la France*, tom. iv. p. 347. ed. Paris, 1775) ascribes to him a MS. history of this abbey. Pierre Alix died A. D. 1676, aged seventy-six. (Dunod, *Histoire de l'Eglise, &c. de Besançon*; *Biographie Universelle.*)

J. C. M.

AL-JABALI. ['ABDU-S-SELA'M.]

ALKAAI, R. SAMUEL (ר׳ שמואל אלקעי), a Levantine rabbi, a native of Patras in the Morea. He lived in the early part of the sixteenth century, and wrote "Mishpatte Shemuel" ("The Judgments of Samuel"), which is a collection of "Sheeloth Uteshuvoth" ("Questions and Answers") on the Law and its various interpretations; it was printed at Venice, A. M. 5359 (A. D. 1599), in folio, edited by his grandson, R. Moses ben R. Matathia ben R. Samuel. (Bartoloccius, *Biblioth. Mag. Rabb.* iv. 390.)

C. P. H.

ALKABETZ, MOSES LEVI (ר׳ משה לוי אלקבץ), a Jewish rabbi and writer of the sixteenth century, who is called by the author of the "Shalshelleth Hakkabbala" "Chacam gadol bekabbala" ("Very learned in the Cabbala"). The same author makes him a contemporary and associate of the celebrated rabbi Moses de Trani, who was living at Sapheth in Upper (some authors, among whom are Wolff, say in Lower) Galilee, A. M. 5335 (A. D. 1575), and says that he wrote "Beth Hashem" ("The House of the Name") that is, of Jehovah, a name never pronounced by the Jews, who consider it as too sacred for human lips to utter, and who always substitute the name "Adonai" ("the Lord," or rather "my Lord"). This work was a cabbalistical treatise on the mysterious name of God. We find no further notice of this work except in the Bibliotheca Rabbinica of Buxtorff, who gives the title of a work "Beth Jai" ("The House of the Lord"), and calls the author R. Moses Lota, which Wolff thinks to be erroneously written for Moses Levi. Wolff also says that there is a tract by Moses Levi Alkabetz on the Throne of God, in a manuscript volume in the library at Turin, which contains various treatises from the Zohar and other cabbalistical works. In the same library is another copy of the short treatise on the Throne of God, but without the author's name, to which is added a cabbalistical commentary on Isaiah's vision of the throne. These are in a MS. volume which contains the "Shaare Ora" ("Gates of Light") of R. Joseph Gecatilla or Gigatella, at the end of which volume there is also found a treatise on the Holy Patriarchs, by R. Moses Alkabetz. (R. Gedalia, *Shalshell. Hakkab.* p. 65.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 82.; Wolfius, *Biblioth. Hebr.* i. 833. iii. 912.)

C. P. H.

ALKABETZ, SOLOMON BEN MOSES BEN SOLOMON, the Levite (ר׳ שלמה בן משה בן שלמה אלקבץ הלוי), a rabbi and celebrated Hebrew writer, who was born at Sapheth in Upper Galilee in the beginning of the sixteenth century. According to De Rossi, he was the father of R. Moses Levi Alkabetz, and commenced his literary labours as early as the year 1529. It is noticed by R. Samuel Aripol, that at the time when R. Moses Alsheic became arch-rabbi of Sapheth, Alkabetz was above sixty years old. He was also a fellow citizen and contemporary of Rabbi Joseph Karo. His works are—1. "Ajeleth Ahabim" ("The Hind of Loves") (*Prov.* v. 19.), which is a commentary on the Song of Songs, which was written by the author in the year A. M. 5296 (A. D. 1536), and printed at Venice by Corn. Adelkind A. M. 5312 (A. D. 1552), 4to., accompanied by the text of the Song of Songs, in the square Hebrew character, with points and accents; and again, according to Bartolocci and Plantavitius, at the same place, by Jo. de Gara, A. M. 5364 (A. D. 1604). 2. "Shoresh Jishai" ("The Root of Jesse") (*Isaiah*, xi. 10.), a commentary on the book of Ruth, finished by the author A. M. 5313 (A. D. 1553), and printed at Constantinople by Solomon Oshki A. M. 5326 (A. D. 1566), 4to. This edition, which is generally looked upon as the first edition of this work, is usually cited as A. M. 5321 (A. D. 1561); but Wolff, who had so cited it in his first volume, has corrected it as above in his third volume, from the inspection of the edition itself. This, as well as the "Ajeleth Ahabim," is accompanied by the sacred text; it was also printed at Venice A. M. 5352 (A. D. 1592), and at Lublin A. M. 5357 (A. D. 1597): in the Bodleian Catalogue is cited an edition of Cremona, 1566, 4to., which Wolff, however, considers to be the same with that of Constantinople above cited. He also met with the Lublin edition in R. Oppenheimer's library: the copy was without the title, but the place of printing was noted at the end, where was also the date of the completion of the work, A. M. 5313 (A. D. 1553). 3. "Menajoth Hallevi" ("The Gifts of the Levite") (*Nehem.* xiii. 10.), a commentary on the book of Esther, to which are added several discourses: it was written by the author A. M. 5289 (A. D. 1529), and printed, with the text of the book of Esther, in the square Hebrew character, without points, at Venice, A. M. 5345 (A. D. 1585). The Bodleian Catalogue has this work dated 1590. This work was also in manuscript in R. Oppenheimer's library. 4. "Beth Hashem" ("The House of the Name"). This is no doubt the work which we have already noticed under ALKABETZ, MOSES LEVI, whom Wolff suspects to have been the father, but De Rossi, with more reason, calls the son of R. Solomon Ben Moses Alkabetz, all the concurring dates tending to prove the correctness of De Rossi, while the conjecture of Wolff is grounded on little more than the circumstance of R. Solomon's calling himself the son of Moses. The "Beth Hashem" is attributed by the "Siphte Jeshenim" to R. Solomon Alkabetz, while the "Salshelleth Hakkabbala" gives it to R. Moses Levi Alkabetz; but De Rossi states that R. Solomon cites the work in question as his own in his "Shoresh Jishai," chap. iii. 14.; and R.

Jechiel ben Solomon, in his "Seder Hadoroth," says that in a manuscript commentary on the Zohar which he had in his possession by this author, he speaks of the "Beth Hashem" as his own work. We must therefore suppose that this cabbalistical treatise, which though apparently never printed appears to be a work of considerable size and importance, was really the production of R. Solomon Ben Moses Alkabetz, and that his son R. Moses Levi Alkabetz was merely the transcriber of the manuscript. Bartolocci, indeed, calls the "Beth Hashem" of R. Solomon Alkabetz a commentary on Ruth, and says it was printed at Constantinople A. M. 5321 (A. D. 1561), in 4to.; but he is evidently confounding this work with the "Shoresh Jishai" of the same author, of whom he has also made two different men, calling him R. Simeon Alkabetz when treating of the "Ajeleth Ahabim;" but into this error he was led by following the Bibliotheca Rabbinica of Buxtorff. 5. According to Bartolocci, R. Solomon Alkabetz also wrote the "Lecha Dodi" ("Come, my beloved"), which is a hymn in praise of the Sabbath, to be chaunted when the festival of the Sabbath is beginning: it is in the book of daily prayers of the Spanish Jews, p. 77. of the edition printed at Venice by Geronimo Bragadini A. M. 5416 (A. D. 1656), 8vo. 6. According to De Rossi, he also wrote a commentary on Hosea, which he cites in some of his own works, but which has not been printed, as well as several cabbalistical works which, though not noticed by Wolff, are cited in the "Seder Hadoroth" ("Order of Generations") of R. Jechiel ben Solomon, and the "Shem Haghedolim" ("Name of the Great") of R. Chajim David Azulai. He died shortly after the publication of his commentary on Ruth, which took place in the year 1561, as above stated, at a very advanced age. (De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 47.; Wolfius, *Biblioth. Hebr.* i. 1042, 1043. iii. 1027, 1028.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 370. 410, 411.; Plantavitius, *Biblioth. Rabbin.* 51. 369. 718.; Idem, *Florileg. Rabbin.* 553. 594. 633.; Le Long, *Biblioth. Sacra*, ii. 940.; Hyde, *Catal. Libror. impress. Biblioth. Bodl.* ii. 454.) C. P. H.

AL-KA'DIR IBN DHI'N-NU'N, fourth and last king of Toledo of the dynasty of the Beni Dhí-n-núu, succeeded his father Hishám in A. H. 470 (A. D. 1077–8). According to Abú-l-fedá (*Ann. Musl.* iii.), Al-makkarí, and other writers, Al-kádir ascended the throne immediately after the death of his grandfather, Al-mámún Ibn Dhí-n-núu, in A. H. 469 (A. D. 1076–7). Others, like Roderieus Toletanus, and the author of the "Cronica General," say that Al-mámún was succeeded by his eldest son Hishám, after whose death his son Al-kádir was raised to the throne, which is more probable. Be this as it may, Al-kádir, whose name was Yahya, is described by a contemporary writer as being imbecile in mind and weak in body. Brought up in his father's harem, among women and slaves, he was as unfit for the command of the army, as for the duties of the administration; and he surrendered himself completely into the hands of his eunuch Bashír, the Slavonian, to whom he intrusted the government of his kingdom. This conduct made Al-kádir the scorn of his subjects, and a mark for the ambition of his neighbours. Al-mu'tamed Ibn 'Abbád, king of Seville, was the first to assail his dominions. Being anxious to revenge the injuries received at his grandfather's hands [AL-MA'MU'N IBN DHI'-N-NU'N], the King of Seville took the field at the head of considerable forces, and, having penetrated as far as Talavera, reduced several fortresses of that district. In the mean time, and in pursuance of a preconcerted plan, Al-muktadir Ibn Húd, king of Saragossa, whose dominions bordered to the south-east upon those of Al-kádir, made an incursion into the province of Teruel. Assisted by Sancho I., son of Ramiro, king of that portion of Aragon which then obeyed the Christian rule, he defeated an army sent to oppose his progress, and reduced the towns of Santa Maria de Albarrazin and Molina. This was not all: the governor of Valencia, a city which formed part of Al-kádir's hereditary dominions, instigated by Al-muktadir Ibn Húd, threw off his allegiance, and declared himself independent. Unable to contend alone against so many adversaries, Al-kádir sent an embassy to Alfonso III. of Castile, soliciting his friendship, and requesting he would send an army to his assistance. Alfonso, who since the death of his brother Sancho II. and his own accession to the throne of Leon in 1072, had been casting a wistful eye on the dominions of Al-kádir, readily sent assistance; but on conditions which he well knew would sooner or later place that sovereign and his kingdom at his mercy. He not only demanded the payment of a very considerable sum and the surrender of several fortresses bordering upon his own dominions, but insisted upon Al-kádir becoming his vassal and paying him a yearly tribute. On the arrival of the Christian reinforcements, Al-mu'tamed left the territory of Al-kádir and returned to his dominions, being closely pursued by the Christians to the very gates of Seville, whilst Ibn Húd retreated likewise to defend his own kingdom, which had been invaded by the Aragonese. In a very short time Al-kádir's territory was freed from the enemy; but when summoned to fulfil the condition of the treaty, that sultan excused himself on the plea that his subjects would not allow him to comply with his demands; upon which Alfonso wrote to Al-kádir, upbraiding him for his want of faith and threatening an invasion. Al-kádir,

having summoned his council, laid before them Alfonso's letter, and asked them for their advice. "The King of Castile, said Al-kádir addressing the assembly, "has taken a most solemn oath, that, unless his demand be immediately complied with, and the sums stipulated in the treaty paid into the hands of his Jewish collectors, you, yourselves, your wives and children, shall be made answerable for it." No one present answered, until a veteran, named Abú Shaja' Ibn Lebún, rose and said, "We had better be delivered at once into the Christian's hands than be gradually sacrificed to his insatiable ambition. For my part, I am of opinion that we ought to die sword in hand, rather than waste our substance to satisfy Alfonso's avarice, and that of his Jewish money-lenders." These words produced the desired effect upon the assembly: not only they refused their sanction to the measure, but they came to the resolution that Al-kádir was unfit to govern them, and sent a deputation to offer the throne to Al-mansúr Ibn Al-afttas, king of Badajoz and Merida. Al-kádir, however, was no sooner informed of the plot formed against him, than, not deeming himself secure in his capital, he fled at night with his women and treasures, and took the direction of Webdeh (Huete), a strong castle about thirty miles north-east of Toledo; but the governor, Ibn Wahb, refusing him admission, he went on and reached the dominions of Alfonso, who received him kindly, and promised to replace him on his throne. Meanwhile, Ibn Al-afttas had entered Toledo, where he had been proclaimed by the inhabitants; but he was soon besieged in that capital by Al-kádir and Alfonso, who pushed the attacks with so much vigour, that the King of Badajoz was compelled to evacuate the city and return to his dominions. Al-kádir had promised Alfonso that if he was restored to his kingdom he would hand over to him all his treasures, and he had given him as pledge the fortresses of Soria and Conoria. Agreeably to his promise, on the day in which he made his public entrance into Toledo, Al-kádir collected all the money he could among the inhabitants, and presented it to Alfonso, together with all the treasures, consisting in ornamented weapons, robes, and jewels, which he had inherited from his father and grandfather; but as the total amount of those valuable objects did not equal the promised sum, Al-kádir solicited and obtained from Alfonso a respite for the payment of the remainder on condition that the impregnable castle of Canales, one of the bulwarks of the kingdom of Toledo, should be delivered to him as a security, which was done. But Al-kádir's position, far from improving, became every day more critical. Disgusted with his rule, the people of Toledo again entered into a correspondence with the neighbouring Mohammedan rulers, and the Christian troops had scarcely left Toledo when the dominions of Al-kádir were again assailed on the west by Al-mu'tamed, king of Seville, and on the east by Ibn Húd, king of Saragossa. Again did Al-kádir apply for aid to Alfonso, who this time refused to grant it, thus allowing the dominions of his intended victim to be wasted by the enemy. At last, in A. D. 1084, Alfonso advanced against Toledo at the head of all his forces, and after a siege of upwards of a year, made himself master of that ancient metropolis, Al-kádir consenting to surrender it on condition that Alfonso would help him with his forces to regain possession of Valencia. Al-kádir is said to have left his capital on foot, carrying in his hand an astrolabe, with which he intended to take the auspicious hour for setting out on his journey. He repaired soon after to Valencia, where, with the assistance of the Christians commanded by the celebrated Alvar Yañez, he had no difficulty in expelling the governor, Abú Bekr Ibn 'Abdi-l-'aziz, and re-establishing his authority in the place. His rule, however, was not of long duration. About A. H. 488 (A. D. 1095-6) Abú Ahmed Ibn Jeháf, who was a kádhí-l-kodhá, or supreme judge of Valencia, having entered into a secret compact with Ibn 'Ayeshah, the general of a body of Almoravides stationed in the neighbourhood, caused Yúsuf Ibn Táshefín to be proclaimed by the citizens and the army, and expelled Al-kádir from the city. Some time after, having made an attempt to regain possession of Valencia, Al-kádir was defeated and slain in A. H. 488 (A. D. 1095-6). Al-kádir is mentioned in the "Cronica de España" under the name of Yahya Alcadurbile. He appears to have also used the title of "Adh-dhafer bi hauli-llah" (the conqueror by the will of God), an appellation which ill accorded with his indolent habits and the constant reverses attending his arms. (Al-makkarí, *Moham. Dyn.* ii. App. p. xviii.; Conde, *Hist. de la Dom.* ii. cap. 8—21.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 214.; *Cronica de España* (Zamora, 1543), part. iv. cap. iii.; Rodericus Toletanus, *Rerum in Hispania gestarum Chronicon*, lib. vi. cap. 23.; Pisa, *Historia de Toledo* (Toledo, 1617), p. 27.: Mariana, *Hist. gen. de España*, lib. ix. cap. 13—16.) P. de G.

AL-KA'DIR-BILLAH, the twenty-fifth khalif of the house of 'Abbás, was born at Baghdád in A. H. 336 (A. D. 947-8). His name was Abú-l-'abbás Ahmed, and he was the grandson of Al-muktadir-billah, and the cousin of At-táyi-billah, whom he succeeded in A. H. 381 (A. D. 991). Towards the close of At-táyi's reign, Al-kádir, being apprehensive that his cousin was meditating some design hostile to his person, fled for protection to the court of Muhadhdhibu-d-daulah, king of the country called by the Arabs Al-batáyih (the marshes), between the

Tigris and the Euphrates. Here, about the beginning of Ramadhán A. H. 381 (Dec. A. D. 991), and after the dethronement of At-táyi by Baháu-d-daulah the Dilamite, Ahmed received an invitation from that chief to take possession of his cousin's throne. Having accepted the offer, Ahmed repaired to Baghdád, where he made his public entrance on the 13th of Ramadhán (Dec. 22. A. D. 991), and was immediately proclaimed under the name of Al-kádir-billah (the powerful by the grace of God). Soon after At-kádir espoused the daughter of Baháu-d-daulah, who in his capacity of amíru-l-'omrá enjoyed all power in the state, whilst Al-kádir had only the mere titles of khalif and imám. In A. H. 383 (A. D. 993) the authority of the house of Abbás was re-established in Khorásán. Ever since the elevation of Al-kádir, the inhabitants of that province having resented the dethronement of At-táyi had continued to say the "khotbah" or prayer from the pulpits, as well as to coin money, in the name of that sultan; but when Mahmúd Al-ghizní, or the Ghaznevide, invaded and conquered Khorásán, he gave orders that the "khotbah" should henceforwards be said in the name of Al-kádir; and although he continued to rule the province by his governors, he nevertheless acknowledged the spiritual supremacy of At-kádir. In a similar manner, about A. H. 399 (A. D. 1008-9), that part of Syria which was in the hands of the Fátimites of Egypt was recovered from them by the Beni Kelab; but these successes are only to be attributed to the firmness and policy of Baháu-d-daulah and his successors of the race of Buwayh, in whose hands all the power of the khalifate was then vested, and who indeed were the real sovereigns of the country, for they are called by the Arabian historians As'hábu-l-'irák, or rulers of Irák, whilst they only confer upon the 'Abbáside princes the title of imám. Al-kádir is represented as a mild, just, and moderate prince, possessing many amiable qualities. It was at his court that the Persian poet Ferdúsi, the author of the "Shah Námeh," sought an asylum against the vengeance of Mahmúd, the Ghaznevide, whom he had offended. In the letter which that celebrated conqueror wrote on the occasion, he is said to have threatened Al-kádir that unless the object of his wrath was immediately delivered into his hand, the proud palaces of Baghdád should be trampled to dust under the feet of his elephants; to which insulting bravado Al-kádir modestly replied by those few verses from the Korán (chap. 105.) which have reference to the fate of king Abrahah and his host of elephants [ABRAHAH.] Al-kádir died in Dhí-l-hajjah, A. H. 422 (Dec. A. D. 1031), at the advanced age of eighty-six, and after a protracted reign of one and forty years. (Elmacin, *Hist. Sarac.* lib. iii. cap. vi.; Abú-l-fedá, *Ann. Musl.* sub anno 381; Ibn Khallikán, *Biog. Dict.* in the lives of Mahmúd, Baháu-d-daulah, &c.; D'Herbelot, *Bib. Or.* voc. "Cader," "Bahaeddoulat," &c.) P. de G.

AL-KA'HIR-BILLAH (the triumphant by the grace of God), Abú-l-mansúr Mohammed, the nineteenth khalif of the house of 'Abbás, was the son of Mutádid-billah, the sixteenth sovereign of that race. When Al-muktadir-billah was dethroned, in A. H. 317 (A. D. 929), Al-káhir was chosen to succeed him. Scarcely, however, had Al-káhir occupied the throne a few days, when the Turkish guard revolted against him, on the plea that their demands had not been complied with; and having deposed Al-káhir, they reseated Al-muktadir on his throne. However, upon the assassination of Al-muktadir, in Shawwál, A. H. 320 (October, A. D. 933), Al-káhir was again called upon to succeed him. Immediately after his accession to the throne Al-káhir rewarded those to whom he owed his elevation. On Abú 'Ali Ibn Moklah he conferred the office of vizír, and he appointed 'Ali Ibn Yelík to that of hájib or chamberlain. The cruel and malignant disposition which Al-káhir exhibited towards his relatives and dependants, and particularly towards the mother of his predecessor Al-muktadir, whom, notwithstanding she was labouring in the last stage of a dropsy, he had subjected to the most excruciating tortures, until she declared where her son's treasures were concealed, and towards his own nephew Ahmed, whom he caused to be imprisoned, soon furnished the authors of his elevation ample cause to regret their choice. Al-káhir, however, being informed of the discontent which was brooding in the minds of his ministers, determined to anticipate the blow. He accordingly issued orders for the arrest and execution of Múnis Al-mudhaffer, 'Ali Ibn Yelík, and several others, who were put to death. Ibn Moklah, however, contrived to escape; and, by holding from his retreat a correspondence with the disaffected chieftains, continued to animate them with the design of dethroning Al-káhir. This was at last accomplished in the following manner. Seymah, the captain of the Turkish or Tatar guards, in conjunction with other chiefs of his nation, seized Al-káhir, and passed a hot instrument before his eyes, after which they appointed in his stead Abú-l-'abbás Mohammed, son of Al-muktadir, under the title of Ar-rádhi-billah. In this state Al-káhir is said to have continued his miserable existence to the reign of Al-muti' billah, for a period of sixteen years, during which time he was regularly seen every Friday, with other blind mendicants, at the gates of the principal mosque of Baghdád, begging charity from those who entered. At the time of his dethronement Al-káhir was fifty-two years old, and he had reigned little more than one year. (Abú-l-fedá, *Ann. Musl.* sub annis 320, 324; Elmacin, *Hist. Sarac.* lib. ii. cap. 20.; Price,

Chron. Retrospect of Moham. History, ii. 177.; D'Herbelot, *Bib. Or.* "Caher," "Moclah;" Ibnu-l-athír, '*Ibratu-l-awali*, MS.) P. de G.

AL-KALKASHANDI'. This is the patronymic of an Arabian writer on genealogy, whose entire name was Abú-l-'abbás Ahmed Ibn 'Abdillah Ibn Ahmed Ibn 'Abdillah Ibn Suleymán Ibn Isma'íl. He was a native of Cairo, and professed the sect of Sháfi'. He wrote a treatise on the genealogy of the Arabian tribes, entitled "Neháyatu-l-irab fí márefati Kabáyili-l-'arab" ("The Scope of the Studious, or an Account of the Arabian Tribes), a work greatly esteemed, and of which there are two copies in the library of the British Museum (Nos. 7353, 7354.). In one of them the appellatives Abú Ghollah and Shehábu-d-dín (bright star of religion) are given to the author. Some extracts from a description of Egypt attributed to this author appeared in the Appendix to Dr. Shaw's Travels, Oxford, 1738, "Excerpta e Kalkaseda de Nilo et Nilometra." P. de G.

AL-KA'SIM. [ABU'-L-KA'SIM ASH-SHA'-TIBI'.]

AL-KA'SIM IBN HAMMU'D, second sultan of Cordova of the dynasty of the Beni Hammúd, a branch of the family of 'Ali Ibn Abí Tálib, succeeded to the throne of Mohammedan Spain after the assassination of his brother, 'Ali Ibn Hammúd, in A. H. 408 (A. D. 1017-18). 'Ali had left two sons, Yahya, governor of Ceuta and Tangiers, and Idrís, governor of Malaga; but the affections of the Berbers being with Al-kásim, they decided to raise him to the throne to the exclusion of his nephews. Accordingly, no sooner was the news of 'Ali's assassination made known in Cordova, than a deputation of the Berber militia hastened to Seville, of which city Al-kásim was then governor, and having informed him of his brother's death, offered him the vacant throne. At first, Al-kásim, fearing it was a stratagem of his brother to sound his fidelity, refused to give an answer, and retained the messengers about him until he should have verified the truth of the report; but finding that it was well founded, and that the Berbers in Cordova were anxiously waiting for his arrival, he set off for that capital, where he was proclaimed six days after his brother's assassination. On his accession, Al-kásim assumed the surname of Al-mámún (the Trusty). His administration is described as having been at first mild and just; but finding that a considerable part of the Berbers were in favour of his nephew Yahya, and that on the other hand the citizens of Cordova were only waiting for an opportunity to throw off the African yoke, he surrounded himself with a guard of black slaves from Súdán, and became a tyrant. Meanwhile 'Abdu-r-rahmán Al-murtadhi of the house of Umeyyah, whom Khayrán the Slavonian had caused to be proclaimed at Almería under the reign of 'Ali, was collecting his forces to march against Cordova. Al-kásim made every preparation to resist the attack; but when he daily expected to see his enemy encamp before his capital, news were brought to him that Al-murtadhi had been killed in an action with Záwi Ibn Zeyri, the Berber governor of Granada, and that his followers had dispersed. [AL-MURTADHI.] The joy caused by this unexpected success was damped by news from another quarter. His nephew, Yahya, having previously sent agents into Spain to sound the disposition of the people, fitted out a fleet at Ceuta, and landed at Malaga, where his brother Idrís commanded. Having apprised his partisans of his arrival, he sent Idrís to command in Africa during his absence, and putting himself at the head of whatever forces he could collect, proceeded by forced marches to the capital. Al-kásim, however, did not wait for the arrival of his nephew. Knowing that he could place no reliance on his Berber troops, he left Cordova secretly, and at night, accompanied only by five trusty servants, and arrived in Seville, where he was well received by the kádhi, Abú-l-kásim Ibn 'Abbád, the most powerful citizen of the place, who became afterwards king of Seville and founder of the dynasty of the Beni 'Abbád. Meanwhile (June, A. D. 1021) his nephew Yahya had taken possession of the capital; but scarcely had he reigned five months, when the same inconstant party, which had raised him to the throne, now deserted him and fled towards his uncle Al-kásim: such cities as had proclaimed him returned to their allegiance, and the power of Yahya soon became reduced to the walls of his capital. Hearing, moreover, that the citizens of Malaga had sent a message to Khayrán, the Slavonian, inviting him to take possession of the city, and that if that port fell into the hands of his enemy all his communication with Africa would be intercepted, he resolved upon abandoning his capital and retiring to Malaga, which he did in November, A. D. 1022. Al-kásim, hearing of his nephew's departure from Cordova, marched to that capital from Seville, and on Tuesday, the 16th of Dhí-l-ka'dah, A. H. 413 (February 10. A. D. 1023), made his public entrance into that capital. But whilst the uncle and the nephew contended for the throne of Spain, the citizens of Cordova, who detested the rule of the Beni Hammúd, and who wished for the restoration of the Beni Umeyyah, were ripening for revolt. A scuffle between some Berbers of Al-kásim's guard and the inhabitants of one of the southern suburbs of Cordova furnished them the pretext. Finding themselves worsted by the Berbers, the citizens ran through the streets crying "Revenge!" and calling the people to arms. In a moment the whole population was in arms, and attacked the Berbers, who, with Al-kásim at their head, were compelled to evacuate the

capital, and pitch their tents in a field to the west of Cordova, from whence they besieged the city for fifty consecutive days; but the Cordovans, having built up with masonry the gates of the city, repulsed their attacks. At last, seeing the siege protracted and provisions growing scarce, the people of Cordova made a last effort to drive the enemy from their walls. Having opened one of their gates, they made a simultaneous attack upon the besiegers, who were completely defeated, on Thursday, the 17th of Sha'bán, A. H. 414 (November 2. A. D. 1023). Al-kásim fled to Seville with the relics of his army. His reception in that city, however, was very different from what he had experienced on a former occasion. Abú-l-kásim Ibn 'Abbád and Mohammed Ibn Zeyri, in whose hands the government of that place was vested, refused him admittance, and, upon his trying to force one of the gates, he was repulsed with considerable loss, but he still remained encamped before the city. At last Al-kásim, despairing of reducing the place, proposed to raise the siege and retire on condition that one of his sons named Mohammed, who was in Seville, should be delivered safe into his hands. The proposition being accepted and the condition fulfilled, Al-kásim retired to Sherísh (Xerez). But his nephew Yahya, who, with the assistance of his brother Idrís, had just reduced Tangiers and Algesiras, hastened from Malaga at the head of considerable forces to besiege him there. Al-kásim defended himself with great courage for twenty days; but at last the people of Xerez surrendered that fortress to Yahya, and Al-kásim and his son Mohammed fell into the hands of their incensed relative, in A. H. 415 (A. D. 1024-5). Yahya had taken his oath, that if ever his uncle Al-kásim fell a prisoner into his hands, he would immediately put him to death, and deprive him of all chance of gaining possession of Cordova a third time. Upon the advice of one of his counsellors, Yahya spared the life of Al-kásim, and confined him to a dungeon in Malaga. Some thirteen years after his imprisonment (A. H. 427), Yahya, having received information that Al-kásim was tampering with the guards of his prison with a view to effect his escape and take up arms against him, issued orders for the execution of his prisoner. The historian Al-homaydí places the death of Al-kásim at the beginning of 431 (September, A. D. 1039), under the reign of Idrís, Yahya's brother. Al-kásim is mentioned in the Latin and Castilian chronicles as Cassemus, Caçin, Alcaçin, &c. He left two sons, Mohammed and Al-kásim; the eldest of whom became afterwards king of Algesiras. (Al-homaydí, *Jadhwatu-l-moktabis*, MS. fol. 7.; Al-bekrí, *Mesálek wa-l-memálek*, MS. Brit. Mus. No. 9577.; Al-makkarí, *Moham. Dyn.* ii. 238. and App. p. xii.; Conde, *Hist. de la Dom.* i. cap. 112—116.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 211.; Alfonso el Sabio, *Cronica de España* (Zamora, 1541), part iii. fol. 270; Mariana, *Historia general de España*, lib. ix. cap. i.) P. de G.

AL-KA'YIM BI-AMRI-LLAH (the riser by the command of God), second sultan of Eastern Africa of the dynasty of the Fátimites or 'Obeydites, who afterwards conquered Egypt and part of Syria, succeeded his father Al-mahdí in A. H. 322 (A. D. 933-4). His name was Kásim Abú 'Abdillah, or, according to Abú-l-fedá, Abú-l-kásim-Mohammed; but he is better known in history by his title Al-káyim. He reigned for about twelve years in comparative tranquillity, until A. H. 334 (A. D. 945), when a man of the name of Abú Yezíd, who belonged to the Berber tribe of Zenátah, revolted against his authority, and being joined by a number of turbulent and disaffected persons, defeated him in a pitched battle, and compelled him to take refuge in the fortress of Mahdiyyah, which his father Al-mahdí had built. Here, having been besieged by the insurgents, Al-káyim died, during the siege, after appointing as his heir his son Al-mansúr bi-kawati-llah. Ibnu-l-athír says that the death of Al-káyim took place on the 15th day of Shawwál, A. H. 334 (June, A. D. 946), after he had reigned twelve years and seven months; he being then fifty-eight years of age. (Abú-l-fedá, *Ann. Musl.* sub anno 334; D'Herbelot, *Bib. Or.* voc. "Caïem;" Elmacin, *Hist. Sarac.* lib. iii. cap. iv. p. 220.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.) P. de G.

AL-KA'YIM BI-AMRI-LLAH (the riser or ruler by the command of God), the twenty-sixth khalif of the house of 'Abbás, succeeded his father, Al-kádir-billah, in A. H. 422 (A. D. 1031). His name was 'Abdullah, and his surname Abú Ja'far, but he is more generally known in Eastern history by the title under which he was proclaimed. Like his predecessors on the throne, ever since the reign of Al-muktadir, Al-káyim retained only a shadow of authority, all the powers of government being vested in the hands of his amíru-l-omrá, Jelálu-d-dín the Buwayhite. On the death of Jelálu-d-dín, in Sha'bán, A. H. 435 (March, A. D. 1044), his nephew, Abú Kalinjar Marzabán, quitted Shiráz, the court and residence of the sultans of the race of Buwayh, and proceeding to Baghdád, was invested on his arrival in that city with the dignity of amíru-l-omrá, which he retained until his death in A. H. 440 (A. D. 1048-9), when he was succeeded by his son Abú Nasr Al-maleku-r-rahím Khosrú Firúz. A quarrel having broken out between Reysu-r-rosá the vizír of Al-káyim and Abú Hareth Rastam Al-besásirí, a Dilamite chief who commanded a considerable body of troops of his nation, the latter was obliged to quit Baghdád, and retire to the neighbourhood of Mosul, where he soon after raised the standard of revolt, and caused Al-mustanser

the Fátimite, eighth sultan of Egypt of the dynasty of the 'Obeydites, to be proclaimed khalif. Having defeated various detachments of troops sent against him, Al-besásirí advanced towards Baghdád in A. H. 447 (A. D. 1055), laying waste the territories through which he passed, and committing all kinds of excesses. Alarmed at the approach of so formidable an enemy, Al-káyim sent a message to Toghrúl-Bek, the Seljúkide, inviting him to Baghdád to defend that capital from the attacks of Al-besásirí. Toghrúl-Bek, who about this time had established his authority in the provinces of Khorásán and Persian 'Irák, gladly accepted the invitation, and putting himself at the head of his forces, marched to Baghdád, where he arrived on the 25th day of Ramadhán, A. H. 447 (Dec. 17. 1055), and encamped before the gate of Shammásiyah. About a month after, a quarrel breaking out between the inhabitants of one of the suburbs of Baghdád and the followers of Toghrúl-Bek, respecting some business in the market, the former assailed the soldiery with stones; the brawl soon increased into a serious affray, in which many were killed on both sides, and it ended in a general pillage of the city by the Seljúkians. In the mean time Toghrúl-Bek, ascribing the tumult to some contrivance of Khosrú Firúz, sent to intimate to Al-káyim that if his minister was concerned in promoting the disturbance, he should immediately be conducted to his presence. It being thought prudent to comply with the intimation, Khosrú Firúz had no sooner made his appearance in the camp of the Seljúkide than he was seized, and he was condemned to pass the remainder of his days in a prison. Khosrú Firúz was the last prince of the race of Buwayh who held the office of amíru-l-omrá at Baghdád; but although the power of this family was completely overthrown, Al-káyim did not recover his liberty, he only changed masters, and Toghrúl-Bek tyrannised over him just as much as Khosrú had done.

The first act of Toghrúl-Bek after establishing his authority at Baghdád was to make war against Al-besásirí, but being unexpectedly summoned into Persian 'Irák by the revolt of his half-brother, Ibráhím Niyál, who had made himself master of Hamadán, he was compelled to quit Syria in the midst of his triumphs, and Al-besásirí, taking advantage of his absence, hastened to Baghdád, which he entered without opposition. Having confined Al-káyim to a dungeon, he caused Al-mustanser the Fátimite to be publicly proclaimed in that capital. Toghrúl-Bek, however, had no sooner put down the rebellion of his brother, than he hastily marched to Baghdád, which was abandoned at his approach by the usurper Al-besásirí. Al-káyim then, being released from his confinement, proceeded to meet the Seljúkian conqueror, who, dismounting at his approach, kissed the ground before him, and continued walking by the side of his horse until he was invited by Al-káyim to remount, and ride by his side. On his arrival at the royal palace, Al-káyim invested Toghrúl-Bek with a robe of honour, and conferred on him the title of "Roknu-d-daulah" ("the angular stone of the state"). Al-besásirí was immediately pursued to the neighbourhood of Kúfah, defeated, and taken by the troops of Al-káyim, and put to death in Dhí-l-hajjah A. H. 451 (Dec. A. D. 1059). Tranquillity being at last restored through the efforts of Toghrúl-Bek, Al-káyim proceeded to strengthen his alliance with that sultan by a double match; and for this purpose he bestowed upon Toghrúl-Bek his daughter, the Prineess Seydah Khattún, taking to himself Arslán Khattún, the daughter of Tchegher-Bek, the sister of the celebrated Alp-Arslán and niece of Toghrúl-Bek. The remainder of Al-káyim's reign was passed in tranquillity. He died about the middle of Sha'bán, A. H. 467 (April, A. D. 1073), at the age of seventy-six, after having exercised the spiritual functions of imám or leader of the public prayers during the long period of forty-four years, eighth months, and two days. (Elmacin, *Hist. Sarac.* p. 266.; Abú-l-fedá, *Ann. Musl.* sub annis 422, 427, &c.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; D'Herbelot, *Bib. Or.* "Caiem," "Togrul-beg;" Ibn Khallekán, *Biog. Dict.* in the life of Al-besásirí.)

P. de G.

ALKEMADE, KORNE'LIS VAN, one of the most ingenious and industrious antiquaries of Holland, was born on the 11th of May, 1654, and died on the 12th of May, 1737, aged eighty-three years and a day. Though occupying the active post of first commissioner of import and export duties at Rotterdam, he found time to publish a number of valuable works. The first is "Verhandeling over 't Kamprecht," Rotterdam, 1699; a dissertation on trial by battle, chiefly as exercised in the supreme court of Holland under the first counts. To the third edition of this work, in 1740, a dissertation was added by the author's son-in-law, Van der Schelling, on the origin and history of duelling. The next work of Alkemade, an edition of the old rhyming chronicler Melis Stoke, "Hollandsche Jaarboeken of Rymkronyk van Melis Stoke," Leyden, 1699, folio, has been entirely superseded, in a critical point of view, by the subsequent edition of Huydecoper, who detected several mistakes in Alkemade's observations on the language of the poem; but the work is still sought after from its collection of portraits of the counts of Holland, copied from the paintings in the old convent of Carmelites at Haarlem. In the following year Alkemade published his "Goude en Zilvere gangbaare Penningen der Graaven en Graavinnen van Holland,"

Delft, 1700, folio, which, although only professing to contain an account of the "Gold and Silver current Coins of the Counts and Countesses of Holland," embraces in reality a history of the country as comprised in the biography of its princes, from Dirk or Diederyk I. to Philip III. of Spain. From the manner in which Alkemade treats the subject, the book is entertaining as well as instructive. His next work was a history of funerals and funeral heraldry, "Anleiding tot het ceremonieel der Begraafnissen en der Wapenkunde, uit deszelfs oorspronklykheid aangewezen en opgeheldert." Delft, 1713, 8vo. The same subject was pursued and extended in "Nederlandsche Displegtigheden," 3 vols. Rotterdam, 1732, 8vo., which contains a quantity of curious information on the ceremonies observed in Holland at births, baptisms, weddings, and funerals, but the greater part of the merit of which is ascribed to Van der Schelling, Alkemade having done little more than furnish the plan and the first outlines. His biographers mention immediately after this work, "Jonker Fransen Oorlog, of Rotterdamse Heldendaden," a new edition by Alkemade of an old chronicle by Willem van de Sluis of the heroic deeds of the Rotterdammers in the war of 1488 and 1489, between the factions of the "Hoeksche" and "Kabeljaauwsche," or partisans of the Hooks and the Codfish; but Abkoude mentions no edition of the work earlier than 1756. In conjunction with Van der Schelling, Alkemade published a description of the city of Briele and the country of Voorn. "Beschryving van de Stad Briele en den land van Voorn," Rotterdam, 1729, folio, which comprises also a history of the localities. Alkemade was for some time believed to be the fabricator of a pretended ancient chronicle in rhyme attributed to Klaas Kolyn; but while the spuriousness of the chronicle is now admitted, it is generally believed that Alkemade defended its genuineness in good faith. In Uffenbach's travels there is a minute account of a visit to Alkemade in 1710, who showed the tourist all the curiosities of his cabinet, and in a conversation on the invention of printing, described a newly invented method, which was no other than that now known by the name of stereotype. As in recent histories of the art it is erroneously stated that the method of stereotyping known to the Dutch at the commencement of the eighteenth century was different in principle from that now used, and was lost at the death of Van der Mey the inventor, Uffenbach's statement is of much interest. [MEY, VAN DER.] Uffenbach describes Alkemade as a man of not much learning, but of intelligence and active curiosity. (Kok, *Vaderlandsch Woordenboek*, ii. 606—621.; Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 149—153.; Collot d'Escury, *Holland's Roem in Kunsten en Wetenschappen*, iii. 187, &c.; Uffenbach, *Reisen durch Niedersachsen, Holland und England*, iii. 267—274.) T. W.

AL-KHATTÍB AL-BAGHDA'DÍ. [AHMED AL-BAGHDA'DÍ.]

AL-KHAZREJÍ' is the patronymic of several Arabian writers who were descended from the illustrious tribe of Khazrej; and among others it is that of Abú Mohammed 'Abdullah Ibn Mohammed, surnamed Dhiyáu-d-dín (bright sun of religion), who was a native of Spain, and who was the author of a kassídah or poem on the rules of prosody, entitled "Al-khazrejiyah," from the name of its author Al-khazrejí. A copy of this poem with a very full and learned commentary by Abú 'Abdillah Mohammed Ibn Abí Bekr 'Omar Al-makhzúmí is in the Escurial library (No. 408.), and Hájí Khalfah mentions no less than six other commentaries upon it. (Al-makarí, *Moham. Dyn.* i. 404.; Hájí Khalfah, *Lex. Bibl.* voce "Kassídah.") P. de G.

AL-KHAZREJÍ' (Abú Ja'far Ibn 'Abdi-l-hakk Al-kortobí), an historian of Mohammedan Spain, was probably born at Cordova, as the surname Al-kortobí seems to indicate. He was the author of a general history, entitled "Iktifá fí akhbári-l-kholafá" ("The Book of Sufficiency: on the History of the Khalifs"). After a short introduction, in which he relates the principal events in the life of the Mohammedan prophet, the author proceeds to the history of Abú Bekr and the khalifs his successors. In the chapter treating of Al-walíd, the eleventh khalif of the race of Umeyyah, under whose reign Spain was invaded and conquered by the Arabs, he introduces a most valuable but concise account of the battle of Guadalete, and the taking of Cordova, Toledo, Saragossa, Merida, and Seville, by Tárik or his master Músa. The establishment of the dynasty of the Umeyyah in Spain under 'Abdu-r-rahmán I., and the principal events in the reigns of his successors, until the overthrow of their empire in A. H. 428, are next rapidly sketched; after which the author relates in detail the taking of Toledo by Alfonso VI. of Leon, the subjection of Spain by the Almoravides, the expulsion of these by the Almohades, this history ending in A. H. 535 (A. D. 1140-1) with the reign of Al-muktafi, the thirty-first khalif of the race of 'Abbás. The work moreover is written with so much order and criticism, and apparently with such correct information, that it may be safely pronounced to be one of the best sources for the history of Mohammedan Spain. The year of Al-khazrejí's birth and death are unknown; but to judge from the manner in which he relates the events of the reign of Abú Yúsuf Ya'kúb Al-mansúr, the fourth sultan of Spain and Africa of the dynasty of the Almohades, we are led to suppose that he was a witness to most of

them; besides, Abú-l-hasan Ibn Sa'íd, who lived about A. H. 640 (A. D. 1242-3), and who wrote an account of the literature of the Spanish Arabs in his time, mentions the "Iktifá" as a work which was generally known in his days. (Al-makkari, *Moh. Dyn.* i. 194., and App. D. p. xliii.) P. de G.

AL-KHOSHANÍ (Mohammed Ibn Hárith), surnamed Abú 'Abdillah, an historian of Mohammedan Spain, was born at Cordova about A. H. 310 (A. D. 923). Of his life little is known except that he was a lawyer by profession, and that he wrote, by the command of Al-hakem II. of Cordova, a work containing the lives of all those who had filled the functions of kádhi at that capital, since the conquest by Mughíth Ar-rúmí, the lieutenant of Tárik, in A. H. 92 (A. D. 711), till the author's own times. A copy of this work is in the Bodleian library (No. CXXVII.). It is entitled "Táríkh Kodhát Kortubah" ("Chronological History of the Kádhis of Cordova"), and begins with an account of those theologians who had the modesty to decline the office of kádhi when offered to them. Among these, particular mention is made of Mus'ab Ibn 'Imrán, Zeyád Ibn 'Abdi-r-rahmán, better known by the surname of Shabattún, Ibn Bashír, and others. The year of Al-khoshaní's death is not known. Casiri, who calls him Alkhashni, quoting Adh-dhobbí, says that he was alive in A. H. 330 (A. D. 941—2); but he must have been very young then, for he brings down his history to A. H. 358 (A. D. 968-9), the eighth year of Al-hakem's reign. (Al-homaydí, *Jadhwatu-l-moktabis* MS. fol. 29.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 133.)

P. de G.

ALKINDUS. [ALCHINDUS.]

ALKMAAR, ZACHARIAS VAN, a Dutch painter of merit, who lived about the end of the sixteenth and beginning of the seventeenth century. Van Mander mentions him as one of the best scholars of Corneliszen van Haarlem, but he gives us no nearer information respecting him. He is probably the Zacharias Paulusz mentioned by Houbraken, who lived at Alkmaar and painted portraits there in 1620 and 1628. Houbraken mentions the portraits of seven officers of the train-bands or militia of Alkmaar upon one piece which he painted in 1628. The dates of his birth and death are unknown. (Van Mander, *Het Leven der Schilders, &c.*; Houbraken, *Schouburgh der Nederlandsche Konstschilders, &c.*)

R. N. W.

ALKMAR, HENRY VAN, or, as he himself wrote his name, Hinrek van Alkmer, is the person to whom Germany owes the first edition and translation of the celebrated poem "Reynard the Fox." He lived during the latter half of the fifteenth century, but of his circumstances we know no more than what he himself states in the preface to his "Reyneke de Voss,"—that he was a schoolmaster and teacher of virtue in the service of the Duke of Lorraine, and that he translated the poem from the Walsch (probably the Wallon) and French into German at the request of his master. He further divided the whole poem into four parts, and into chapters, each of which is preceded by a sort of commentary explaining the poet's meaning and the moral of the tale. This first German edition of "Reynard the Fox" is in Low German, and embellished with wood-cuts. It was printed at Lübeck in 1498, in small quarto. The only copy which is known to exist of this edition is in the library of Wolfenbüttel. A reprint of it was edited by F. A. Von Hackmann Wolfenbüttel, 1711. The second edition, which was perhaps made in the life of Alkmar himself, is that published at Rostock, 1517, 4to., of which also there exists only one copy in the library of Dresden. The woodcuts of this edition are somewhat better than those in the Lübeck edition.

As to the faithfulness of the translation we are unable to judge, as the original which Alkmar used is unknown; but it is certain that Alkmar produced one of the most spirited and beautiful poems that exist in the German language; and there was a time when, notwithstanding his own testimony, he was regarded as the author of "Reyneke de Voss." (Flögels, *Geschichte der Komischen Literatur*, iii. 28—94.; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, iv. 312, &c.) L. S.

AL-KODHA'Í (Ahmed Ibn Mohammed), a Mohammedan writer, native of Spain, who was the author of a Biographical Dictionary, preserved in the Escurial library, No. 1729. He appears to have lived in the eleventh century, and to have been a native of a small village called Kambosh (Campos) in the neighbourhood of Jaen. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 165.) P. de G.

AL-KODHA'Í (Mohammed Ibn Mohammed Ibn Sa'd Ibn Malek), surnamed Al-kaláusí and Abú Bekr, a native of Astabunah (Estepona), in the province of Malaga in Spain. After filling the office of khatíb or preacher in the mosque of his native town, Al-Kodha'í removed to Granada, where he became teacher of grammar to a college founded by Al-ghálib-billah, first sultan of the dynasty of the Nasrites. He died of the plague at Estepona on the 8th of Rejeb, A. H. 707 (Jan. A. D. 1308). Al-Kodha'í wrote several works, among which the following are the most important:—1. "A Commentary in Verse upon the 'Malahenu-sh-sho'ará' ('The Songs of the Poets'), by the celebrated Ibn Doreyd (Abú Bekr Mohammed). 2. A poem on the beauties of the Arabic language. 3. A work in prose upon the education of youth. 4. A treatise on prosody. 5. A history of his na-

tive town, entitled "Ad-durratu-l-maknúnah fí mahásen Astabúnah" ("The hidden Pearl: on the Beauties of Estepona"), which is occasionally quoted in the extracts from Ibnu-l-khattíb published by Casiri. His treatise on prosody is preserved in the library of the Escurial. (Ibnu-l-khattíb, *Biog. Dict.* MS.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 83.) P. de G.

AL-KODHA'Í. [IBNU-L-ABBAR.]

ALKOMSI, DANIEL, (דניאל אלקומסי), a Karaite Jew, who is celebrated by R. Mordecai ben Nissan, in his "Dod Mordecai" ("The Friend of Mordecai"), as one of the most illustrious doctors of the Karaite sect. The only work of his of which we can learn anything is the "Ish Chamudoth" ("The Beloved Man") (*Dan.* x. 11.), of which R. Samuel Ben Judah says, in the "Noveloth Chocmah," that he saw a part of it in manuscript among the Karaite works in the library of R. Joseph Solomon del Medico, and that it was a commentary on the Law. He is also cited among the most celebrated of the Karaite doctors in the manuscript collection of Warner, which was preserved in the library at Leyden, in which he is called Daniel ben Moses Kamsi. (*Biblioth. Leidensis*, 409. No. 13.) We are not told at what period he lived and wrote. (Wolfius, *Biblioth. Hebr.* i. 334. iii. 311.; De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 47.) C. P. H.

ALLACCI, LEONE. [ALLATIUS.]

ALLAHUDDIN. [ALA-UD-DIN.]

ALLAINVAL, LEONOR JEAN CHRISTINE SOULAS, Abbé d', was born at Chartres, probably about 1700. He assumed the ecclesiastic habit and the title of abbé, but never entered into holy orders. He devoted himself to the drama, and produced a number of pieces, some of which met with merited success. He was also an industrious writer in other branches of literature, but his exertions were cramped by his poverty, which reached to such a height that he is said to have often had no other resting-place for the night than the porters' blocks at the corners of the streets of Paris. His death was as wretched as his life. He was struck with apoplexy while dining at the house of a rich friend, who immediately ordered his guest to be conveyed to the nearest hospital. He was taken to the Hôtel Dieu, where he expired on the 2d of May, 1753.

Allainval is best known by his comedies "L'Embarras des Richesses" and "L'Ecole des Bourgeois," both of which are stock pieces, and have been often reprinted. The former was brought out at the Théâtre Italien in 1725; the latter at the Théâtre Français in 1728, but it did not achieve its highest triumph until its revival after the author's death in 1770. Laharpe is loud in his praise of "L'Ecole des Bourgeois," which he even brings into comparison with the "Bourgeois Gentilhomme" of Molière. While he pronounces the plot and conduct defective, he considers the dialogue and display of character of the first order. He also places "L'Embarras des Richesses" above the productions of Marivaux. Most other critics are as favourable in their opinions. Among the other plays of Allainval are three one-act comedies, "Le Mari Curieux," "L'Hiver," and "Le Tour de Carnaval," each of which was printed as well as acted; but three other dramas, "La Fausse Comtesse," "Les Rejouissances Publiques," and an opera called "La Fée Marotte," were confined to the stage. His publications in other departments were — 1. "Lettre a Mylord ——, sur le sujet de Baron et de la Demoiselle de Couvredr," 1730, 12mo.; a lively pamphlet relating to two popular performers: it was published under the name of "George Wink," and is attributed by Barbier, on very slight grounds, to M. Coquelet. It is reprinted, with Allainval's name, in the "Collection de Mémoires sur l'Art Dramatique" of Andrieux and others. 2. "Almanach Astronomique, Géographique, et, qui plus est, Véritable." 1731, 12mo. 3. "E'loge de Car." 1731, 12mo. 4. "E'loge de la Méchante Femme, dedié à Mademoiselle Honesta." 1732, 12mo. 5. "Allainvalliana." 1732-3, 4 parts, 12mo. 6. "Anecdotes du Règne de Pierre I. de Russie." 1745, 2 parts, 12mo. He also partly edited an edition of Mazarin's Letters, 1731, and edited the "Connaissance de la Mythologie" of Rigord for a new impression in 1748. (Advertisement prefixed to reprint of the *Lettre a Mylord* ——, Paris, 1822; Quérard, *La France Littéraire*, i. 32.; Laharpe, *Lycée*, xii. 550.; *Annales Dramatiques*, i. 156. 362.; Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 203.; Barbier, *Examen Critique*, i. 28.) J. W.

ALLAIRE, JULIEN PIERRE, was born at St. Brieux on the 20th of January, 1742. He early applied to the study of the mathematics with such assiduity that he was attacked with a sudden and severe illness, remained long in a state of insensibility, and felt the effects during the whole of his life. In 1766 he obtained the post of receiver-general of the domains and woods in the district of Limoges. At the Revolution he had risen to be administrator-general; but that event depriving him of his employment, he retired to his own estate in the department of the Marne, where he made many experiments in planting, and succeeded in raising rich and profitable woods on what had been previously a barren tract. On the formation of the "Administration Forestière," he became one of the administrators-general, and retained that situation until his death, on the 26th of January, 1816. He printed no work, although the details of his experiments and of a journey along the Rhine, which he made

in 1814, with an especial view to the state of the forests on its banks, would doubtless have been of considerable interest. (*Mémoires de la Société d'Agriculture de la Seine*, for 1816, p. 97, et seq.) J. W.

ALLAIS, DENYS VAIRASSE D', a French author of the seventeenth century, of whose history very little is known. Early in life he served in the French army, and he afterwards spent some years in England, in the reign of Charles II., whence he is supposed to have been compelled to fly in consequence of having become involved in the political disgrace of the Earl of Clarendon. He settled in Paris as a teacher of the French and English languages, and published there a "Grammaire Méthodique de la Langue Françoise," Paris, 1681, 8vo., in which a new arrangement of the alphabet was proposed, which attracted some attention. He also printed an English abridgment of the work, under the title of "A short and methodical Introduction to the French Tongue," Paris, 1683, 12mo., which was the first French grammar ever produced for the use of foreigners. D'Allais is however chiefly known from his connection with an anonymous work called "L'Histoire des Sevarambes, Peuple qui habitent une Partie du troisiéme Continent, ordinairement appellé Terre Australe." Paris, 1677-9, 5 vols. 12mo. This is a politico-religious romance in the form of a voyage to the South Seas, during which the Sevarambians are supposed to be encountered. Under colour of describing their manners and customs, the author makes his own strictures on the social and moral features of the Old World, but without any great force either of argument or satire. It is not at all clear that D'Allais was the author of this work, although Prosper Marchand enters into a long disquisition on his claim, and succeeds in proving that he had at least some share in it. As the first part is known to have been published in English two years before the appearance of the French first part, which bears on its title-page the words "Traduite de l'Anglois" (although no English edition of the second part is known of an earlier date than the French edition), it seems by no means improbable that D'Allais was merely the translator of the book. The "Histoire des Sevarambes," which was quickly translated into the German, Dutch, and Italian languages, excited much discussion among the learned men of the time. (Prosper Marchand, *Dictionnaire Historique*, i. 10.; Morhof, *Polyhistor* (edit. Fabricius), i. 74.; Watt, *Bibliotheca Britannica*, i. 21.; Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 204.) J. W.

ALLALEONA. [ALALEONA.]

ALLAM, ANDREW, the son, according to Anthony a Wood, of a "sufficient plebeian" of the same name, by his wife Bridget Darling, was born at Garsington, near Oxford, in April, 1655. He was educated at Denton, in the parish of Cuddesdon, near the place of his nativity, in a private school conducted by Mr. William Wildgoose, of Brazennose College, a noted schoolmaster of his time. Allam was entered a batteler of St. Edmund's Hall in Easter term, 1671; on the 19th of January, 1674, according to the "Fasti Oxonienses," he became bachelor of arts; and on the 16th of October, 1677, master of arts. Wood observes that "had it not," while at St. Edmund's Hall, "been his misfortune to fall under the tuition of a careless and crazed person, he might have proved a prodigy in several sorts of learning." It appears, however, that notwithstanding this disadvantage, he made very respectable progress, for after he had taken his degrees in arts, he became, successively, a tutor, moderator, lecturer in the chapel, and vice-principal of his house, in all of which offices he conducted himself much to his own credit and to the advantage of the establishment. He entered holy orders at Whitsuntide, 1680; and in 1683 he became one of the masters of the schools. Respecting the personal character of Allam, Wood observes that he was a person of eminent virtues: sober, temperate, moderate, and modest even to example. He understood, says this biographer, the controversial writings between Conformists and Nonconformists, Protestants and Papists, far beyond his age, in which he was assisted by an extraordinary memory; and Wood further expresses his opinion that, had not his attention been taken off by the offices which he held, he would have surpassed all his contemporaries in those matters, and might have proved a useful and distinguished member of the Church of England, to which he was ardently attached. His knowledge of books and authors was so extensive, that it is stated that nothing but years and experience were wanting to make him a complete walking library. Allam died of small-pox on the 17th of June, 1685; and he was buried in the church of St. Peter in the East, at Oxford, late in the evening of the same day.

The following are the principal writings of Allam:—1. A learned preface or epistle to the reader, with a dedicatory epistle in the name of the printer, prefixed to an edition published at Oxford in 1684, of John Corbet's "Epistle Congratulatorie of Lysimachus Nicanor to the Covenanters in Scotland." 2. A prefatory epistle to a folio edition, issued at Oxford in 1684, of the "Ecclesiæ Anglicanæ Politeia in Tabulas digesta" of Dr. Richard Cosin or Cosins, bishop of Durham, containing a memoir of Cosin. 3. A preliminary epistle to, with a review and correction of a work entitled "Some plain Discourses on the Lord's Supper," by Dr. George Griffith, bishop of St. Asaph. This also was published at Oxford in 1684, in octavo. 4. Several ad-

ditions and corrections to Edward Chamberlain's "Angliæ Notitia, or the Present State of England." These corrections were made in manuscript in the edition of 1684, and were printed in the next edition, which appeared in 1687, after the death of Allam. Chamberlain, who had been of St. Edmund's Hall, appears to have acted rather dishonourably in this matter, inasmuch as he made no acknowledgment of Allam's assistance, and also, according to Wood's narrative, refused to give Allam his company or acquaintance when he went to London to desire it, for the purpose of making communications respecting the work which he could not so well make in writing. 5. Allam also made additions to the "Theatrum Historicum, sive Chronologiæ, Systema Novum," of Helvicus, and intended to complete the supplement to that work from 1660 to 1685. His additions were printed with an English translation of the work published in London in 1687, in folio. The column of names of famous Jesuits, and the passage relating to the Popish plot, both of which were added in this edition, are not by Allam. 6. He translated the Life of Iphicrates, from the Latin of Cornelius Nepos, for a collection of lives by that author, translated by several gentlemen of Oxford, which first appeared in a small octavo volume at Oxford, in 1684, and at London, in a similar form, in the following year. 7. To the "Athenæ Oxonienses" Allam contributed notices of several then modern writers; and Wood acknowledges his assistance to have exceeded that of any other individual in the university. He also laid the foundation of a work on the history of the cathedral churches of England, with an account of their statutes and customs, and the names of bishops and other officials, intended to have been entitled "Notitia Ecclesiæ Anglicanæ." His death prevented the completion of this design. A note by Hearne, in Bliss's edition of the "Athenæ Oxonienses," states that he thinks that Dr. Kennet made use of these collections in a work of similar character, compiled by him after the death of Allam. (Wood's *Athenæ Oxonienses*, and *Fasti Oxonienses*.) J. T. S.

ALLAMAND, Protestant minister of Bex, in the Pays de Vaud, and author of a "Lettre sur les Assemblées des Religionnaires en Languedoc, écrite à un Gentilhomme Protestant de cette Province," 4to. and 8vo. 1745, with the imprint of Rotterdam, though really printed in France. The object of the work is to prove the inutility of public worship. Allamand's chief claim to notice rests on a passage in Gibbon's "Diary" for 1764, where, in the course of noticing a reply to this work by Armand de la Chapelle, contained in vol. 38. of the "Bibliothèque Raisonnée," Gibbon mentions that the name of the author of the "Lettre" was Allamand, and speaks of him as one of the finest geniuses he knew; a profound philosopher and a deeply original thinker; reproachable even for over-refinement of mind, and an excess of ambition. Gibbon goes on to remark that it is strange a man so well calculated either to enlighten or disturb a nation, should have produced only one or two trifling occasional works; and foretels that he will die, as he has lived, in obscurity. Whatever may be thought of the former part of this passage, it is certain that in the latter Gibbon proved himself a true prophet. (Gibbon, *Miscellaneous Works*, edited by Lord Sheffield, ii. 266.) J. W.

ALLAMAND, JEAN NICOLAS SEBASTIEN, was born at Lausanne in Switzerland in the year 1713*, and was educated for the ministry in his native town, where also, according to Paquot, he exercised its functions for a short time. After completing his theological studies at Lausanne, he removed to Leyden, being then, it appears, but twenty-two years of age. The facilities offered by the university of Leyden aided in developing Allamand's inclination for scientific pursuits, and he soon acquired an extensive knowledge of natural philosophy, chemistry, natural history, and the mathematics. He was engaged for several years in the instruction of young persons of condition, and his excellent character and kind disposition induced 'S Gravesande to employ him as tutor to his children. Allamand's connection with this philosopher, which led to a warm and enduring friendship, encouraged his love for science, and induced 'S Gravesande to appoint him his executor. Some time after the death of 'S Gravesande, which took place in 1742, Allamand became a candidate for the professorship of philosophy in the university of Franeker, which he obtained in March, 1747. Shortly afterwards the chair of philosophy in the university of Leyden was offered to him, with a more liberal remuneration; and of this he took possession on the 30th of May, 1749. To this office was subsequently added the professorship of natural history in the same university; and he continued to perform the duties of both engagements with credit until his death, which happened on the 2nd of March, 1787, at Leyden. Allamand enjoyed, during his long career, the respect due to his superior learning and virtuous character. Dutch seamen felt pleasure in taking to him such curious plants, animals, or fossils as they might collect during their voyages to distant countries, and with these he enriched the botanic garden and the museum of the university, which were placed under his superintendence, and to which he bequeathed his valuable private collections. Allamand devoted much attention to the subject of elec-

* Both Ersch and Barbier say 1716; but the above is stated to be the true date in the supplement to the "Biographie Universelle."

tricity; and he was the first to explain the phenomena of the Leyden jar. He was a member of the Academy of Sciences of Haarlem and of the Royal Society of London, having been elected a fellow of the latter, January 22. 1746. He left a widow, but none of his biographers mention any family.

Of the literary labours of Allamand, one of the most important was the arranging and editing of the "Diction[n]aire Historique" of his friend, Prosper Marchand. Marchand had been collecting materials for this work for several years before his death in 1756, but had done little towards preparing the book for publication. He, like 'S Gravesande, made Allamand his executor, and he requested him particularly to publish his dictionary, which was intended as a supplement to that of Bayle, and also a new edition of his History of Printing. In accepting this trust, Allamand, as he states in his preface to the former work, expected to find the MS. nearly ready for the press. Instead of this, he found it in a state which made him tremble with apprehension. Marchand, in collecting his materials from all sources, had been accustomed to use the smallest scraps of paper; and of these the dictionary was so full, that for every half-sheet of continuous writing, there were twenty small disordered shreds, connected with each other by a prodigious number of references. So difficult and disagreeable was the task of arranging this matter, that nothing but his promise to his dying friend would have induced him to persevere with it. In his very curious narrative, in the preface alluded to, he mentions another difficulty, arising from the minuteness of the writing upon scraps of paper sometimes of the size of a finger-nail. In order to decipher these, Allamand was obliged to use a powerful magnifying glass, and to furnish such to the printers; and he observes that "this is doubtless the first book the printing of which has required the continual aid of the microscope." This book, by the publication of which Allamand rendered an important service to literary history, was published at the Hague, in two thin folio volumes, in 1758 and 1759. One article only was added by the editor, which was a long memoir of 'S Gravesande, of whom the writer treats with the utmost affection and respect. Allamand announces, in the preface to the second volume of the dictionary, the intended publication of a new edition of Marchand's History of Printing, in fulfilment of the author's desire; but this undertaking was abandoned on the publication of Mercier's "Supplement" to the work of Marchand.

The other works issued under the editorial care of Allamand are as follow:—1. 'S Gravesande's "Philosophiæ Neutonianæ Institutiones in usus Academicos," third edition, Leyden, 1744, 8vo., in which he has inserted some new matter, which the author would have added, had he lived. Allamand also assisted 'S Gravesande in the publication, in 1742, of the third edition of his "Physices Elementa Mathematica," of which the above work is an abridgment. 2. The third edition, published at the Hague in 1756, 8vo., of an anonymous French translation of 'S Gravesande's "Introductio ad Philosophiam" (attributed to Joncourt), with corrections and three additional chapters from MSS. left by the author. 3. "Œuvres Philosophiques et Mathématiques de Mr. G. J. 'S Gravesande," 2 vols. 4to., Amsterdam, 1774, containing some before unpublished papers, some new translations, and the memoir published in Marchand's dictionary. Of works translated wholly or partially by him, the biographers of Allamand mention the following:—4. "Sermons" on various subjects, from the English of the Rev. James Foster, Vol. I. (the only one published), 8vo., Leyden, 1739. 5. A French translation of the book of Job, from the Latin version of Schultens, in which Allamand laboured jointly with MM. Joncourt and Sacrelaire, Leyden, 1748, 4to. 6. The Book of Proverbs, translated by the same persons, also from the version of Schultens, Leyden, 1752, 4to. 7. A French translation of Boerhaave's "Elementa Chemiæ," Amsterdam, 1752, 2 vols. 8vo., and reprinted at Paris in 1754, with additions by Tarin, 6 vols. 12mo. 8. A French translation of Ellis's "Essay toward a Natural History of Corallines," published at the Hague, in 1756, 4to. 9. The "Règne Animal" of Brisson, translated into Latin, with notes, Leyden, 1762, 8vo. 10. Andrew Oliver's "Essay on Comets," translated into French, Amsterdam, 1777, 8vo. 11. "Nouvelle Description du Cap de Bonne-Esperance," containing an account of a journey into the interior of Africa by a company of eighty-five persons, under the command of Henry Hop. Amsterdam, 1778, 8vo. Barbier states that Allamand translated the last-mentioned work from the Dutch, but the preface to the book itself merely attributes to him the notes, which, according to the "Biographie Universelle," form the most curious part of the volume. Allamand also published the discourse which he pronounced on receiving his first professorship at Leyden, under the title of "Oratio inauguratio de vero philosopho. Lugd. Bat., 1749," 4to. This discourse dwells much upon his friend 'S Gravesande, and contains some curious particulars respecting him. Among his minor productions are the accounts of the gnu, the Cape jerboa (grand gerbu), and the hippopotamus, in the edition of Buffon, published at Amsterdam from 1766 to 1779; a memoir on electricity, in a letter addressed to Folkes, president of the Royal Society of London, dated 1746, which is printed in the "Bibliothèque Britannique," vol. xxiv. p. 106., pub-

lished at the Hague in 1747, (the original is in French, but Paquot mentions a Dutch translation, Leyden, 1748); and several papers in the early volumes of the "Recueil" published by the academy of Haarlem. In the English "Philosophical Transactions" for 1745, vol. xliii. p. 505., is a translation of a paper by Allamand on the fragility of unannealed glass vessels; and in vol. xlix. pp. 397. 512. and 545., are accounts by him of some unusual natural phenomena observed in Holland in 1755 and 1756. The preceding list of Allamand's works is probably incomplete, as he often published anonymously. (Paquot, *Mémoires pour servir à l'Histoire Littéraire des dix-sept Provinces du Pays-Bas*, iii. 108.; Ersch, *Supplément à la France Litéraire*, 1802, p. 4.; Barbier, *Examen Critique*, i. 29.; Supplement to the *Biographie Universelle*; Prefaces to Marchand's *Dictionaire Historique*, and other works edited by Allamand.) J. T. S.

ALLAN, DAVID, sometimes called the Scotch Hogarth, was born, in 1744, at Alloa in Stirlingshire, where his father was shore-master. He was born prematurely, and his mother died a few days after his birth. Allan's first essays in his art originated in a similar way and from a similar accident to that which happened to the Dutch painter Aertsz: he burnt his foot, and being unable to go to school, his father gave him a piece of chalk to write upon the floor with, in order that he might not waste his time. Young Allan however preferred drawing, and from that time the chalk was seldom out of his hand. His first effort which attracted notice was a caricature of his old schoolmaster punishing a refractory boy, which he drew upon his slate at school when he was only eleven years old. He was turned away from the school in consequence; but the circumstance having attracted the attention of Mr. Stuart, collector of the customs at Alloa, his father was advised by that gentleman to place David in the academy of Glasgow, then newly established by the printers Robert and Andrew Foulis. Young Allan was accordingly apprenticed to Robert Foulis in 1755, to learn drawing, painting, and engraving; and he did not disappoint the expectations of those who took an interest in him. He left the Academy of Glasgow in 1764, but before leaving he sketched a picture in oil colours, showing the interior of the painting room, with various students at work, and Foulis giving instructions: it is now in Newhall House, near Edinburgh. Allan on his return home was introduced by Lord Cathcart to Erskine of Mar, on whose estate he was born, and by whom he was in the same year (1764) generously sent to prosecute his studies in Rome. In Rome he was much assisted by Gavin Hamilton, and he soon gave proof of the efficiency of his own exertions by gaining, first, the silver medal for a drawing in the Academy of St. Luke, and afterwards the gold medal for the best historical picture. The subject was the old legend of the origin of painting, the Corinthian maid drawing her lover's profile upon the wall by the shadow from a lamp. This picture, which is superior to anything he ever painted afterwards, was well engraved by Cunego, and spread Allan's fame throughout Italy and in his own country. Allan Cunningham says, "There are happy elegance and serene grace about the group which have seldom been surpassed; and I have heard Wilkie praise it as one of the best-told stories that colour and canvass ever united to relate."

Allan painted also the following pictures whilst in Rome:—The Prodigal Son, for Lord Cathcart; Hercules and Omphale, for Erskine of Mar; and four humorous pieces illustrating the festivities of the Carnival at Rome. The first was called "The Opening of the Carnival;" the second, "Politeness of the Romans to Strangers;" the third, "Horse Race at Rome;" and the fourth, "The Victor conducted in Triumph." These four sketches are full of festivity and ludicrous incident: they were engraved by Paul Sandby, and the prints were accompanied with descriptions by the painter. The first exhibits the effect of tolling the bell of the Capitol upon the people assembled in the Piazza del Popolo and on the Corso; the second is a view of the Palazzo Ruspoli on the Corso, with a crowd of masks before it, and the city marshal is also in attendance, "as a kind of orderly to receive the commands of strangers admitted to the Ruspoli balcony;" the third "exhibits the humours of a horse race without riders;" and the fourth exhibits the victor horse conducted in triumph to receive his covering of brocade. "It is to these four prints," says Allan Cunningham, "and some half-dozen more, representing the manners and customs of the Italians, that Allan owes his name of the 'Scottish Hogarth.' But the works on which his hope of fame depends are of a different character; they go deeply into the social feelings and rustic manners of his native land, and are not at all of the caricature race; in truth, they are akin to the inimitable works of Wilkie, of which they may be called the forerunners."

In 1777 Allan came to London, and practised for a year or two as a portrait painter; he then went to Edinburgh, where, on the death of Runciman in 1786, Allan was appointed to succeed him as master of the Academy of Arts. In Edinburgh he published an edition of Allan Ramsay's "Gentle Shepherd," illustrated by himself, which made him very popular in Scotland. He dedicated the book to Gavin Hamilton, and the following is a part of his dedication:—"You must take these designs as a specimen of my occupations: the country gives no encouragement to heroic or historic subjects, and

I am glad therefore to work in a humbler line; and, without descending to mean and low objects, give a correct representation of ordinary life, which may be made pleasing and instructive, as well as morally useful." Allan's designs are twelve in number, and if they are a faithful picture of the rustic Scottish life of his own time, that is perhaps all that can be said in their favour; they are neither well drawn nor well conceived; the old characters are much the best. The plates were rudely engraved by Allan himself in aquatinta.

Allan made several other designs of various descriptions: — The Escape of Queen Mary from Lochleven Castle; some sketches of views in Scotland, and several homely subjects, as the Highland Dance, the Scotch Wedding, the Repentance Stool, &c. He made also several designs for the lyrics of Burns, with which the poet appears to have been very well pleased. Burns makes the following remarks in a letter to Thomson, on the "stock and horn," a rude musical instrument which Allan put into the hands of some of his shepherds: — "Tell my friend Allan that I much suspect he has, in his plates, mistaken the figure of the stock and horn. I have at last gotten one, but it is a very rude instrument. It is composed of three parts: the stock, which is the hinder thigh-bone of a sheep, such as you see in a mutton-ham; the horn, which is a common Highland cow's horn, cut off at the smaller end until the aperture be large enough to admit the stock to be pushed up through the horn, until it be held by the thicker end of the thigh-bone; and, lastly, an oaten reed, exactly cut and notched like that which you see every shepherd-boy have when the cornstems are green and full grown. The reed is not made fast in the bone, but is held by the lips, and plays loose in the smaller end of the stock, while the stock with the horn hanging on its larger end is held by the hands in playing. The stock has six or seven ventiges on the upper side, and one back ventige, like the common flute. This of mine was made by a man from the braes of Athole, and is exactly what the shepherds wont to use in that country. If Mr. Allan chooses, I will send him a sight of mine, as I look on myself to be a kind of brother brush with him. 'Pride in poets is nae sin;' and I will say it, that I look on Mr. Allan and Mr. Burns to be the only genuine and real painters of Scottish costume in the world." Burns further says in another letter, upon Allan's designs, — "Woo'd and married an' a', is admirable; the grouping is beyond all praise; the expression of the figures, conformable to the story of the ballad, is absolutely faultless perfection. I next admire Tuxnimspike." The Gaberlunzie Man, Maggie Lauder, and John Anderson my Jo, are also among the most successful of these designs. Allan said that Burns's "stock and horn" was too rude an instrument to produce true music, and was fit only for "routing and roaring." He died at Edinburgh in 1796, aged fifty-three, leaving a daughter, and a son who went out as a cadet to India in 1806.

"As a painter," says Allan Cunningham, "his merits are of a limited nature: he neither excelled in fine drawing nor in harmonious colouring, and grace and grandeur were beyond his reach. He painted portraits, which are chiefly remarkable for a strong homely resemblance; he painted landscapes, but these want light and air; and he attempted the historical, but save in one picture, the Corinthian Maid, all his efforts in that way were failures. His genius lay in expression, especially in grave humour and open drollery." "He is among painters what Allan Ramsay is among poets — a fellow of infinite humour, and excelling in all manner of rustic drollery, but deficient in fine sensibility of conception, and little acquainted with lofty emotion or high imagination." (Cunningham, *Lives of the most eminent British Painters, Sculptors, and Architects.*)

R. N. W.

ALLAN, GEORGE, an attorney who resided at Darlington, in Durham, in the latter half of the eighteenth century, became distinguished for the zeal with which he devoted his time and fortune to the study of our national antiquities, and especially to the illustration of the history and topography of his native county. Although, according to some biographical particulars furnished to Nichols by his son, Allan never neglected the studies connected with his profession, he early gave so much attention to genealogy and heraldry, that in 1763 he projected a new Peerage, to be elaborately engraved upon copper plates. He issued proposals for the publication of this work, and engraved at least one large plate; but he was finally deterred from proceeding with the undertaking by the great expense of the work, and by the commencement about the same time of two works of similar character; the "Peerage" of the Reverend Mr. Jacob, and the "Baronage" of Edmondson. In 1764, on the occurrence of a vacancy in the office of Richmond herald, he was invited by some officers of the Heralds' College to become a candidate for it, but he declined, as it would have interfered with his prospects at Darlington. He continued however to carry on friendly intercourse with the officers of the college, to whom he occasionally communicated local information. In 1766 Allan married Anne, daughter of Mr. James Colling Nicholson, of Scruton in Yorkshire. By this union he had two sons and four daughters, of whom one daughter and one son survived him.

In or about 1768 Allan commenced a

series of typographical labours, which afforded him useful recreation for many years. In setting up a private printing-office he contemplated the two-fold object of occasionally printing leases and other professional documents, and of amusing himself by printing antiquarian tracts. The earliest production of his press was the charter of Queen Elizabeth for founding the grammar school at Darlington, accompanied by several other documents relating to the school. This was followed by several minor articles, of which a list is given in the eighth volume of Nichols's "Literary Anecdotes," and by the following antiquarian works: — 1. "Collections relating to St. Edmund's Hospital at Gatesheved (Gateshead) in the county of Durham." Of this work only fifty copies were printed (1769). Allan's son informed Nichols that he had heard that the greater part of this book was printed with a small folding-press in single pages; but that during the progress of the work a regular printer established himself at Darlington, whose assistance Allan subsequently had. He subsequently bought a regular press, and employed a printer, George Smith, whose name he allowed to appear on one of his works. 2. In 1771 a thin quarto volume issued from this private press, entitled "Collections relating [to] Sherburn Hospital, in the County Palatine of Durham," &c., to which is prefixed a Life of Hugh Pudsey, bishop of Durham, and founder of the hospital. This work was published anonymously. 3. Another book of similar character is the "Collections relating to the Hospital of Gretham in the County of Durham." 4. Allan printed, from the originals in Durham library, "The Recommendatory Letter of Oliver Cromwell to William Lenthall, Esq., Speaker of the House of Commons, for erecting a College and University at Durham, and his Letters Patent (when Lord Protector) for founding the same; with the Address of the Provost and Fellows of the said College to his Son Richard (when Lord Protector) on the Death of his Father." The MS. of the former of these is written on vellum, and beautifully illuminated with the portrait and arms of Cromwell, and emblematical designs. 5. "A Letter from William Frankeleyn, Rector of Houghton le Spring, to Cardinal Wolsey, Bishop of Durham, about certain Coal Mines at Whickham, and other Rights and Privileges of the Bishopric, and the Cardinal's Mint for the coinage of Money." 6. "An Address and Queries to the Public, relative to the compiling a complete civil and ecclesiastical History of the antient and present State of the County Palatine of Durham." This quarto pamphlet was issued anonymously in July, 1774, in consequence of Allan obtaining possession, by bequest, of twenty volumes of MS. collections relating to the antiquities of Durham and Northumberland, by the Rev. Thomas Randall, vicar of Ellingham in Northumberland, and for many years successively usher and head master of the free grammar school at Durham. This acquisition induced Allan to turn his attention towards the compilation of a new History of Durham; but he soon relinquished that undertaking to his intimate friend Mr. Hutchinson. 7. "Antiquarian Tracts," selected from the Archæologia, &c. 8. "A Sketch of the Life and Character of the Right Honourable and Reverend Richard Trevor, Lord Bishop of Durham," &c. 1776, in 4to., with a portrait. This memoir is printed with the portrait in the ninth volume of Nichols's "Literary Anecdotes," pp. 241—250. 9. "The Legend of St. Cuthbert, or the Histories of his Churches at Lindisfarne, Cunecascestre, and Dunholm. By Robert Hegg, 1626;" printed at Darlington in 1777, in 4to., with a view of Lindisfarne. In addition to what he did for his own gratification, he printed many things for his friends, for Pennant among the rest.

On the 15th of December, 1774, Allan was elected fellow of the Society of Antiquaries, by the particular recommendation of Francis Grose, who was one of his personal friends, and he soon afterward presented to the society twenty-six quarto volumes of MSS., relating chiefly to the university of Oxford, and extracted from the public libraries at that place by the Rev. W. Smith, rector of Melsonby in Yorkshire. In 1790, on occasion of the death of his father, with whom he had practised his profession, Allan relinquished business, and thenceforth devoted himself more exclusively to his favourite pursuits. He died on the 18th of May, 1800. In the account of his life furnished to Nichols by his only surviving son it is observed that he "never read but with a pen and ink in his hand," and that his memoranda relative to heraldry, antiquities, natural history, and classics are both numerous and valuable.

The part which Allan took in the preparation of Hutchinson's "History and Antiquities of the County Palatine of Durham" may be best understood from the author's apology prefixed to the third volume, in which he states that Allan, having collected many valuable materials for such a work, applied to and frequently importuned him to undertake it, and delivered to him "many records, together with a variety of manuscripts and printed transcripts, which had been compiled and collected without any chronological order or regularity, and which then lay in his custody unclassed and in an undigested state." Hutchinson states, and in this statement is fully supported by Allan's own evidence given on a trial which took place respecting the work, owing to a disagreement between Hutchinson and the printer, Hodgson of Newcastle-on-Tyne, that he "did accordingly compose

and write, and was solely the author of the work." The manuscript was delivered to Allan for revision before going to press; so that, without any disparagement to Hutchinson, it is evident that Allan's judgment and extensive local knowledge were called into exercise in the execution, as well as in the original design of the work. Allan had a plate engraved with portraits of himself and Hutchinson, which he had intended for a frontispiece to the first volume of the History of Durham; but he was deterred from making that use of it by some sarcastic remarks made upon it by Mr. (afterwards Sir Alan) Chambre, during Hodgson's trial, in which he called it a representation of Allan and his amanuensis. This plate is printed as a frontispiece to the eighth volume of the "Literary Anecdotes." (Nichols's *Literary Anecdotes of the Eighteenth Century*, vi. 125—127. viii. 351—368.) J. T. S.

ALLAN, ROBERT, was born at Edinburgh in 1778. He was apprenticed in surgery to Mr. John Bell, and in 1797 entered the navy as an assistant surgeon. In 1799 he was appointed full surgeon, but in 1805, his health failing, he retired from the service and returned to Edinburgh, where he soon after entered into partnership with Mr. Bell, with whom he continued for eight years. In 1812 he commenced lecturing on surgery, and from the first his class was well attended. For some years before his death, which occurred in 1826, he was surgeon to the Royal Infirmary at Edinburgh, where, in conjunction with Mr. Russell, he delivered during two years the lectures on clinical surgery.

Mr. Allan's works were — "A Treatise on the Operation on Lithotomy," Edinburgh, 1808, folio; "A System of pathological and operative Surgery, founded on Anatomy," 3 vols. Edinburgh, 1821, 1827, 8vo.; and papers "On Aneurism," in the Edinburgh Journal of Medical Science, vols. i. ii., 1826. The purpose of the treatise on lithotomy was to illustrate the superiority of the lateral operation with the knife, as performed by Mr. Bell, over that with the gorget. It is accompanied by five plates from sketches executed by Mr. Bell with all his usual accuracy and freedom of design. The System of Surgery is a clearly-written and well-illustrated work; but it contained little that was novel, or that seemed to be the result of the author's own experience, and it has never been popular. (*Life* in *Edinburgh Journal of Medical Science*, vol. ii. December, 1826.) J. P.

ALLAN, THOMAS, was born in Edinburgh, July 17. 1777. He received an excellent classical education at the High School of that city, and at a suitable age was associated in business with his father as a banker. His taste for science seems to have early manifested itself; and he began, even in boyhood, to purchase such mineral specimens as were within the compass of his limited resources. Shortly after the peace of Amiens he visited Paris, and formed an intimate acquaintance with the Abbé Häuy, Brongniart, Brochant, Lucas, and other eminent mineralogists. He was also so fortunate as to be introduced to the illustrious Werner. From Paris he proceeded to explore the mining district of Dauphiné, where he first laid the foundation of his magnificent collection of minerals. To enrich his cabinet and to extend his acquirements in the kindred science of geology, constituted the object of excursions which he made in successive years to the north of Ireland, Arran, the lakes of Cumberland, and Cornwall. With similar objects, in May, 1812, he accompanied Sir George Mackenzie to the Faroe Islands; and afterwards published in the Transactions of the Royal Society of Edinburgh an admirable account of their mineralogical constitution. His unpublished journal contains also most interesting notices of the unexampled humidity and almost perpetual gloom in which those islands are shrouded, and of the intense privations to which their inhabitants are periodically subjected. On this occasion Mr. Allan made a considerable accession to his cabinet, particularly in species of the zeolite family.

A singular incident in the course of the late war contributed largely to Mr. Allan's mineral treasures. A Danish vessel which had been captured on her course from Iceland to Copenhagen was brought into Leith harbour and her cargo publicly sold. Mr. Allan, in company with his friend Colonel Imrie, happened to visit Leith on the day of sale, and was tempted, on a slight examination, to purchase some cases of minerals which formed part of her freight. Among these he was afterwards agreeably surprised to discover some very rare specimens, in particular cryolite, and one which he described in the Edinburgh Transactions as "a mineral supposed to be Gadolinite," but which was subsequently found by Dr. Thomson to be an entirely new species, and which, in honour of the discoverer, he named Allanite. Some time afterwards Mr. Allan learned that this valuable collection of Greenland minerals had been formed by M. Giesecke, during a residence of six years in that country. Tidings of the capture of his minerals having reached Giesecke he remained two summers longer in Greenland, and from his knowledge of their localities was enabled to assemble a more complete collection than the former one. Giesecke afterwards visited this country, and learning into whose hands the fruits of his labours had fallen, made himself known to Mr. Allan, and courteously expressed his satisfaction that they had become the property of one who could appreciate such treasures. M. Gieseke remained for some months an inmate of Mr. Allan's

house in Edinburgh, and ultimately obtained, through the zealous exertions of his friend, the chair of mineralogy in the university of Dublin.

In 1824 Mr. Allan visited Cornwall together with Mr. Haidinger and his eldest son, Robert Allan, since favourably known to men of science as the author of a "Manual of Mineralogy," and as the editor of "Phillips's Introduction to Mineralogy." Important accessions to his cabinet were made during this excursion, and in the following year during a journey to Sweden and Germany performed by Mr. Robert Allan and Mr. Haidinger.

Mr. Allan's collection of minerals, thus accumulated at considerable cost and labour during thirty years, was arranged with great accuracy and singular taste. It was originally classed and catalogued by himself according to the system of Hüuy; but was subsequently arranged, with the aid of Mr. Haidinger, who resided for that purpose nearly two years in Mr. Allan's house, in strict conformity with the natural historical system proposed by Professor Mohs. This last catalogue, in Mr. Allan's autograph, and illustrated by mathematical drawings of the crystalline forms, may be pronounced unrivalled for neatness, precision, and beauty. Mr. Allan's cabinet comprehended latterly about seven thousand specimens. It was undoubtedly the finest collection of minerals in Scotland, and though inferior to some English cabinets in particular departments, was, as a whole, certainly one of the best selected and most instructive in the kingdom. It had acquired quite a European reputation, and was liberally and courteously exhibited to all persons of science who visited Edinburgh. Among the illustrious foreigners that thus became known to Mr. Allan was the Archduke John of Austria, who testified his friendly feelings towards him by sending a box of Styrian minerals, containing some fine specimens of the molybdates of lead, in which he had observed the collection to be deficient.

The claim of Mr. Allan to be honourably remembered by the cultivators of science, rests mainly on his extensive and accurate knowledge of mineralogy, and on his contributions to that science. He was thoroughly acquainted with the system of external characters, and most skilful in applying them to the discovery of those minute resemblances and differences on which the classification of minerals is founded. He derived from nature, and had strengthened by after discipline, the faculty of observation to so eminent a degree, as to be faithfully characterised by the Italian epithet bestowed by Playfair upon Dr. Hutton, "osservatore oculatissimo." He seems indeed to have been impelled by irresistible tendencies to the study of *form*, and to have had an inborn facility for defining and imitating the figures of bodies and a natural taste for all the arts of design. It was doubtless this delicacy of perception, as regards form and proportion, that guided him into a path of science so alien from the commercial pursuits in which he had been brought up, and that impelled him, in mineralogy, to study with marked preference the symmetrical forms of crystallised bodies.

As a geologist, Mr. Allan was one of those who early adopted the Huttonian theory of the earth. He was struck with the beauty of that happy generalisation, and warmly admired the creative genius of which it was the offspring. But he did not adopt it till he had himself tried its conformity with actual phenomena; and even then he admitted that it was by no means free from difficulties. In the course of this scrutiny several new observations occurred to him, which are detailed in a series of memoirs published in the Transactions of the Royal Society of Edinburgh. His only separate work is an octavo volume on mineralogical nomenclature, which passed through three editions. He also contributed the article "Diamond" to the last edition of the Encyclopædia Britannica.

Mr. Allan was an eminent and public-spirited citizen of Edinburgh. During the last twenty years his name has been associated with every scheme for the improvement of that beautiful city; and on this subject he was completely an enthusiast, devoting a large portion of his time and thoughts to the public good. To most of the various institutions of Edinburgh, whether for charitable or other purposes, he had rendered important services; and those more particularly intended for the promotion of science were the objects of his constant and fostering care.

Mr. Allan was a fellow of the Royal Societies of London and Edinburgh and of the Geological and Linnæan Societies. He married, in 1806, Miss Smith, daughter of Colonel Smith of Tent Lodge, Coniston, and sister of Elizabeth Smith. He died when on a visit to his friend Mr. Bigge of Linden Hall, Northumberland, of a sudden apoplectic seizure, on the 12th of September, 1833, in the fifty-seventh year of his age. W. C. H.

ALLARD and ALAERD. There have been several Dutch artists of this name, who lived at Amsterdam and at Leyden in the seventeenth and eighteenth centuries. They were draughtsmen, engravers, and print-sellers. The names of five are found upon prints, — Huych, Carel, Abraham, Antoni, and Herman, Allard. Their plates are numerous, but very indifferent: they are etched, engraved, and scraped in mezzotinto, some done from their own designs, some from other masters, and others merely published by them. They consist of figures, portraits, views of towns, landscapes, birds and horses, and other animals; and are variously marked, the name Allard sometimes with the initials,

and sometimes without, followed by sc. or exc. (Heineken, *Dictionnaire des Artistes, &c.*; Strutt, *Dictionary of Engravers*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ALLARD, GUY, was born at Grenoble about 1645, and distinguished himself by numerous works relating to the history of Dauphiné, and the genealogy of its noble families. He attained the rank of councillor to the king, and president of the election of Grenoble, but was compelled to give up the latter office, either to make money by its sale, in order to pay the expenses of a law-suit in which he was engaged, or, according to some accounts, in consequence of his own misconduct. Allard was in high repute as a genealogist, but the authenticity of his pedigrees has been sometimes suspected, on the ground that they were drawn up by desire of the parties interested, and at their expense. He died in 1715, and was engaged up to the time of his death on an extensive work relative to the justice, police, and finances of France, which has never been published. He left behind him a great number of other MSS., chiefly relating to the subject he had most at heart, the history of his native province. His published works comprise, besides numerous separate genealogies of families, 1. "Zizime, Prince Ottoman, Amoureux de Philippe Helène de Sassenage." 1673. This is a romance professing to be founded on the ancient history of Dauphiné, but the materials of which are supposed to be of Allard's own invention. He published a second improved edition, and it has been occasionally reprinted since his time. 2. "Les Trois Illustres de Dauphiné, François de Beaumont, Baron des Adrets, Charles Dupui, Sieur de Montbrun, et Souffrei Calignon, President du Parlement de Grenoble." 1675. 3. "Bibliothèque de Dauphiné." Grenoble, 1680, 12mo. This volume contains the lives of the learned men of the province, and was to have been followed by similar collections of memoirs of its soldiers, divines, &c., but the plan was never completed. The only volume published contains a short autobiography of the author. It was reprinted at Grenoble, 1797, edited by P. V. Chalvet, but this impression is mutilated and of small value. The original edition is very rare, but there is a copy at the British Museum. 4. "Anciennes Inscriptions de Grenoble." Grenoble, 1683, 4to. 5. "L'Histoire de Humbert II., Dauphin de Viennois." Grenoble, 1688, 12mo. 6. "Les Presidents du Parlement de Grenoble." Grenoble, 1695, 12mo. 7. "Le Nobiliaire de Dauphiné, avec des Armoiries." Grenoble, 1671, 12mo. 8. "L'Histoire Généalogique des Maisons de Dauphiné." 4 vols. 4to. 1672—1680. Both these works are very scarce. 9. "Les Ayeules de son Altesse Royale Marie Adelaide, Duchesse de Bourgogne." Paris, 1698, 12mo. 10. "L'E'tat Politique de la Ville de Grenoble pour l'année 1698." Grenoble, 12mo. 11. "Les Gouverneurs et Lieutenans au Gouvernement de Dauphiné." 1704. This is the last known printed work of Allard, but as his death took place so long as eleven years after, it is not improbable that some other of his numerous productions may have reached the press, though they have escaped the research of collectors. (Allard, *Bibliothèque de Dauphiné*, p. 6, 7.; Le Long, *Bibliothèque Historique de la France*, ii. 778, &c.; Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 204.; Quérard, *La France Littéraire*, i. 33.; Moreri, *Grand Dictionnaire Historique*, i. 382.; Meuselius, *Bibliotheca Historica*, ix. part 2. p. 153, 154.; x. part 1. p. 32. 262. 286. 303, &c.) J. W.

ALLARDE, PIERRE GILBERT LEROY, Baron d', was born in 1749, at Montluçon, and belonged to one of the first families in the Bourbonnais. In early youth he served as page to the dauphin, and then entered the army and obtained a troop in the chasseurs of Franche-Comté: even at that time he was distinguished by a taste for study, and especially for political economy. He was deputed by the noblesse of St. Pierre-le-Moutier to the states general, where he chiefly distinguished himself by his opposition to the financial plans of Necker, which he characterised as taxes in disguise, and he himself proposed to meet the exigencies of the state by loans, to be paid off by a sinking fund; a project which was, for the time at least, rejected. In 1791, as reporter to the "Comité des Impositions," he demanded the abolition of the old system of trade-incorporations, and the substitution of a more liberal law in its place. He opposed the issue of assignats for small sums; and, foreseeing the consequences of the measure, when determined on, removed his children to the United States, where he had considerable property. Turning his own attention to commerce, he greatly improved his fortune. After the revolution of the 18th Brumaire, he was employed to remodel the octroi of Paris, and then became the farmer of the duties; but in consequence of his advances to the Treasury not being made good, he was reduced to bankruptcy. He did not however sustain any loss of reputation, and was "rehabilitated," or, as we should say in England, certificated, in 1807, when with the wreck of his fortune he set up several iron-forges in Franche-Comté. He died suddenly of apoplexy, at Besançon, on the 9th of September, 1809, aged sixty. His eldest son became well-known to the Parisian public as a popular writer of songs and vaudevilles, under the assumed name of Francis. (Arnault, &c., *Biographie Nouvelle des Contemporains*, i. 116, 117.) J. W.

ALLA'TIUS, LEO (Allacci, Leone), was born in 1586 in the island of Chios, whence at the age of nine years he was carried to Calabria, where he enjoyed the patronage

and protection of the powerful family of the Spinelli. After he had spent his boyhood here he went to Rome, where he entered the Greek college, and devoted himself to the study of the ancients, of philosophy and theology. When his course of study was completed he filled for a time the office of grand vicar to Bernardo Giustiniani, bishop of Anglona. He then returned to his native country, but finding no employment suitable to his taste, he came back to Rome, and devoted himself to the study of physic and took his degree of doctor. But he appears to have abandoned these pursuits entirely, and to have given himself up exclusively to the study of the ancients and to theology; at the same time he taught the Greek language in the Greek college at Rome. In the year 1622, when Maximilian had taken Heidelberg and gained possession of the splendid library of that place (bibliotheca Palatina), he offered it as a present to Pope Gregory XV., who sent Allatius to Heidelberg to superintend the conveying of the library to Rome. Allatius discharged this commission so well that, as he himself says, not a single leaf of the whole library was lost. The Palatine library was incorporated with that of the Vatican. The death of Pope Gregory XV., which took place immediately after this event, deprived Allatius of the reward which he expected for this service, and soon afterwards he was engaged as librarian to Cardinal Francis Barberini. At length Pope Alexander VII. appointed him librarian of the Vatican library, which office he held until his death on the 19th of January, 1669.

Allatius, although a Greek by birth, embraced the Roman Catholic religion, and was a bitter and unsparing enemy of all who did not admit the authority of the pope; he declared his own countrymen heretics and schismatics in so far as they differed from the doctrines of the church of Rome, and, in his opinion, all heretics ought to be extirpated by fire or by the sword. He was not a priest, nor was he ever married. On one occasion, when Pope Alexander VII. asked him why he did not take holy orders, he answered, "It is because I wish to be always ready to marry;" and when the pope replied "Why, then, do you not marry?" he said, "Because I want always to be at liberty to take holy orders." Allatius is also said for forty years to have used the same pen for writing Greek, although he wrote an immense quantity; and when at last he lost this pen he nearly burst into tears. A short time before his death he bequeathed his library to his friend Johannes Pastricius, the prefect of the college De propaganda fide; but his manuscripts were left to the library of the Greek college at Rome. The number of works which he wrote or edited was upwards of fifty. The learning displayed in them is immense, but he is often wanting in sound judgment, and an intolerant spirit pervades them, especially those connected with religion or ecclesiastical affairs. Fabricius, who in his "Bibliotheca Græca" gives a complete list of all the works of Allatius, divides them into four great classes: 1. Ancient writers whom Allatius edited, translated, and commented upon. The most important among these are — "Socratis, Antisthenis et aliorum Socraticorum Epistolæ," with a Latin translation, notes, and a discourse on the writings ascribed to Socrates, Paris, 1637, 4to.; "Philo Byzantius, de Septem Mundi Spectaculis," with notes and a Latin translation, Rome, 1640, 8vo.; also contained in Gronovius's "Thesaur. Antiquitatum Græcarum," vol. viii.; "Sallustii Philosophi Opusculum de Diis et Mundo, Græce et Latine, cum notis Holstenii," Rome, 1638, 12mo.; "Vita Homeri," prefixed to the work "De Patria Homeri," Leyden, 1640, 8vo.; "Excerpta varia Græcorum Sophistarum et Rhetorum," Rome, 1641, 8vo.; "Συμμικτα, sive Opusculorum Græcorum et Latinorum vetustiorum ac recentiorum Libri X.," Rome, 1668, 4to.; "Græcia orthodoxa," Rome, 1652 and 1659, 2 vols. 4to. This work contains a collection of Greek writers (with Latin translations) who are favourable to the church of Rome. "Georgii Acropolitæ, magni Logothetæ, Historia, Joëlis Chronographia compendiaria et Joannis Canani Narratio de Bello Constantinopolitano, cum Notis, &c. et Diatriba de Georgiis et eorum Scriptis," Paris, 1651, fol. 2. Works relating to the Greek and Roman churches, a few of which are in Greek, and the rest in Latin. The most important among the latter are — "De Ecclesiæ occidentalis atque orientalis perpetua Consensione Libri III., cum Dissertatione de Dominicis et Hebdomadibus Græcorum," &c. Cologne, 1648, 4to.; "De Ætate et Interstitiis in Collatione Ordinum etiam apud Græcos servandis," Rome, 1638, 8vo.; "De utriusque Ecclesiæ, occidentalis atque orientalis perpetua in Dogmate de Purgatorio Consensione," &c., Rome, 1655, 8vo.; "Joannes Henricus Hottingerus, Fraudis et Impostura manifestæ convictus," Rome, 1661, 8vo.; "In Roberti Creyghtoni Apparatum, Versionem et Notas ad Historiam Synodi Florentinæ a Sylvestro Syropulo scriptam, &c., Exercitationes," Rome, 1674, 4to. 3. Works of an historical character. "De Patria Homeri," Leyden, 1640, 8vo.; "De Joanne Damasceno et ejusdem Scriptis," printed in Le Quien's edition of Damascenus, Paris, 1712, fol.; "De Simeonum Scriptis Diatriba," Paris, 1664, 4to.; "De Psellis et eorum Scriptis," Rome, 1634, 8vo.; "De Libris Ecclesiasticis Græcorum," Paris, 1644, 4to.; "Apes Urbanæ, sive de Viris illustribus, qui ab Anno 1630, per totum 1632 Romæ adfuerunt, et Typis aliquid evulgarunt, Rome, 1633, 8vo.;

Vita Julii Cæsaris Lagallæ, Philosophi Romani," Paris, 1644, 8vo.; 4. Miscellaneous works, among which are his "Confutatio Fabulæ de Joanna Papissa, ex Monumentis Græcis," Rome, 1640, 4to.; and "Poemata varia Græca," Rome, 1633, 8vo. In 1666 he published, under the title of "Dramaturgia divisa in sette indici," a list of all the operas performed in Italy up to that year. This work was afterwards enlarged and continued to the year 1755; and similar lists of acted operas were printed at Venice in 1730, at Bologna in 1737, and at Milan in 1781. (Fetis, *Biographie universelle des Musiciens;* Lorenzo Crasso, *Istoria de' Poeti Greci*, p. 306, &c.; Clement, *Bibliothèque curieuse*, i. 187, &c.; Fabricius, *Biblioth. Græc.* xi. 435, &c.; Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon*, i. 605, &c.) L. S.

ALLE', GIROLAMO, was the natural son of Niccolò Borghesani, or Allè, and himself received the Christian name of Niccolò at his baptism. The date of his birth is not known, but the public act by which he was made legitimate bears date 1582. About the year 1607 he entered the order of Saint Girolamo of Fiesole, the name of which saint he adopted; and he subsequently filled many ecclesiastical offices. The period of his death is not known, but all his works appear to have been published in his lifetime. He was a man of varied acquirements. To the study of theology and eloquence he united a great love for poetry; he was much admired as an orator, and wrote many works in prose and verse, chiefly on religious and moral subjects, of which the following are the principal: — 1. "Il folle Sogno: Discorso." Camerino, 1613, 4to. 2. "I convinti e confusi Ebrei, opera divisa in alcune prediche," &c. Ferrara, 1619, 4to. 3. "Orazione in Lode del defonto Cardinale Lorenzo Magalotti." Ferrara, 1637, 4to. 4. "S. Niccolò, nuova Rappresentazione." Ferrara, 1638, 8vo. 5. "Predica fatta nel Capitolo generale della sua Congregazione." Bologna, 1639, 4to. 6. "Estratto spirituale per curare un' Anima." Bologna, 1640, 12mo. 7. "Nuova Rappresentazione spirituale della beata Caterina da Bologna." Bologna, 1641, 12mo. 8. "La sfortunata e fortunata Clotilda Regina di Francia, Rappresentazione spirituale." Bologna, 1642, 12mo. 9. "La Contrizione trionfante, Rappresentazione." Bologna, 1644, 12mo. 10. "Anatomia delle Religiose." Bologna, 1645, 12mo. 11. "L' Uomo che parla poco e ragiona molto." Bologna, 1646, 12mo. 12. "La sconosciuta e conosciuta Sposa di Salomone, Rappresentazione spirituale." Bologna, 1650, 12mo. 13. "Il concatenato Sconcatenamento de i Pensieri, Parole e Attioni umane, che letto e prattiçato concatena le Virtù nell' Animo e li sconcatena i Vitii." Bologna, 1653, 8vo. 14. "Le Chimere Pitagoriche, cabalistiche, chimice e giudiciarie dissipate dal Vento della Verità." Bologna, 1654, 12mo. (Alidosi, *I Dottori Bolognesi di Teologia*, 123.; Bumaldi, *Bibliotheca Bononiensis*, 86.; Fantuzzi, *Notizie degli Scrittori Bolognesi*; Orlandi, *Notizie degli Scrittori Bolognesi*, 171.) J. W. J.

ALLECTUS, one of the officers of Carausius, king of Britain, in the time of Diocletian. Constantius Chlorus, (whom Diocletian and his colleague Maximian had raised to the dignity of Cæsar, and appointed to the command of Gaul and the conduct of the war against Carausius,) having attempted to cross over to Britain (A. D. 292), had been obliged, by stress of weather, to return. During the interval which succeeded this attempt, Carausius was murdered by Allectus (A. D. 293), who was afraid of being punished with death for some crimes of which he was conscious. Allectus now assumed the sovereignty, and stationed his fleet near the Isle of Wight to prevent the enemy from crossing; but Constantius sent forward Asclepiodotus, prætorian præfect, with a portion of his fleet and army, who, under cover of a dense fog, effected a landing. Allectus, fearing the arrival of that part of the expedition which was under Constantius himself, leaving his fleet and the harbour near which he was encamped, marched against Asclepiodotus, who had burned his fleet immediately after landing, that his men might have no resource but in victory. Allectus did not attempt to draw up his forces in regular order, but rushed at once to the encounter, and was defeated and slain with a great number of his men. He had laid aside his imperial robes, so that his body was recognized with some difficulty. Scarcely any of Asclepiodotus's soldiers fell. If the statement of Eutropius and Orosius be correct, that Allectus held the sovereignty of the island for three years, we may place his death A. D. 296. Constantius landed shortly after the fall of Allectus, and was received with great demonstrations of joy; and the imperial authority was fully re-established in the island. (Eutropius, *Historiæ Romanæ Breviarium*, lib. ix. c. xxii.; Sex. Aurelius Victor, *De Cæsaribus*, c. xxxix.; Eumenius, *Panegyricus Constantio Cæsari dictus*, c. xii. xv. xvi.; Orosius, *Historiæ*, lib. vii. c. xxv.) J. C. M.

ALLEGRAIN, CHRISTOPHE GABRIEL, a distinguished French sculptor of the eighteenth century. He excelled in representing the naked figure, and made beauty his chief object. A Venus, and a Diana surprised by Actæon, are considered his two best works; the Diana was made in 1777. He was rector of the Academy of Arts of Paris, and died in 1795, upwards of eighty years of age.

There was also at Paris an ETIENNE ALLEGRAIN, a clever landscape painter, whose son, GABRIEL ALLEGRAIN, was likewise a landscape painter. The father died at an

advanced age in 1736. The son died in 1748. (Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

ALLEGRANTI, MADALE'NA, an Italian singer of some celebrity, was a pupil of Holzbauer, kapellmeister at Mannheim. She came out at Venice in 1771, and afterwards appeared at the other principal theatres of Italy. In 1774 she went to Germany, where she sung at Mannheim and Ratisbon till 1779, when she returned for a short time to Venice. In 1781 she visited England. Of her powers Lord Mount-Edgecumbe thus speaks: "Allegranti was enthusiastically admired in her first opera. Her voice, though thin, was extremely sweet, of extraordinary compass upward, and so flexible that she executed the most rapid divisions with ease. She was also a good actress; but it was soon found that there was a great sameness in her manner and embellishments. She was less liked in every subsequent opera, and by the end of the second season was so disregarded that she went away." She then went to Dresden, where she was liberally patronised by the Elector of Saxony, and her name subsequently appears among the singers at the oratorios in London in 1799. (Fetis, *Biographie Universelle des Musiciens;* Lord Mount-Edgecumbe, *Musical Reminiscences.*) E. T.

ALLEGRANZA, GIUSEPPE, born at Milan in 1713, entered the monastic order of the Dominicans, studied at Piacenza and Bologna, and was afterwards employed by his superiors in several missions to Naples, Sicily, and Malta. In Sicily he wrote a little work on the navigation of the Straits of Messina, "Sul Modo di navigare con maggior Facilità e Sicurezza il golfo di Messina." At Malta he wrote a dissertation on the shipwreck of St. Paul, "Parere sopra le Opere recentemente scoperte sul Naufragio di S. Paolo;" and in 1751 he wrote "Commentarius de Vita et Scriptis Jo. Francisci Bonamici Melitensis, ex ejusdem MSS. potissime collectus." On his return from Malta to Sicily he wrote a memoir concerning the ancient worship of the twin brothers Palici, the fabulous offspring of Jupiter, mentioned by Diodorus (xi. c. 88), and the site of whose sanctuary he fixed by a copious spring which forms two pools of water not far from the town of Paternò, at the south base of Ætna, half way between Catania and Centuripæ: "Sopra i Palici ed un antica Città detta Palermo in Sicilia vicina à Paternò, e sulla Patria di Sant' Agata," which memoir was published in the "Novelle letterarie di Firenze," in 1752. From Sicily he repaired to the convent of his order at Chieti in the Abruzzo, where he lectured upon divinity for two years. Here he wrote a dissertation upon some ancient monuments in that town: "Descrizione di varii Monumenti dei Marrucini in Chieti," 1754. From Chieti Allegranza went to Rome, where he became acquainted with Winckelmann and other distinguished archæologists. It was at Rome that he wrote twelve letters illustrative of antiquities and other curiosities which he had seen at Malta and in Sicily: "Lettere familiari di un Religioso Domenicano toccanti varie singolari Antichità, Fenomeni naturali, Vite ed Opere di alcuni Uomini illustri di Sicilia e di Malta," inserted in the "Giornale dei Letterati," 1755. In 1755 Allegranza returned to Milan, where he resided the rest of his life in the convent of S. Eustorgio, belonging to his order. He applied himself to the study of the early Christian antiquities, and especially to investigate the symbolic meaning of some peculiar sculptures of animals and other figures which adorn several churches of the middle ages; such as the figures on the marble gate of the Basilica of St. Ambrose at Milan. He published on this subject "Spiegazione e Riflessioni sopra alcuni sacri Monumenti antichi di Milano," consisting of twelve dissertations with plates. He also wrote "Dell' antico Fonte battesimale di Chiavenna," Venice, 1765; "De Monogrammate D. N. Jesu Christi," Milan, 1773; and lastly, a more important work on Christian antiquities, entitled "De Sepulcris Christianis in Ædibus sacris; accedunt Inscriptiones sepulcrales Christianæ Sæculo septimo antiquiores in Insubria Austriaca repertæ; item Inscriptiones sepulcrales Ecclesiarum atque Ædium pp. Ord. Prædic. Mediolani." Milan, 1773. The author investigates the origin of burials within churches, describes the form and ornaments of the ancient tombs, and illustrates many funeral inscriptions then existing at Milan, Pavia, Como, Lodi, Crema, and those of the churches and convents of the Dominicans at Milan, many of which have been since destroyed or removed. His "Descrizione della Basilica Eustorgiana," one of the oldest churches of Milan, which he wrote in 1784, has remained unpublished. He wrote also some minor works on learned subjects:—"Dissertazione sopra un Voto per i Capelli fatto à Minerva;" "Conghietture sopra un empio Consorzio in Ferrara nel 1315;" "Lettera al Conte Francesco d'Adda toccante il Sito dell' antica Barra, ed un Vento ivi singolare, detto Montivo." His friend Father Isidoro Bianchi edited a collection of Allegranza's minor works:—"Opusceli eruditi Italiani e Latini del P. M. Giuseppe Allegranza, raccolti e pubblicati dal P. D. Isidoro Bianchi Regio Professore di Etica nel Ginnasio di Cremona," 1781. Allegranza died at Milan in December, 1785. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII. e dei Contemporanei.*) A. V.

ALLE'GRE, ANTOINE. Nothing more is known of this writer than that he was born at La Tour in Auvergne, and was a canon of Clermont in the year 1542. His

productions are—1. A translation into French of Guevara's work "Del Menosprecio de la Corte, y Alabanza de la Aldea," published at Lyon in 1543 in 16mo. 2. "Decade, contenant les Vies des Empereurs Trajanus, Adrianus, Antoninus Pius, Commodus, Pertinax, Julianus, Severus, Antoninus Bassianus, Heliogabalus, Alexander, extraictes de plusieurs Autheurs Grecs, Latins et Espagnols, et mises en François, par Antoine Allègre." Paris, 1556, 4to. The plan of this work was suggested to the author by the perusal of Guevara's "Lives of the Roman Emperors." (La Croix du Maine et Du Verdier, *Les Bibliothèques Françoises*, i. 28.)

J. W. J.

ALLEGRETTI, ALLEGRETTO DEGLI, was a native of Siena in the grand duchy of Tuscany, who lived in the middle of the fifteenth century. He wrote "Diarj Sanesi," which were inserted by Muratori in his work "Scriptores Rerum Italicarum," under the title "Ephemerides Senenses, ab Anno 1450 usque ad 1496, Italico Sermone scriptæ ab Allegretto de Allegrettis." He took part in many of the events recorded in his diary. Muratori, in his preface to this work, objects to the over minute and frivolous matter contained in it. (Mazzuchelli, *Scrittori d'Italia*; Muratori, *Scriptores Rerum Italicarum*, xxiii. 763.) J. W. J.

ALLEGRETTI, ANTO'NIO, a Florentine poet who lived in the middle of the sixteenth century. His productions do not appear to have been printed separately. Some of his verses are in the collection by Atanagi, entitled "Le Rime di diversi Nobili Toscani," i. 9., and ii. 54., and in Rubbi's "Parnaso Italiano," xxxi. 310. Poccianti, "Catalogus Scriptorum Florentinorum," p. 15., asserts that he wrote a work in Italian verse upon Heaven, commencing—

"Dell' alte stelle fisse, e degli erranti," &c.

which was preserved in the library of the Signori Gaddi. Negri states likewise that he wrote a life of Benedetto Varchi, which, however, was never printed, and is now most probably lost. He lived during a considerable period at Rome, and enjoyed the friendship of Giovanni Gaddi, the commissary of the pope; of Annibale Caro, Claudio Tolomei, Antonio Bruccioli, and other literary and distinguished persons. (Mazzuchelli, *Scrittori d' Italia*; Negri, *Istoria degli Scrittori Fiorentini*.) J. W. J.

ALLEGRETTI, CARLO, an Italian painter of Monte Prandone, of the early part of the seventeenth century. Lanzi praises a picture of the Epiphany in the cathedral of Ascoli by him. (Orsini, *Pitture, &c. d'Ascoli*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

ALLEGRETTI, JA'COPO, a physician, astrologer, and poet, was born at Forlì in the first half of the fourteenth century. The pursuits of astrology and poetry appear to have engrossed much more of his attention than his profession, and to them he certainly is indebted for the preservation of his name. He acquired great reputation for his skill as an astrologer: he is said, by means of it, to have warned Sinibaldo degli Ordelaffi, lord of Forlì, of a conspiracy against his life, and to have foreseen the peril which threatened his own, in consequence of which he fled to Rimini; but it is certain that his skill did not enable him to save Ordelaffi from being deprived of his government and thrown into prison in the year 1385. Coluccio Salutato endeavoured, in a letter, to convince him of the fallacy of astrology, and on another occasion addressed to him some verses with the following title,—"Colucii Salutati ad Jacobum Allegretum Foroliviensem, qui, anno 1378, Tozi de Antilla nomine scripserat Domino Philippo de Antilla Augurio et Divinatione, Pacem inter Ecclesiam et Florentinos non esse futuram, Carmina quædam hortatoria ne prophetare vellet, nec Syderum querere Cursus." As a Latin poet his reputation was considerable. In 1370 he established a school of poetry in Forlì, but being obliged to quit that place, as mentioned above, he retired to Rimini, where he founded an academy of a similar nature. Speaking of this academy, Tiraboschi says that it is the first of those in Italy of which he had succeeded in finding any certain account. The same author gives it as his opinion that Allegretti's first occupation in Rimini was instructing in belles lettres Carlo Malatesta, afterwards lord of that city, from 1385 to 1429. He was the author of some eclogues which are supposed to be no longer in existence; and Tommasini, in his catalogue of the MSS. preserved in the library of the Canonici Lateranensi di S. Giovanni di Verdara, mentions "volumen in quo multa et primo Falterona Jacopi Alegreti poetæ Latini; et carmen ad Ludovicum Ungariæ regem pro ecclesia defendenda adventantem anno 1390." As Lewis died in 1382, Tiraboschi very fairly suggests that this date should be 1380. It is certain that Allegretti died before 1406, but the precise year is not known. (Mazzuchelli, *Scrittori d' Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 1822, v. 909—912.; Marchesi, *Vitæ Illustrium Foroliviensium*, 257.) J. W. J.

ALLEGRETTO DA FABRIANO. [NUCCI.]

ALLE'GRI, ALESSANDRO, a native of Florence, flourished as a poet in the second half of the sixteenth century. The little we know of his life is derived chiefly from some passages in his poems, by which it appears that, after studying at Pisa, he followed in succession the various callings of courtier, soldier, and priest. He spent the latter part of his life in Florence, and was a member of the Florentine Academy. He died about

1596 or 1597. He wrote chiefly satirical and burlesque poetry, after the fashion of Berni. Bianchini, in his "Trattato della Satira Italiana," and Crescimbeni, in his "Storia della volgar Poesia," speak of him as a very pleasant and original writer. The Academia della Crusca has quoted him in its vocabulary for his pure Florentine language. His published works, edited by his brother Francesco after the author's death, consist of — 1. "Rime piacevoli," in four parts, the first and second of which were published at Verona in 1605-7; the third part was published at Florence in 1608, and the fourth part at Verona in 1613. A new edition of the whole was published somewhere in Italy under the false date of Amsterdam, 1754, with the addition of two canzoni, till then unedited, entitled "La Geva" and "Il Torricello a Geva." 2. Lettere di Ser Poi Pedante nella Corte dei Donati, a Messer Pietro Bembo, a Messer Giovanni Boccaccio, e a Messer Francesco Petrarca, dedicate a Messer Giovanni della Casa." Bologna, 1643. 3. "Fantastica Visione di Parri da Pozzolatico moderno Poderajo in Pian de' Giullari," Lucca, 1613. Allegri wrote other poems which are not published. (Mazzuchelli, *Scrittori d' Italia*; Gamba, *Serie dei Testi di Lingua Italiana*.)

There is another ALESSANDRO ALLEGRI, a native of Bergamo, who was contemporary with the Florentine Allegri, and who wrote also Italian poetry, as well as some Latin verses on the death of Astorre Baglione, an officer in the Venetian service who died in the war of Cyprus. A. V.

ALLE'GRI. [CORREGGIO.]

ALLE'GRI, GREGO'RIO, a musician of great eminence, was born at Rome about the year 1580. At an early age he entered the school founded by Palestrina and Nanini; and, being destined for the church, was appointed to a benefice in the cathedral of Fermo. Here his talents as a composer soon began to display themselves, and he made many valuable additions to its stock of church music. The reputation which these compositions acquired him stamped his character as a musician, and occasioned Pope Urban VIII. to offer him an appointment in his chapel. He entered on his duties on the 6th December, 1629, and there he remained till his death on the 18th of February, 1652. He was buried at Santa Maria in Navicella, in the cemetery appropriated to the choir of the pontifical chapel. Allegri is said to have been of a very benevolent disposition and kind heart.

The published works of Allegri are — 1. "Il Primo Libro di Concerti, a 2, 3, et 4 voc., Roma, 1618." 2. "Il Secondo Libro di Concerti, a 2, 3, et 4 voc., Roma, 1649." 3. Motecta, a 2, 3, 4, 5, et 6 voc. (due libri), Roma, 1620 et 1621." Some of his motets were inserted by Fabio Constantini in the collection entitled "Scelta di Motetti di diversi eccellentissimi autori, Roma, 1618." During Allegri's connection with the pontifical chapel he enriched its library with many compositions, among which Baini especially mentions the motet "Christus resurgens e mortuis." Many of his compositions are also preserved in the church of Santa Maria in Navicella, as well as in the Collegio Romano, in the two valuable MS. collections entitled "Varia Musica sacra ex bibliotheca Altæmpsiana, jussu D. J. Angeli ducis ab Altæmps collecta."

Allegri was one of the earliest composers for stringed instruments, and Kircher has printed one of his productions of this class, "in quo," says he, "symphoniacum artificium tam exacte exhibitum est, ut nihil ei addi, vel demi posse videatur." But the composition which more than any other has perpetuated the remembrance and the fame of Allegri is his celebrated "Miserere." The music performed at the pope's chapel in the holy week is the joint production of Palestrina and Allegri; and that portion of it which produces the strongest effect on the hearer is unquestionably the "Miserere." The earliest testimonies to this fact accord with the following recent evidence of an ear witness (Miss Taylor): "The service which precedes the Miserere began at four o'clock, and it was not till half past six that the heavy, tedious sound of the chanting ceased. It was now twilight: one by one the lights were extinguished, and the silence of the place was death-like. Presently began, in soft and plaintive sounds, that strain of penitential woe, "Have mercy upon us, O Lord!" It rose louder and louder, with such a gentle and almost imperceptible swell as I had never heard; then as gradually died away, until I feared to draw my breath lest I should lose a sound. I never before knew the full power of music over the feelings; mine were so completely overpowered, and my thoughts so wholly absorbed, that I forgot where I was and everything around me. It was like a dream, but a dream from which it was pain to awake."

If the composition which for centuries has thus powerfully affected every hearer of susceptibility be examined, it will not, in itself considered, account for the effect produced, and under no other circumstances would it be produced. Something is to be allowed for the perfect performance and the traditional style which has been perpetuated in the pope's chapel; but the scene — the hour — the light — Michael Angelo's paintings — the previous dull chant — the silent pause — the prostrate attitude of the pope and his retinue, — all combine to invest this celebrated work with a power which intrinsically it does not possess. As a composition of the same class, it must rank far below the burial service of Purcell. Allegri's "Miserere" used to be held so sacred that the

librarians of the chapel were interdicted from giving copies of it on pain of excommunication. The Emperor Leopold I., who was an ardent admirer and very good judge of music, obtained the pope's permission to possess himself of it; but when sung at Vienna, it so completely disappointed all who heard it that the emperor concluded he had been tricked, and that in place of the genuine "Miserere" of Allegri some other composition to the same words had been sent him. The emperor expressed his disappointment to the pope, who refused to hear his servant's defence, and dismissed him, not being able to comprehend how the same notes should sound so differently in different places. Mozart heard the "Miserere" when he was at Rome in 1769, and his retentive memory enabled him to score it. A copy was procured by Dr. Burney, and printed (by Bremner) in London in 1771; and the entire music for the holy week, including the part which Palestrina supplied, has since been published by Breitkopf and Härtel at Leipzig. (Baini, *Vita di Palestrina*; Kircher, *Musurgia*; Miss Taylor, *Letters from Italy*; Burney, *Musical Tour in Italy*.) E. T.

ALLEGRI, HIERONYMUS, a physician of Verona who lived in the seventeenth century. Very little is known of his life. He was much attached to the study of chemistry, but he pursued it only on the false principles which actuated the alchemists, although he lived in a period when alchemy was beginning to retire under the influence of the principles of inductive science. As was usually the case with those who studied alchemy, he was a believer in the influence of the celestial bodies on man, and pursued astrology. He was president of a society at Verona called Aletophili, a body of men whose object was the cultivation of science. Adelung gives the following list of his works on alchemy and astrology:—1. "Esposizione sopra la Polvere dell' Algarotto. Brescia, 1666," 12mo. 2. "Scrutinj Astronomici per alquanti anni. Verona, 1678." 3. "Lettera Fisico-medica in che per varj esperimenti si va dubitando intorno a' principi Fisici ed a Fondamenti Medici. Verona, 1684," 12mo. Mazzuchelli speaks also of a work in manuscript on the Theriaca entitled "Quattro Avvertimenti contra l'autore della Triaca." (Adelung, *Supp. to* Jöcher's *Allgem. Gelehrten-Lexicon.*) E. L.

ALLEGRI'NI, FRANCESCO, a celebrated Italian painter, born at Gubbio in 1587. Allegrini was the scholar of Cesari d'Arpino, and his first works in fresco were completely in the gay superficial style of that master; such are the frescoes of the cupola of the sacrament in the cathedral of Gubbio, and those of the cupola of the church of the Madonna de' Bianchi at Gubbio. Some of his later works were painted in a superior style. Ratti speaks in very high terms of some frescoes at Savona. Allegrini painted two chapels in the cathedral of that place, the Cappella Gavotti and the Cappella della Colonna: in the former he painted on the ceiling the archangel Michael driving the rebel angels out of heaven; and on the ceiling of the other, the marriage of the Virgin, and her glorification. He painted also for the Gavotti family, three ceilings in their house at Savona, on one of which he represented Moses before Pharoah: the colouring and foreshortenings in these compositions are particularly praised by Ratti.

In Genoa Allegrini painted a hall in the Durazzo palace, which was pulled down some time afterwards to make room for a new building. Whilst he was in Rome he painted also for the Gavotti family three altar-pieces to be placed in their chapel in the cathedral of Savona, but when the pictures arrived from Rome, they were found to be too large for their places, and they were presented by the Signori Gavotti to the church of the Capuchins, where they are still preserved, and admired for their richness of colouring.

In Rome Allegrini executed many works both in oil and in fresco. Baldinucci praises some frescoes which he painted in the Villa Panfili. There are paintings by him in the following churches:—San Marco; Delle Virgini; San Pietro in Montorio; and SS. Cosimo and Damiano, his last works. He painted many easel pictures in oil, among which some small battle pieces are much prized; he is said to have painted also some figures for the landscapes of Claude; there are two in the Palazzo Colonna at Rome, with figures said to be by Allegrini. He died at Rome in 1663. His son FLAMINIO ALLEGRINI, and his daughter ANGELICA, both painted; Taia praises some works by the son in the loggie of the Vatican.

This artist must not be confounded with FRANCESCO ALLEGRINI, a designer and engraver of Florence, where he was born in 1729. He entered into partnership, about 1760, with his brother GIUSEPPE ALLEGRINI, also an engraver, and they brought out several works together at Florence. The first of these was, in 1762, a new edition of the "Regiæ Familiæ Mediceorum Etruriæ Principum Effigies," with additions by themselves, Preisler, and others, under the title "Cento Ritratti della Real Famiglia de' Medici;" the first edition contained only fifty plates, including the frontispiece: the frontispiece and most of the plates of this new edition were engraved by Francesco Allegrini. He engraved also a series of portraits of illustrious men of Tuscany, to which biographical notices were affixed; and several others besides. Heineken enumerates ninety-one, and he engraved some after the publication of Heineken's work. There are engravings by him of Cimabue (1785), Giotto, Masaccio,

Donatello, L. B. Alberti, Michelangelo, Benvenuto Cellini, Lionardo da Vinci, Dante, Boccaccio, Petrarch, Aretin, Pulci, &c. He died probably about 1785: none of his works are dated later than that year. (Soprani and Ratti, *Vite de' Pittori, &c. Genovesi*; Titi, *Pitture, &c. di Roma*; Lanzi, *Storia Pittorica, &c.*; Gandellini, *Notizie Istoriche degl' Intagliatori*; Heineken, *Dictionnaire des Artistes, &c.*; Huber, *Manuel des Amateurs, &c.*) R. N. W.

ALLEIN, REV. JOSEPH, a Nonconformist divine, was born at Devizes. After passing through Lincoln and Corpus Christi College, Oxford, he became curate to Mr. Newton, at Taunton, in 1655, and was ejected for nonconformity, together with Mr. Newton, in 1662. He still continued, however, to preach very frequently, usually six or seven times in the week, and sometimes twice as often. On the 26th of May, 1663, he was committed to Ilchester gaol on the charge of causing a riotous and seditious assembly. He was tried on the 24th of August, and though nothing more could be proved against him than that he had sung a psalm and instructed his family in his own house, other persons being present, he was found guilty, sentenced to pay a fine of one hundred marks, and in default of payment he was sent to prison, where he remained a year within three days. After his release he resumed his former occupations, and on the 10th of July, 1665, he was again imprisoned. These imprisonments, during which he suffered much severe treatment, broke down his health, and he died in the year 1668, at the age of about thirty-five. His attention to the duties of his office was most assiduous; his learning was considerable, and his personal character was marked by a happy mixture of mildness and firmness. His best known work is "An Alarm to the Unconverted, or, the sure Guide to Heaven," which has been frequently reprinted. His other works were, "A familiar Explication of the Assembly's shorter Catechism;" "A Call to Archippus, being an earnest Motive to the ejected Ministers to continue in the Ministry;" and "Divers Cases satisfactorily resolved." A collection of his sacrament speeches, letters, &c. was published after his death. He also left behind him an unfinished work on theology. (Newton's *Sermon at the Funeral of Mr. Joseph Allein, and an Account of his Life*; Palmer's *Nonconformists' Memorials*, ii. 377.) P. S.

ALLELUJAH, MAHALALEEL (מהללאל הללויה), an Italian Jew, who exercised the office of rabbi at Ancona in the year 1680, according to the "Yahad Lachacamim" ("The Assembly of the Wise") of Chajim David Azulai. He is the author of a commentary on the Pentateuch, called "Kodesh Hillulim" ("The Holiness of Praises"), of which Azulai says he inspected the manuscript. He also wrote "Sheeloth Uteshuvoth" ("Questions and Answers") on the Law, as well as Hebrew poetry. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 47.) C. P. H.

ALLEMAND, or L'ALLEMAND. There have been several French artists of this name.

ALLEMAND, GEORGES, an historical painter of Nancy, lived at Paris about the middle of the seventeenth century. He was the scholar of Vouet. In 1630 Allemand painted the so-called May picture, to be presented by the guild of the goldsmiths to the cathedral of Notre Dame; it represented the healing of the lame man at the Beautiful gate of the Temple. He painted another in 1633, of the stoning of St. Stephen. There is also by him in the same cathedral a painting of the archangel Michael.

Dorigny, Brebiette, and Ganieres have engraved after Allemand. He has also himself etched some of his own designs; and Businck executed many very clever woodcuts after him. This painter is said to have ruined himself by his expenditure in constructing machines for the printing of his woodcuts. These machines are described by Papillon. His brother, PIERRE ALLEMAND, was also a painter.

Füssli mentions a PHILIPPE ALLEMAND, a portrait painter at Paris, who was elected in 1642 a member of the Royal Academy of the Arts there. He was still living in 1704. A JEAN BAPTISTE ALLEMAND, a scholar of Joseph Vernet, was living in Rome in the middle of the eighteenth century. In 1750 he painted four splendid landscapes in fresco in the Corsini palace. He designed the background to Greuze's Costumes of Italy. F. A. Moitte and others have etched some plates after his designs. (Füssli, *Allgemeines Künstler Lexicon*; Papillon, *Traité Historique et Pratique le la Gravure en Bois, &c.*; Huber, *Manuel des Amateurs, &c.*) R. N. W.

ALLEMAND. [ALLAMAND.]

ALLEMAND, ZACHARIE JACQUES THE'ODORE, a distinguished French admiral, was born at Port Louis in 1762. Although his father was a lieutenant in the navy, and a chevalier of St. Louis, Allemand entered the service, at the age of twelve, as a cabin boy, either in consequence of his father's determination that he should owe his success to his own efforts, or, as some accounts tell us, because he ran away from home to go to sea. Five years afterwards he was serving under Suffrein, in the East Indies, in the capacity of marine volunteer; and in reward of his good conduct in seven engagements, during which he received three wounds, he was made lieutenant-de-frégate. Other promotion speedily followed, and, after much active service in India, in St. Domingo, New England, and the Windward Islands, he obtained, in 1792, the rank of lieutenant-de-vaisseau,

and the command of the corvette Sans Souci. In the same year he became captain, and was appointed to the Carmagnole frigate, in which he cruised in the British Channel and made prize of a great number of merchantmen. He also fell in with and took the English frigate Thames. His French biographers state that she surrendered "after an obstinate contest;" but, according to James, in his "Naval History," the Thames fell an easy prey to the Carmagnole, being almost entirely disabled from the effects of a severe engagement, a few days before, with another French frigate of far superior force, which she had compelled to sheer off. From the description given by the captured English, Allemand is said to have instantly pronounced her to have been the Uranie; but no such vessel was afterwards to be heard of in the French navy; and James asserts that it was in the sequel discovered that, after she had been taken into port and refitted, she was called by the new name of the Tortue, under which name she long after became a prize to the English. By this concealment of all traces of the first action, Allemand, whether with his concurrence or not, obtained the whole credit with his countrymen of the capture of the Thames. In 1795 Allemand became chef-de-division (commodore), and, in the Duquesne, contributed to the taking of a rich English convoy, which was sent into Cadiz. Afterwards, as second in command in Newfoundland, he was intrusted with three vessels, with which he did great damage to the English settlements on the coast of Labrador, and captured a convoy from Quebec. After some cruises in the Mediterranean, under Bruix, he was sent in 1801 on the expedition to St. Domingo. He reduced St. Marc, and was ordered to make an attack on Toussaint Louverture on land, for which purpose he had the command of two battalions of infantry and two hundred cavalry, with which he defeated the blacks and entered the city of Cap-François in triumph. In 1804 he was at the taking of Dominica. In the following year he was made rear-admiral, and took the command of the Rochefort squadron, in which he captured the English ship Calcutta, an old East-Indiaman, which made so vigorous a resistance as to give time for the escape of the convoy partly under her charge. He also, as usual, captured numbers of English merchantmen. In this and a succeeding cruise the damage he caused to English commerce was estimated at eighteen millions of francs, or upwards of seven hundred and fifty thousand pounds; and although the English men-of-war were in hot pursuit, and emulous of the honour of capturing the well-known Allemand, he succeeded in eluding all their efforts and reaching France in safety, in a manner, as his enemies allowed, highly to his credit as a seaman. In 1809 he was promoted to the rank of vice-admiral, and the command of the united squadrons of Brest, Toulon, and Rochefort. It was while this squadron lay at anchor in the road of the Isle of Aix that Lord Cochrane made his celebrated night attack with fire-ships, by which he succeeded in destroying four of the French vessels, and would probably have taken the rest, but for the over-ruling orders of his superior in command, Admiral Gambier. The novel nature of the attack, and the alarming reports as to the destructive powers of the fire-ships, had struck a panic into the French sailors, including their commanders, up to Allemand himself. Although he drew up in line of battle, and erected a stockade as an obstacle to the progress of the dreaded brûlots, he gave a signal as soon as they appeared for the squadron to slip cables, or even cut them, if necessary. This order is said to have saved two of the ships which were enabled to obey it in time, and Allemand escaped all censure in the inquiry which followed, and which led to one captain's being shot, another broken, and a third imprisoned for three months. The admiral has been even commended by some for his share in the affair; but Napoleon, according to O'Meara, when at St. Helena, characterised his conduct as that of an imbecile, and observed that it was only the equal imbecility of the English chief in command which prevented the whole squadron from falling into the hands of the English. It was probably owing to this opinion of the emperor's that Allemand (who had meanwhile had the command of the Mediterranean fleet, and that of L'Orient), was, in 1813, dismissed from the command of the flotillas at Flushing and Antwerp, at the time when Cadsand and Walcheren were threatened by the English, and a commander of first-rate ability was required. To make up for this disgrace Napoleon made him Grand Officer of the Legion of Honour, in which he had been a chevalier from the institution of the order. In 1814, at the restoration, he was made a chevalier of St. Louis, and permitted to retire. On Napoleon's return he was placed on active service by the emperor, but at the end of the hundred days he again retired. He passed some years in Paris, much occupied by the affairs of the society of the Holy Sepulchre, to which he was treasurer. He afterwards retired to Toulon, where he died on the 2d of March, 1826.

Few officers in any navy have seen more of active service than fell to the share of Admiral Allemand: his services extended over four hundred and forty-five months, of which no less than three hundred and eighteen were passed at sea. But activity was almost the only good point in his character. As a commander he was so overbearing, irascible, and almost brutal, that it was a punishment for an officer to be placed under his orders. On his return from St. Domingo

in 1803, he was brought to a court-martial for his conduct to both officers and passengers; but, although he was pronounced guilty, it does not appear that any punishment was inflicted. At the same time he was accused of opening and perusing the papers of Benezech, the deceased prefect of St. Domingo, which were under his care, and of making infamous proposals to the two daughters of that functionary, who were passengers in his ship. As to the latter part of the charge, his simple denial was considered satisfactory by the tribunal; but it seems to be tacitly admitted that his character, on the whole, was no credit to the French navy. In his later years he is supposed to have amassed much money by selling to unworthy aspirants the decorations of the order of the Holy Sepulchre, of which he was treasurer; and he showed his unbounded vanity by leaving directions in his will for the erection of a monument over his remains, with a long inscription of his own composition, in which his actions are set down, as a French writer has remarked, for "at least as much as they are worth." (Hennequin, *Biographie Maritime*, ii. 1—8.; James, *Naval History of Great Britain* (edited by Chamier), i. 109. v. 110. vi. 4.; O'Meara, *Napoleon in Exile*, ii. 291.; *Biographie des Hommes Vivants*, i. 47.) J. W.

ALLEMANNI, GIUSEPPE, an Italian painter of Correggio and a scholar of Cignani, who entered into the order of the Minorites at Rimini, where he died in 1739, aged sixty-four. There is by him at Rimini, in the church of his order, a copy of the Conception of the Virgin by Carlo Maratta.

A PIETRO ALLEMANNI is said to be the earliest painter of Ascoli. There is a picture by him in the church of Santa Maria della Carità at Ascoli, with the date of 1489. And Marolles, in his first catalogue, mentions an old wood-engraver of the name of Allemanni or Alemanna, as the author of some very excellent prints. (Orsini, *Pitture, &c. d'Ascoli*; Marcheselli, *Pitture delle Chiese di Rimini*; Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

ALLEMANT. [L'ALLEMANT.]

ALLEN, ALEXANDER, the son of Mr. John Allen, the author of "Modern Judaism," was born at Hackney, near London, on the 21st of September, 1814. He was educated in his father's school, and he completed his studies in the University of London (now University College), which he entered in 1828, where he distinguished himself by his proficiency in the Greek and Latin languages. He afterwards assisted his father in his school, and upon his father's death he conducted it himself. He received the degree of doctor of philosophy from the university of Leipzig in 1840. He was an excellent teacher; and his virtues and kind disposition secured the affection of all who knew him. He died on the 6th of November, 1842. He did a good deal for so young a man, and gave promise of doing still more. The following is a list of Dr. Allen's publications:—1. "An Etymological Analysis of Latin Verbs." 1836. 2. "Constructive Greek Exercises, for teaching Greek from the beginning by writing." 1839. 3. "Eclogæ Ciceronianæ, containing Narrations, Maxims, Descriptions, Characters, Philosophical Pieces, and Letters, selected from the works of Cicero." 1839. 4. "A new Greek Delectus, being Sentences for Translation from Greek into English, and English into Greek, translated from the German of Dr. Kühner." 1839. 5. "A New Latin Delectus, being Sentences for Translation from Latin into English, and English into Latin." 1840. 6. "A New English Grammar, with very copious Exercises and a systematic View of the Formation and Derivation of Words, by Alexander Allen, Ph. D. and James Cornwell." 1841. 7. "An Essay on teaching Greek," in the first volume of the publications of the Central Society of Education. 1837. 8. "An Essay on writing Latin and Greek Exercises," in No. XVIII. of the Journal of Education, and another "On Parsing" in No. XX. of the same journal. These essays show Dr. Allen's skill as a teacher. Dr. Allen also contributed several articles on classical literature to the early volumes of the Penny Cyclopædia; and to the Dictionary of Greek and Roman Antiquities, edited by Dr. W. Smith. He had also written a few articles for the Dictionary of Greek and Roman Biography and Mythology, edited by Dr. W. Smith. Dr. Allen had for the last two or three years been collecting materials for a comprehensive work on the history and structure of the English language. He had for this purpose paid considerable attention to the Anglo-Saxon, Swedish, Danish, Icelandic, and German languages. He left many notes upon this subject, but not in a state fit for publication. G. L.

ALLEN, EDMOND. [ALEN.]

ALLEN, ETHAN, was born at Lichfield, in Connecticut, in the United States. He emigrated when young, with four of his brothers, to the tract which now forms the state of Vermont, where they settled under grants from the governor of New Hampshire. The state of New York afterwards claimed the tract, which, proving on survey to be within their boundary, the settlers were required either to re-purchase or to quit their lands. The "Green Mountain boys," as they were called, at first showed cause legally against the New York claims; but, being worsted in the courts at Albany, where they were represented by Ethan Allen, they resolved to retain their holdings by force, and placed Allen at their head. A war, resembling those which occur in the present day in Ireland, ensued; the sheriff's offi-

cers and surveyors, whenever they attempted to execute a decree, were forcibly expelled, and often severely chastised with "the twigs of the wilderness," as the boughs of trees were facetiously termed. The proceedings of the Green Mountain boys at length became so formidable, that the Governor of New York issued a proclamation against them, and offered 150*l.* for the apprehension of Allen. Afterwards, when Governor Tryon adopted conciliatory measures, he refused to treat with Allen; but, although obliged to keep concealed, Allen continued to be in reality the director of all the measures of the insurgents. The governor succeeded for a time in stilling the tempest, but it soon broke out afresh, and the Green Mountain boys continued in the field at intervals until the breaking out of the Revolution. A few days after the battle of Lexington, at the request of the legislature of Connecticut, Allen collected a body of 230 Green Mountain boys, and marched to surprise the forts of Ticonderoga and Crown Point. After being joined by a body of troops under Colonel Arnold, they arrived on the 9th of May, 1775, on the banks of Lake Champlain, opposite Ticonderoga. The troops began to cross in boats, but day dawned when eighty-three only had landed, and Allen was obliged to give up the plan, or attack the place with that number. He determined on proceeding, but previously addressed his men, concluding, "I now propose to advance before you, and in person to conduct you through the wicket gate; but, inasmuch as it is a desperate attempt, I do not urge any one contrary to his will. You that will undertake voluntarily, poise your firelocks." Upon this, every piece was poised. Allen advanced, and was fired at by the sentinel, who retreated, followed by Allen and his men, whom he formed on the parade. They then marched to the house of the commanding officer, whom they found in bed. Being required to surrender the fort, he asked in whose name he was called upon, to which Allen quaintly replied, "In the name of the great Jehovah, and of the continental congress." Finding himself completely surprised, the officer complied, and Allen obtained possession of the fortress, with all its stores, and a hundred and twenty pieces of cannon. A day or two after, Crown Point was likewise taken, as well as a sloop of war, the only British force on Lake Champlain. These successes of the congress had a great effect both in America and England, and the name of Ethan Allen as the captor of Ticonderoga became well known. For some time he acted as governor of the fortress; and he was himself so elated at his victory, that he soon submitted to congress a plan for the taking of the whole of Canada, which he imagined would be an easy task. In the autumn of the same year, 1775, he was accordingly employed on an expedition to Canada, and was marching to attack Montreal, when, on the 10th of September, he fell in with the British troops, and was taken prisoner. He attributed the result to the unpunctuality of Colonel Brown, with whom the attack on Montreal was concerted, and who failed to join him in time. Allen remained a prisoner upwards of two years and a half. He was first sent to England, and confined a month in Pendennis Castle, near Falmouth; he was sent back again, first to Halifax, and then to New York, where he remained a year and a half in prison and on parole, until released in exchange for the English Colonel Campbell. According to his own account, he was harshly treated on many occasions during his captivity, being at first loaded with heavy irons, and often, on board ship, confined with a number of others in a very small place: not an uncommon thing, it may be remarked, on shipboard, with others than prisoners of war. On his release, May 6th, 1778, he was received with great respect by Washington, and his arrival among the Green Mountain boys was celebrated with the firing of guns and every demonstration of joy. He found that during his absence Vermont had become a state, although its claims to a separate existence were opposed by New York; and he took an active part in asserting its independence. As a mark of gratitude for his services, he was appointed general of the state militia, and he was also chosen a representative to the assembly of the state. The congress of the United States also gave him the commission of colonel. Towards the end of the war the British endeavoured privately to gain Allen to their side; he suffered them to imagine they had succeeded, and by inducing a belief that Vermont was secretly inclined to the British, he preserved the state from the attacks which its border position might have otherwise drawn upon it. When peace was concluded, Ethan Allen retired to his farming pursuits. He died suddenly of apoplexy at Burlington in Vermont, on the 13th February, 1789.

Allen was the author of four works:—1. "A Narrative of the Proceedings of the Governor of New York" in the affair of the Green Mountain boys. Hartford, 1774. 2. "A Vindication of the Opposition of the Inhabitants of Vermont to the Government of New York, and of their Right to form an Independent State." 1779. 3. "A Narrative of Colonel Ethan Allen's Captivity." Philadelphia, 1779. 4. "Reason the only Oracle of Man, or a complete System of Natural Religion," Bennington, 1784. The last work is remarkable as the first ever published in America in direct opposition to Christianity. It abounds with absurdities, but affords no countenance to the assertion, often made, that Allen was a believer in the Pythagorean doctrine of the Metempsychosis.

His system is that of a pure Deism. (*Life*, by Jared Sparks, in *Library of American Biography*, i. 229—356.; *Encyclopædia Americana* (edited by Lieber and Wigglesworth), i. 181.; Allen, *American Biographical and Historical Dictionary*, p. 21.) J. W.

ALLEN, or ALAN, JOHN, archbishop of Dublin in the reign of Henry VIII., was born in 1476 or 1477. The place of his birth and the particulars of his early history appear to be unknown; but Anthony a Wood states that he received his education at Oxford, and went subsequently to Cambridge, where he was made either M.A., or, as he rather supposed, LL.B. In the additions to Wood's account, in Bliss's edition of the "Athenæ Oxonienses," allusion is made to several bulls of dispensation and other documents which were shown by Allen to Dr. Brett in 1525, and among which were a title to receive orders, dated Sept. 10. 1496; a dispensation for age, and priest's orders, in 1499; and an institution to the vicarage of Chestlet, in the diocese of Canterbury, in 1503. In the same place are enumerated several other preferments received by Allen at subsequent times. He was sent to Rome by Archbishop Warham (of Canterbury) as agent to the papal court, and he remained there about nine years, during which period he was made LL.D., either at Rome or in some Italian university. In Wood's Biography of Allen the date of his mission to Rome is not stated; but in another part of the "Athenæ" (vol. ii. p. 728., Bliss) is a quotation from the "Reg. Warham Cant.," under the date 1506, stating that several persons, among whom is a John Aleyn, were appointed Archbishop Warham's agents (procuratores) at Rome. After his return to England, Allen became chaplain to Cardinal Wolsey, who obtained for him, in 1515, the rectorship of South Okynden in Essex. Subsequently Allen received many other favours from Wolsey, and was made commissary or judge of his legatine court, an office in which he was charged with great corruption. Strype, in allusion to this court, styles Allen "a very bad man, both for his morals and for his maladministration of his office, wherein he exercised much rapine and extortion," and he adds that he "thereby drew into the cardinal's coffers an exceess of treasure." He rendered himself especially unpopular by assisting Wolsey in the dissolution of forty small monasteries, for the erection of the cardinal's colleges at Oxford and Ipswich; and by accepting from him a living in Leicestershire which properly belonged to the master and brethren of the hospital of Burton Lazars. Allen was incorporated LL.D. of the university of Oxford in March, 1525–6; and in 1528 he was made archbishop of Dublin and chancellor of Ireland. Rymer has published these appointments in the "Fœdera" (vol. xiv. pp. 266—268.). They are both dated Sept. 19. 1528; but his consecration did not take place until the 13th of March, 1528–9. Allen was indebted to Wolsey for these promotions; but Ware conceives that they were bestowed not only in acknowledgment of his many good offices, but partly from hatred to Gerald, earl of Kildare, who, in less than four years from Allen's appointment, succeeded in getting him removed from the chancellorship, which was then given to Cromer, archbishop of Armagh. In order to defend himself from his enemies, Allen, in 1532, sued out the king's general pardon; but subsequently the animosities between the family of the Earl of Kildare and their enemies broke out into an open war, during which Dublin was besieged by the adherents of the earl under his eldest son Thomas, afterwards the tenth earl. The archbishop took refuge in the castle; but he subsequently attempted to escape to England, and the vessel in which he embarked was stranded near Clontarfe, whence he went to the neighbouring village of Tartaine, intending to conceal himself there. Thomas Fitzgerald, hearing where he was, went to Tartaine with a number of followers, by whom Allen was dragged from his bed and barbarously murdered on the 28th (or, as some say, the 25th) of July, 1534, in his fifty-eighth year. "He was," says Ware, "of a turbulent spirit, but a man of hospitality and learning, and a diligent inquirer into antiquities, as appears from the registries of his church." After his removal from the chancellorship he had a warm controversy with his successor Cromer respecting precedence; the dispute was one which was long carried on warmly between the sees of Dublin and Armagh. Of the writings of Allen, Ware mentions a tract written when he received the pall as archbishop, entitled "Epistola de Pallii Significatione activâ et passivâ," and another, "De Consuetudinibus ac statutis in tuitoriis Causis observandis," both of which are, it is stated, extant in his Registry (in MS.). He observes that he wrote several other pieces relating to his church; and Harris, in his additions to Ware, mentions the "Liber Niger, seu Registrum Johannis Alani," and the "Repertorium Viride," which contains a short account of the churches of his diocese; both of which were composed by Allen, and are still extant. The orthography of Allen's name is uncertain: Ware states that he wrote it Alan in his registry, and he, as well as Tanner and Strype, adopt that spelling; and both Alen and Aleyn are found in documents printed in the Fœdera. (Wood's *Athenæ Oxonienses*, by Bliss, vol. i. col. 76., and vol. ii. col. 742.; Ware's *History and Antiquities of Ireland*, translated by Harris, vol. i. p. 346., and *Writers of Ireland*, vol. ii. p. 324.; Tanner's *Bibliotheca Britannico-Hibernica*, 1748, p. 15.; Strype's *Ecclesiastical Memorials*, ed. 1733, vol. i. pp. 73. and 125.) J. T. S.

ALLEN, REV. JOHN, a puritan divine, born in 1596. In consequence of the persecution of the Puritans under Charles I., he went to New England about the year 1637, and became pastor of a church at Dedham. He died on the 26th of August, 1671. His works are—1. "A Defence of the nine Positions." 2. "A Discourse in defence of the Synod held at Boston in the year 1662." 3. Two Sermons, which were published by his congregation after his death. (Brook's *Lives of the Puritans*, iii. 456.) P. S.

ALLEN, JOHN, M.D., an English physician who practised in the earlier half of the eighteenth century, was the author of a valuable Latin work entitled "Synopsis Universæ Medicinæ Practicæ," which professes to give, in a condensed form, the opinions of the most celebrated authors of all ages relative to the causes and cure of diseases. The first edition of this work was published at London, in one octavo volume, in 1719, and as it soon obtained a high reputation, several editions appeared within a few years in this and other countries. Nichols mentions an edition, extended to two octavo volumes, published in 1729; and there is another, bearing the same date, in one volume, or two parts, quarto. In 1730 an edition, also in Latin, appeared at Amsterdam, in small octavo, this being, according to the title-page, the fifth: it is styled "Editio quinta prioribus, vel Londini, vel hic factis multum auctior." A French translation, with additions from Allen's second edition, was published at Paris in 1728, in three small volumes, under the title of "Abrégé de toute la Médecine Pratique." Dr. Allen himself translated the "Synopsis" into English, but at what time appears rather uncertain. Nichols states that an English edition, "translated by a physician, with additional observations," appeared in 1730, in two volumes 8vo.; and a brief notice of Dr. Allen, in Rees's "Cyclopædia," says that in 1734 he produced an English translation in that form. Watt, in his "Bibliotheca Britannica," mentions a similar edition published in 1749, to which, he says, a third volume was added in 1756, translated from a Latin MS. in Dr. Allen's own handwriting. The writer of this notice has however only seen (in the library of the Royal College of Surgeons) the second and fourth editions of Dr. Allen's translation, which are dated respectively 1740 and 1761. Each of these is in two octavo volumes, and the translation is stated to be from the last edition of his Latin "Synopsis," with very extensive improvements. This work was the general text-book for students and practitioners for many years after it was published.

Dr. Allen's taste for other departments of science is shown by a very curious pamphlet published in 1730, entitled "Specimina Ichnographica; or a brief Narrative of several new Inventions and Experiments," consisting of forty-four small quarto pages. It contains three dissertations, the first of which is respecting a new method of heating water and other liquids, with a very small expenditure of fuel, by inclosing the fire within the boiler, on the principle which has since become very common in steam-engine boilers. In one of the arrangements suggested by him the flue is worm-shaped, so that the heated air may have a long course in passing through the water, and consequently may give out all its available heat. He alludes to the engine of Savery for raising water by fire, as having been invented more than thirty years before the date of his publication, and adds that it was "upwards of twenty years [since] that it received its great improvement by my good friend, the ever-memorable Mr. Newcomen, whose death I very much regret; and that it has not been more frequently made use of, and employed also to other purposes, as well as almost solely to the draining of coal mines, seems to be owing to the great expense of coals that is required for the working of it, it being at present so very expensive on that account in some parts of England, especially where coals are at an excessive price, that in many copper and lead mines it could not be set up." In illustration of this statement, Allen alludes to a fire-engine at York Buildings, which consumed coals to the value of a thousand pounds annually. He adds that, in consequence of its portability, a boiler on the principle recommended might "be put on board to navigate a ship," for which purpose the fire-engine then in use was unsuitable, on account of its brick-work furnace. The second dissertation is upon a scheme for giving motion to engines, by which a ship might be navigated in a calm, and some other operations for which great force is required, might be performed. Dr. Allen proposes to propel vessels by forcing water or some other fluid (as air or *fire*) out of the stern; and in explanation of his plan he refers to the motion of fishes by the protrusion of their tails, to the flight of rockets, and to the recoil of guns. He had, it appears, tried some experiments upon the river Parret at Bridgewater; and he mentions the muscular force of men, the fire-engine, and, "upon some very extraordinary occasions, the explosion of gunpowder," as prime movers for his machinery. This part of the pamphlet also alludes to inventions for showing a ship's way upon a dial plate, for indicating the influence of currents, and for preserving timber from the worm. The subject of the third dissertation is a method of drying malt so that the smoke may not affect its flavour, by interposing a stratum of water in a thin flat boiler between the fire and the malt. The book is illustrated with a plate, and is dedicated to the king (George II.), who had recently granted a patent to Dr. Allen for the inventions described in it.

According to a note quoted by Nichols from the "Flying Post," he had the honour of presenting a copy to the king in person. This note speaks of him as residing at Bridgewater, beyond which fact we know nothing of his personal history, excepting that he was elected fellow of the Royal Society in 1730, and admitted in 1732, and that he died on the 16th of September, 1741. In the notice of his death in the Gentleman's Magazine, his name is spelt "Alleyn," but in his works it is given as above. (Nichols's *Literary Anecdotes*, i. 152. 411—413. 431.; Allen's *Specimina Ichnographica.*) J. T. S.

ALLEN, REV. JOHN, was the pastor of the Baptist church in Petticoat Lane, Spitalfields, from January, 1764, to May, 1767, when his connection with the church ceased, on account of his disreputable character. After a short connection with a congregation at Broadstairs near Newcastle, which ended in a similar manner, he retired to New York, where he preached to a large congregation till his death. He was the author of several theological works, of which the principal are — 1. "The Royal Spiritual Magazine," 3 vols. 8vo. 1752. 2. "A Chain of Truths, or a Dissertation upon the Harmony of the Gospel," delivered at his ordination, 1764. 3. "The Beauties of Truth vindicated," 1765, a work on the Trinitarian controversy. 4. "A compendious Descant of the Autogenial and Theanthropos Glories of Christ." 5. "Notes on the Bible," 2 vols. folio. Most of his works have been reprinted more than once. His theology is of the strictest Calvinism. (Wilson's *Dissenting Churches*, iv. 426. P. S.

ALLEN, JOHN, a learned dissenting layman, who was engaged for some years in connection with religious literature, was born at Truro, in Cornwall, in the year 1771, and was educated there by Dr. Cardue. Having removed to the neighbourhood of London, he, for upwards of thirty years, conducted a private academy at Hackney, where he died on the 17th of June, 1839. Mr. Allen's most important original work is that entitled "Modern Judaism; or a brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in modern Times," which first appeared, in one octavo volume, in 1816, and was reprinted, without alteration, about 1830. This work, which is not of a polemical character, embraces the whole period of Jewish history subsequent to the time of Christ. "Modern Judaism," as the author observes in his preface, "comprehends the opinions, traditions, rites, and ceremonies which began to be received and practised before the destruction of the second temple, were afterwards enlarged and embodied in the Cabbalistic and Talmudic writings, and have been professed and followed by the great body of the Jewish people, without any material alteration, down to the present day;" and so well has the author performed his task of collecting and arranging information upon this curious and interesting topic, that his work is still considered the best on the subject. Mr. Allen published several works anonymously, among which were a volume entitled "The Fathers, the Reformers, and the public Formularies of the Church of England, in harmony with Calvin, and against the Bishop of Lincoln (Dr. Tomline), &c.; by a Layman," 8vo. 1812; and "Memoirs of the Life of the late Major-General Andrew Burn, of the Royal Marines; collected from his Journals; with copious Extracts from his principal Works on Religious Subjects," 2 vols. 8vo. 1815. Of the translations executed by Mr. Allen, the principal are the "Institutes of the Christian Religion," from the original Latin of Calvin, and collated with his last edition in French; first edition, 1813, 3 vols. 8vo., and second edition, 1838, 2 vols. 8vo.; a volume of Sermons, from the French of Daniel de Superville, formerly pastor of the French Protestant church at Rotterdam, with an original Memoir of Superville, 8vo. 1816; and "Two Dissertations on Sacrifices," from the Latin of Dr. William Outram, (or more properly, according to the translator's preface, *Owtram*,) formerly prebendary of Westminster, with additional notes and indexes, 1 vol. 8vo. 1817.

Mr. Allen left several children. His younger son, Alexander Allen, was the author of various works for the use of students. [ALLEN, ALEXANDER.] J. T. S.

ALLEN, RALPH. Of the early history of this individual we find no account; the first notice of him which we have seen being contained in an official announcement in No. 5843. of the "London Gazette," dated from the General Post Office, April 12. 1720, of the grant of a farm of all bye-way or cross-road letters throughout England, Wales, and Berwick-upon-Tweed, to Ralph Allen of Bath. His contract having secured to him such additional profits as might arise under his management, he introduced great improvements in this department of the public service, and realised a large income. Allen lived to enjoy his farm for about forty-two years, during which time he derived on an average nearly 12,000*l.* per annum from it; and after his death the increased revenue from this department considerably swelled the gross receipts of the Post Office. Bishop Hurd, in the discourse referred to at the close of this article, states that the mind of Allen enlarged with his fortune, which he spent in a splendid hospitality, and in the most extensive charities. His house was open, continues this authority, to all men of rank and worth, and especially to men of distinguished parts and learning, whom he honoured and encouraged, and whose merits he was enabled to appreciate, more by his

natural discernment and good sense than by any acquired use and knowledge of letters. Among the distinguished friends whom Allen entertained under his hospitable roof was Pope, who esteemed him highly, and, late in the year 1741, introduced his friend Warburton to Allen at his residence at Widcombe, near Bath. Warburton also formed a high estimate of his character; and, writing to Doddridge in February, 1742–3, said that he believed him to be the greatest private character that ever appeared in any age of the world. After some more of the highest panegyric, he adds, "In a word, I firmly believe him to have been sent by Providence into the world to teach men what blessings they might expect from heaven, would they study to deserve them." In September, 1745, Warburton married Miss Tucker, Allen's niece, in whose right he subsequently became possessed of Prior Park, a splendid mansion erected by Allen about a mile and a half from Bath. This residence, which was completed about 1743, gave Fielding the idea of his Allworthy, the scene of the early years of Tom Jones. Among many other instances of benevolence, Allen contributed handsomely towards the support of Fielding's orphan children. He died on the 29th of June, 1764, in the seventy-first year of his age, leaving a widow but no family. An abstract of his will is given in Nichols's "Literary Anecdotes," vol. v. p. 622. (Hurd's *Discourse by way of general Preface to the quarto Edition of Bishop Warburton's Works*, p. 45.; Nichols's *Literary Anecdotes of the Eighteenth Century*, v. 576. 585, &c.) J. T. S.

ALLEN, REV. RICHARD, was minister of the General Baptist congregation, in White's Alley, Moorfields, in the reigns of Charles II. and James II. He more than once suffered fines and imprisonment on account of his nonconformity. In the year 1688 he was removed from his ministry by his congregation, in consequence of his doubting the divine authority of a practice in use among them, namely, the laying on of hands in receiving baptized persons into the church. Mr. Allen now gathered a small congregation at Turners' Hall, Philpot Lane, which was afterwards united with the General Baptist church in Paul's Alley, Barbican, in 1695, when Mr. Allen became minister of the united society, and retained that office till his death in February, 1717.

He published—1. "Biographia Ecclesiastica, or the Lives of the most eminent Fathers of the Christian Church who flourished in the first four Centuries and part of the fifth." 2 vols. 8vo. 2. "An Essay to prove singing of Psalms with conjoined Voices a Christian Duty." 8vo. 1696. 3. "A Vindication of the above Essay," 8vo. 1696; and some Sermons. (Wilson's *Dissenting Churches*, iii. 238.) P. S.

ALLEN or ALLEYN, THOMAS, born at Uttoxeter in Staffordshire, December 21. 1542, was admitted of Trinity College, Oxford, 1561. He abandoned the college and his fellowship in 1570, and retired to Gloucester Hall, a foundation then existing, where he studied antiquities, philosophy, and mathematics for many years. In these subjects, but particularly the last, he formed a reputation which now is only a tradition, since he left nothing to perpetuate it; such a reputation, that Burton, who pronounced his funeral oration, calls him the very soul and sun of all the mathematicians of his time. It is recorded of him that he lived much in the family of the Earl of Northumberland, in company with Harriot, Dee, Warner, Torporley, &c. He refused a bishopric from the Earl of Leicester, the favourite of Elizabeth, a nobleman with whom he was so intimate that he stands charged in a work which Anthony a Wood mentions, as having conspired with Dee to procure a marriage between the earl and the queen by the help of magic. And indeed of his literary remains Wood is only able to cite two copies, made by his own hand, of Ptolemy's book on astrology, and some notes on Bale's well-known work. He was a great collector of manuscripts, and a large part of his library came into the hands of Sir Kenelm Digby, by whom it was given to the Bodleian library. He died September 30. 1632, at Gloucester Hall. Wood says it was thought that Sir K. Digby made use of the philosophical manuscripts in his own writings. (Wood, *Athenæ Oxonienses.*) A. De M.

ALLEN, SIR THOMAS, a naval commander of the reign of Charles II., was born at Lowestoffe in Suffolk, but the year of his birth is unknown. Having been one of the captains in that part of the fleet which in June, 1648, revolted from the service of the parliament to Charles I., (*Historical Account of Lowestoffe*, p. 111., cited in Charnock's "Biographia Navalis," vol. i. p. 4.), and having afterwards served under Prince Rupert, he was, after the restoration, appointed to the command of the Dover, one of the first ships commissioned by the Duke of York as lord high admiral. Pepys tells a story, on the authority of Sir George Carteret, of his having been "tried for his life in Prince Rupert's fleet, in the late times, for cowardice, and condemned to be hanged, and fled to Jersy, where Sir G. Carteret received him, not knowing the reason of his coming thither; and that thereupon Prince Rupert wrote to the queen-mother his dislike of Sir G. Carteret's receiving a person that stood condemned; and so Sir G. Carteret was forced to bid him betake himself to some other place." (*Diary*, vol. iii. p. 193.) But circumstantial and well-vouched as this story is, it is difficult to reconcile it with the facts of Allen's subsequent career. It is improbable that he was tried for cowardice, and

very probable that the fault was with Prince Rupert, who is known to have been extremely self-willed and hot-tempered, and under whose command the fleet was very mutinous and troublesome, and of little service. Sir William Coventry, who was secretary to the Duke of York, and a commissioner of the navy, speaking to Pepys of the general unserviceableness of the royalist naval officers, expressly excepts Allen and two others from the censure. (vol. ii. p. 58.)

In 1662, Allen was appointed commodore and commander-in-chief of all the ships and vessels in the Downs; and in 1664, commodore and commander-in-chief (succeeding admiral Sir John Lawson) of the fleet in the Mediterranean, which had been sent to punish and bring to terms the Algerine pirates. He concluded a peace with Algiers. (Pepys' *Diary*, vol. ii. p. 229.) Shortly after, war having just been proclaimed against the Dutch, Allen, in December 1664, fell in with a Dutch fleet of from thirty to forty merchantmen homeward bound, laden, from Smyrna, under the convoy of four men-of-war, off the Straits of Gibraltar. With only eight ships he immediately attacked this superior force, and gained a complete victory. The Dutch commodore, Bräckel, was killed; two richly-freighted merchantmen, one of them, the King Salaman, Pepys says, "worth 150,000*l.* or more, some say 200,000*l.*," sunk, and three or four others taken; the rest took refuge in the Bay of Cadiz. Pepys gives an account of this engagement, derived from Allen's despatch to the Duke of York. "Captain Allen, before he would fire one gun, came within pistol-shot of the enemy. The Spaniards at Cales (Cadiz) did stand laughing at the Dutch, to see them run away and flee to the shore, thirty-four or thereabouts against eight Englishmen at most." (*Diary*, vol. ii. p. 243.) This was the first engagement of the first Dutch war; and the news of this victory came close upon the news of the loss of two of the ships under Captain Allen, by running aground in the Bay of Gibraltar. Pepys records this misfortune on the 11th of January, 1665, saying, as he records it, "that a Dutch fleet are gone thither, and if they should meet with our lame ships, God knows what would become of them: this I reckon most sad news;" (*Ibid.* p. 239.) and on the 23d of the same month he records the victory. Denham, in his "Directions to a Painter concerning the Dutch War," written in ridicule of Waller's encomiastic poem of the same name, is silent on the victory, and vocal on the misfortune: —

"First in fit distance of their prospect main,
Paint Allen tilting on the coast of Spain;
Heroic act! and never heard till now,
Stemming of Herc'les' pillars with the prow!
And how he left his ship the hills to waft,
And with new sea-marks Cales and Dover graft."

Allen returned to England in time to have a part in the victory obtained over the Dutch off Harwich, on the 3d of June, 1665, by the English fleet under the command of the Duke of York. (*Life of James II.*, edited by the Rev. J. S. Clarke, vol. i. p. 410.) He was afterwards knighted. He was appointed, in July, rear-admiral, or admiral of the blue squadron, of the fleet placed under Lord Sandwich's command, (Pepys' *Diary*, vol. ii. p. 287.; Burchet's *Complete History, &c.* p. 398.) and shifted his flag from the Plymouth, which he had commanded in the Mediterranean and in the Duke of York's action, to the Old James. In the subsequent year Allen was vice-admiral, or admiral of the white squadron, of the fleet commanded by the Duke of Albemarle and Prince Rupert, and hoisted his flag on board the Royal James. On an alarm of the French fleet coming up the Channel to join the Dutch, about thirty ships under Prince Rupert and Sir Thomas Allen were sent westward to stop them; and the Duke of Albemarle remained in the Downs with the remaining ships, under sixty in number. Going from the Downs to the Gunfleet, an anchorage near Harwich, on the 1st of June, with this portion of his fleet, Albemarle descried the Dutch, ninety in number, commanded by their famous admiral De Ruyter, and prepared to attack them. The fight was long and dubious: on the second and third days victory inclined to the Dutch; when, on the evening of the third day, as the English fleet was flying from the Dutch chasing it, Prince Rupert's and Allen's squadron was suddenly descried, and, despite the efforts of De Ruyter, effected a junction with Albemarle. The next morning the two fleets again met, and, after several hours' severe fighting, parted, each claiming the victory. Another action, of more decisive result, took place on the 25th of July, when Sir Thomas Allen, commanding the white squadron in the van of the English fleet, made a fierce attack on the Dutch admiral, Evertzen, who led the Zealand and Friesland squadrons. These squadrons were entirely defeated, Evertzen with both his vice and rear-admiral killed, and two ships taken. (Charnock's *Biographia Navalis*, vol. i. p. 5.) This victory and the doubtful action which preceded it are both finely told, though with more regard for effect than historical truth, in Dryden's "Annus Mirabilis." Allen is mentioned in the enumeration of the officers of the fleet: —

"Old expert Allen, loyal all along,
Famed for his action on the Smyrna fleet."

On the 24th of November, 1666, Allen was elected an elder brother of the Trinity House. Pepys commemorates the dinner given on the occasion (vol. iii. p. 91.) In 1671, he succeeded the Earl of Craven as master of the corporation. (Evelyn's *Diary*, vol ii. p. 344.)

In 1668, Allen was sent in command of a

squadron to the Mediterranean, for the purpose of again bringing the Algerines to terms. Having made a treaty with them, he returned to England in the spring of the next year; but he had hardly passed the Straits when they returned to their depredations, and in July, 1669, he was again despatched to Algiers to enforce the observance of the treaty. He set sail from Plymouth on the 22d of July, with eighteen men-of-war, besides fireships and other vessels, making in all twenty-nine sail; and appearing off Algiers on the 6th of August, proceeded to chastise the pirates by destroying a number of their corsairs. He remained in the Mediterranean, acting in concert with a Dutch squadron, till the summer of the next year, 1670, when he was recalled at his own request, and succeeded by Sir Edward Spragge. An official account of a success obtained over the pirates by the joint squadrons of Sir Thomas Allen and the Dutch admiral Van Ghent in the early part of the year, 1670, is contained in a small pamphlet, of which there is a copy in the British Museum, entitled "A true Relation of the Victory and happy Success of a Squadron of His Majesty's Fleet in the Mediterranean against the Pyrates of Algiers, taken as well out of Letters from Sir Thomas Allen, His Majesty's Admiral in those Seas, and from Sir William Godolphin, His Majesty's Envoy Extraordinary to the Court of Spain, as also from a Relation made by Herr Von Ghent, the Admiral of the Dutch Fleet, who assisted in that Action."

After his return to England, Sir Thomas Allen was appointed comptroller of the navy, which situation he held for several years. In 1678, on the expectation of a war with France, he was appointed commander-in-chief of His Majesty's fleet in the narrow seas, and hoisted his flag on board the New Royal James, the ship of the same name which he had before commanded having been one of those burnt by the Dutch in the Thames in 1667. But no war took place, and he soon returned from sea to pass the remainder of his days in retirement at Somerly in Suffolk, where he had purchased a seat. The year of his death is unknown.

The imputation on Allen's courage in his early days, recorded by Pepys, has been mentioned. There is another passage in Pepys, in which "cowardice and ill government" are imputed to him during his first command in the Mediterranean, in 1664–5 (vol. iv. p. 80.); but the action with the Dutch Smyrna fleet would alone appear a sufficient answer to the charge of cowardice. The preceding account of his career shows that he was constantly employed on difficult and delicate services. Pepys, in another place, after mentioning an interview with Sir Thomas Allen on business, says of him, that he "in serious matters is a serious man." (vol. iv. p. 148.) (Charnock's *Biographia Navalis*, i. 4.; Granger's *Biographical History of England*, iii. 387. ed. 1804; Pepys' *Diary*, locc. citt.; Burchet's *Complete History of the most remarkable Transactions at Sea, &c.* pp. 398—400.; Coke's *Detection of the Court and State of England*, ii. 142—148.) W. D. C.

ALLEN, REV. THOMAS, who for forty years was rector of Kettering in Northamptonshire, was born at Oxford in 1682, entered Wadham college in 1699, took the degree of bachelor of arts in 1703, and in February, 1705–6, was instituted to the vicarage of Irchester, Northamptonshire, which he resigned in 1715, on being presented with the rectory of Kettering, although it was a benefice of less value than that which he relinquished. In 1720 he succeeded in obtaining an augmentation to the small income of his living from the governors of Queen Anne's Bounty; and in the following year, on the resignation of his predecessor, was appointed master of the free grammar-school at Kettering. For many years he was engaged in efforts, which ultimately proved successful, to free the living from the burden of two long leases of the rectorial house and tithes, which had been granted to the patrons in the reign of Elizabeth, and which had not been relinquished when the term expired. It was Allen's practice to have morning and evening prayers read daily in his church; and while performing this service on the evening of the 31st of May, 1755, he died suddenly, in the seventy-fourth year of his age.

During his residence at Kettering, Allen wrote several works, of which the following were printed: — 1. "The Practice of a holy Life; or, the Christian's daily Exercise, in Meditations, Prayers, and Rules for holy Living, fitted to the Capacity of the meanest devout Reader." 8vo. 1716. 2. "The Christian's sure Guide to eternal Glory," &c. 1733. Watt, in his "Bibliotheca Britannica," observes that this and the preceding work were translated into the Russian language. 3. In the collection of George III., now in the British Museum, is a pamphlet attributed to Allen, of which neither Nichols nor Watt take notice; it is entitled "An Apology for the Church of England, and Vindication of her learned Clergy; or, the Clergyman's free Gift to Mr. Worlston," and was published in 1725. 4. "A Sermon preached in the Chapel at Newgate before the twenty-one Criminals condemned last Sessions," on Rom. x. 9, 10. It was preached December, 16. 1744, and printed in the same year. 5. "A Proposal for a free and unexpensive Election of Parliament Men; humbly submitted to the consideration of the Legislature and of the Freeholders of England." This pamphlet, to which is appended "The Freeholder's Warning-piece," and Archbishop Wake's "Caution against False Swearing," was published, according to Watt, in 1752, but

in the following year according to Nichols. 6. "The New Birth, or Christian Regeneration; with the Ground, Nature, and Necessity thereof to Salvation: being the Marrow of Christian Theology expressed in Blank or *Miltonian* Verse, from the Prose of our best and ablest Divines," &c., published in 1753 (Watt), or 1754 (Nichols). The intention of this poem is to complete the supposed design of Milton; and its aim "no less than the regenerating the whole British nation," into whose hands it might fall; an object which the author appears to have hoped for in part because

> "A verse may find him who a sermon flies,
> And turn delight into a sacrifice."
> (Herbert's *Church-porch.*)

Allen left in manuscript a second part of this poem, of which the unusually long title is given at length by Nichols, who also mentions several other works written or projected by him, which appear not to have been published. Edmund, Allen's only son, was a printer in Bolt Court, Fleet Street, London, and, observes Nichols, "the next-door neighbour and intimate friend of Dr. Johnson." (Nichols's *Illustrations of the Literary History of the Eighteenth Century*, iii. 789—800.)

J. T. S.

ALLEN, THOMAS, a topographical writer, draughtsman, and engraver, was born about the year 1803, and was the son of a map engraver. At an early age he commenced his literary career by writing "The History and Antiquities of the Parish of Lambeth and the Archiepiscopal Palace," which was published in 1827. It forms a quarto volume, and is illustrated by many engravings, the greater part of which were both drawn and etched by Allen himself. Most of his subsequent works were produced in periodical parts or numbers; a mode of publication which prevented his attainment, in some instances, of the accuracy which he desired, although they are such as do credit to their author as an industrious compiler. In 1827 and 1828 appeared in this manner his "History and Antiquities of London, Westminster, Southwark, and parts adjacent," in four octavo volumes, illustrated with engravings on copper and wood; many of the former by Allen's own hand. This was followed by "A new and complete History of the County of York," in three volumes quarto, commenced in 1828, and completed in 1831. It is illustrated by engravings on steel from drawings by Whittock. In 1829 and 1830 Allen published a "History of the Counties of Surrey and Sussex," forming two large octavo volumes, with engravings on steel, principally from drawings by Whittock. In 1830 he commenced, for a publisher at Leeds, a "History of the County of Lincoln," in quarto, illustrated by views engraved from drawings by himself; but he did not live to complete this work, which was, after some delay, continued by another person, and published at Lincoln, in 1834, in two quarto volumes. About one half of the book is by Allen. He also published a small volume called "The Panorama of London," intended as a guide-book for visitors, and a "Guide to the Zoological Gardens and Museum;" and he was a contributor to the Gentleman's Magazine. Allen died suddenly, of cholera, on the 20th of July, 1833. (*Gentleman's Magazine* for July, 1833.)

J. T. S.

ALLEN, THOMAS. [CANOT, P. C.]

ALLEN, WILLIAM, whose name is also written Alan and Alleyn, and who is generally known by the name of Cardinal Allen, was born in 1532 at Rossall in Lancashire. He was descended from a respectable Staffordshire family; his grandfather had migrated from Staffordshire and settled at Rossall, where an uncle, who was abbot of Delawise, put him in some lands belonging to this monastery. (Wood's *Athen. Oxon.* vol. i. col. 615.) Allen's biographer, Fitzherbert, says that he was of a good family, and well connected. (*Epitome Vitæ Card. Alani*, p. 54.) Pits, an indiscriminate eulogist of Allen, goes so far as to describe him as of noble parentage; and, though Allen's enemies have taunted him with being basely born, there seems no reason to doubt that he was of a good family.

Anthony a Wood gives this account of Allen's college life:—"Being arrived to about the fifteenth year of his age, was sent to Oxford in 1547, entered into Oriel College, and committed to the tuition of Morgan Philips, the chiefest tutor then in that house, under whom, having profited to a miracle in logic and philosophy, was unanimously elected fellow of that college in 1550. Four years after he proceeded in arts, and stood in that act, wherein proceeded Thomas Harding and Nicolas Harpesfield, two noted writers, the former being then a proceeder in divinity, and the other in the civil law." His religion seems to have brought him into trouble in the reign of Edward VI.; for in the year 1551, the year after he obtained his fellowship, there is an entry in the council book (Oct. 6.): "Complaint made in council that one Allen, a fellow of Oxford, being committed to close prison, was suffered to have confidence with others, and to translate a supplication into Latin for Peter Paulo an Italian." (Cited by Bishop Kennet in Lansdowne MSS. DCCCLXXXII. 213.) During the reign of Mary, when the Roman Catholic religion was in the ascendant, he became, about the year 1556, principal of St. Mary's Hall, and in that and in the subsequent year was one of the proctors of the university. In 1558 he was appointed a canon of the church of York.

The accession of Elizabeth to the throne, which re-established Protestantism, drove Allen, first from Oxford, and soon after from

England, and he retired into the Spanish Netherlands to Louvain. Here he was intrusted with the education of some English Roman Catholic youths, one of whom was Christopher Blount, afterwards Sir Christopher Blount, and executed in 1601 for a share in the Earl of Essex's conspiracy. After residing some time at Louvain, he was attacked by a severe illness, "brought on," as Anthony a Wood expresses it, "by too careful attending a pupil of his, of genteel extraction in England," and his physicians advised him to try the air of his native country. Allen went to England, and first betook himself to his native county, which he was soon however compelled to leave, owing to the zeal with which he opposed conformity of Roman Catholics to the Protestant worship. He went thence to the neighbourhood of Oxford, and afterwards into Norfolk, where he enjoyed the occasional favour and protection of the Duke of Norfolk, and often remained in his house. From Norfolk he returned again to Oxford, and having there met with an old college companion who had conformed to the dominant faith, he prevailed upon him to revoke his conformity, "which act of his being made known," says Anthony a Wood, "to the parents of the said contemporary, they persecuted Allen so close that he was forced to leave England, after he had continued there for about three years."

Allen returned, in the year 1565, to the Spanish Netherlands, and this time selected a monastery at Mechlin as the place of his retirement. During his stay in this monastery, he performed the duties of reader in divinity, and being as yet only in deacon's orders, prepared himself for priesthood. He published in 1565 his first work, which was an answer to one by Bishop Jewell, and was entitled "A Defence of the Doctrine of Catholics concerning Purgatory and Prayers for the Dead." Towards the end of the year 1567, Allen went to Rome, in company with Morgan Philips, his old tutor, and Dr. Vendeville, king's professor in the newly established university of Douay, and afterwards bishop of Tournay. A conversation that arose between the travellers as they were journeying to Rome was, after their return to the Netherlands in the succeeding spring, fruitful of result. "An accidental discourse they had upon the road," says the Roman Catholic historian of the English church, "was the first rise of the English college at Douay, and, by degrees, of all the other colleges and communities which have since furnished England with missioners. Dr. Vendeville was mentioning a project for the relief of slaves out of Barbary; which gave Mr. Allen an opportunity to deplore the fate of his own country, which in a little time would fall into a much greater slavery, especially after the decease of the ancient nonconforming priests of Queen Mary's reign; there being no prospect of successors to preserve the poor remains of religion that had escaped the general defection; insinuating at the same time that it would be of singular service to the church if some persons of zeal would employ their purse and labours in that way. Dr. Vendeville seemed to relish the proposal, which left a deep impression behind it, and ripened by degrees till circumstances occurred to bring it to perfection." (Dodd's *Church History of England*, Tierney's edition, vol. ii. p. 159.) When they returned together next year, Vendeville invited Allen to come with him to Douay, and there finish his academical degrees. He accepted the invitation; and in the very year of their return from Rome, 1568, Allen, zealously supported by Vendeville, opened an English Roman Catholic college at Douay. Morgan Philips subscribed liberally to its establishment, as did other wealthy and noble English Roman Catholic fugitives. Dr. Vendeville laboured incessantly for the increase of its funds, and prevailed on the three rich monasteries of St. Vedastus in Arras, Marchienne, and Anchienne to give their aid; and the college in a very short time, under Allen as president, prospered greatly, and, having begun with six members, soon numbered one hundred and fifty, "whereof," says Dodd, "eight or nine were eminent doctors of divinity." (p. 160.) The first object of the college was to train up a number of priests to be sent into England; and while some among the learned men who were now ranged under Allen's standard devoted themselves to the duties of tuition, others employed themselves in writing in defence of their religion. Allen kept a superintending eye over both teachers and controversialists; and the theological treatises which issued from Douay were first licensed by him.

Allen took the degree of bachelor of divinity January 31. 1570, and that of doctor of divinity July 16. 1571, in the university of Douay. In 1570 he was appointed a royal professor of the university, with an annual salary of two hundred golden crowns. He was also appointed a canon of the church of Cambray. These two appointments made him easy in his circumstances. (*Life of Allen* in Dodd's *Church History*, ii. 46. fol. 1732.)

In the year 1575 Allen made a pilgrimage to Rome to solicit from Pope Gregory XIII. pecuniary aid for the college. Pope Pius V. had given his sanction to the formation of the college, but it was not till "after some years and good proof of their profitable endeavours," as Allen expresses it in his "Apology for the English Seminaries" published in 1581, that he and his fellow-labourers "by God's goodness obtained His Holiness's protection and monthly exhibition." (p. 22.) Gregory XIII. now granted a monthly allowance of a hundred

crowns, which was afterwards increased to an annual allowance of two thousand.

In the year 1578 the college was removed from Douay to Rheims. The residence of its members at Douay had for some time been made very uncomfortable by the suspicions of the populace, "who could not be persuaded but that several spies came over from England, upon the pretence of studying, that would take their opportunity to put the town in a combustion." (Dodd's *Church History of England*, Tierney's edition, ii. 161.) The governor and the rector of the university had been frequently compelled by the townsmen to institute a strict search in the college for arms, and take lists of the names of its members. At last, on the 19th of February, 1578, the rector of the university communicated to the heads of the college an order of the magistrates to send away twenty students. The college remonstrated against this order, and refused to comply. Allen was absent, having had reason to fear assassination, and having been advised by his friends to retire for a time from Douay. The magistrates issued a proclamation, on the 14th of March, for all the English in the town, capable of bearing arms, to leave in two days, except professors of the university and children at school. This order was afterwards recalled; but the townsmen were not satisfied, and the magistrates issued, on the 21st of March, a second peremptory proclamation for the English to depart in two days. "Dr. Webb," says Dodd, "according to order, went out of the town immediately, with several professors and students. They arrived at Rheims, March 27. 1578. The rest followed by degrees, excepting two or three persons that were permitted to remain in the house, which they kept possession of for fifteen years, till the college returned again to Douay." (p. 164.)*

Allen, during his absence from Douay, had been preparing for this removal, and had secured the protection of the house of Guise for the college at Rheims. The Cardinal of Lorrain, brother to the Duke of Guise, wrote letters to the magistrates of Rheims specially recommending the college, and instructing them to give a house for the purpose, and every assistance. (*Letter from Cardinal de Guise to Allen* in Dodd's *Church History of England*, vol. ii. Appendix No. LIV.) Queen Elizabeth made remonstrances by her ambassador at Paris against the establishment of the college at Rheims, but with no success. Allen was appointed a canon of the church of Rheims. The college flourished in numbers as it had done at Douay. "In those seminaries," says a Roman Catholic contemporary, Dr. Ely, "the number of students, priests, and proper youths was more for many years together, so long as Dr. Allen governed, at one time, than are now or hereafter like to be in all the seminaries put them all together. I have seen fifty priests in one year sent out of Rheims, and yet fifty other priests remain in college still." (*Brief Notes on the Apologie*, p. 211.)

In 1579, Gregory XIII. endowed a college at Rome similar to that at Rheims, for the education of English Roman Catholic priests. Allen was in the next year summoned to Rome to be consulted as to its government. While at Rome, Allen suggested to Mercurianus, the general of the Jesuits, the sending of a mission from his body into England; and in accordance with this suggestion, Campian and Persons were sent. (Lingard's *History of England*, vol. viii. p. 171.) The mission of the Jesuits and the labours of Allen's seminarists together provoked Elizabeth to a proclamation which denounced the principles taught in the foreign seminaries, commanded all persons whose children, wards, or relations were being educated abroad, to recall them within four months, and forbad all her subjects to harbour and relieve a Jesuit or seminarist; and it was in answer to this proclamation that Allen, in 1581, after his return from Rome, wrote and published his Apology for the English Seminaries. In this work he vindicated the residence abroad of himself and of his brother exiles, explained the objects for which the English colleges had been established, and defended those institutions from the charge of teaching treasonable doctrines, and himself from that of having entered into schemes of treason with the pope. This work is written in a tone of respect to Elizabeth, as contrary to the tone which he afterwards adopted in his "Admonition to the Nobility and People of England," as is the studious disavowal of treason against her throne in the one, to the treasonable policy which the other was written to recommend.

The subsequent publication of the defence of the executions of Roman Catholics, which bore the significant title of "The Execution of Justice," and was written by Lord Burleigh himself, called forth a reply from Allen, who published, in 1584, "A true, sincere, and modest Defence of the English Catholics that suffer for their Faith, both at home and abroad, against a slanderous Libel entitled 'The Execution of Justice in England.'" This work of Allen's excited a great sensation, and was replied to by Mr. Stubbe of Lincoln's Inn, under the immediate di-

* This account of the removal of the college to Rheims differs entirely from that given by most English historians, and biographers of Allen, after Camden, who states that the college at Douay was dissolved, in 1574, by Requesens, who in that year assumed the government of the Spanish Netherlands, and to whom Elizabeth remonstrated on the subject of the English exiles and the college. (*Annales Rerum Angl. et Hibern. Regnante Elizabetha*, ed. Hearne, p. 296.) The full and circumstantial account of Dodd (vol. ii. pp. 158—165.), which we have followed, is based on the authority of the Douay diary, and borne out by other documents referred to in Mr. Tierney's notes, and printed in the appendix to vol. ii.

rection of Lord Burleigh (Strype's *Annals of the Reformation*, vol. iii. part i. p. 708.), One Alfield was indicted, on the 3d of July, 1585, for high treason, for bringing the book into England, was found guilty, and executed. Strype has printed, from a copy of the indictment in the Burleigh papers, which are now in the British Museum, the extracts from the book on which the indictment was grounded. (*Annals*, vol. iii. part ii. p. 378. The copy of the indictment itself is in the Lansdowne MSS. xxxiii. § 58.) The writer of the article "Alan" in the Biographia Britannica, though he refers to the passage of Strype, erroneously states that the book which Alfield was indicted for introducing into this country was a book called "The Defence of the Twelve Martyrs;" and this mistake has been copied by other writers.* Mr. Southey has no less erroneously used the extracts furnished by Strype as if they came from Allen's later and more celebrated publication, the "Admonition to the Nobility and People of England," written in support of the threatened great Spanish invasion in 1588. (*Lives of British Admirals*, ii. 325.)

When Philip II. of Spain, in 1587, was preparing to invade England, he wrote to Pope Sixtus V., who had now succeeded Gregory XIII., to ask for pecuniary assistance, for a renewal of the bull issued against Elizabeth by Pius V., and for the promotion of Allen to the rank of cardinal, that, on the success of the expedition, he might go into England as legate, superintend the affairs of religion, as Cardinal Pole had done, and invest the conqueror with the English crown. (Lingard, viii. 271., who cites the despatch from the collection at Simancas.) Allen was made cardinal with the title of St. Martin in Montibus, on the 7th of August, 1587; and he at the same time received from Philip a rich abbey in Spain, with promises of still greater preferment. His first service in return for these honours was the publication of a tract defending the surrender of Daventer, a Dutch fort, to the Spaniards, by Sir William Stanley, the English governor, and of another fort near Zutphen by another Englishman, Rowland York. Sir William Stanley took with him to the Spanish service a regiment of 1300 men; and Allen had priests sent from Rheims to instruct this regiment in the Roman Catholic religion, and wrote, and influenced the pope to write also, to the King of Spain, recommending Sir William Stanley and his regiment to his especial favour and protection. (Strype's *Annals of the Reformation*, vol. iii. part i. p. 623.)

As the preparations for the Spanish invasion with the great Armada were drawing near completion, the pope directed Allen to prepare an address to the Roman Catholics in England, calling on them for assistance. He wrote, or caused to be written, for this purpose, the "Admonition to the Nobility and People of England," in which Elizabeth is charged with being an usurper and "an incestuous bastard," a heretic, a tyrant, and steeped in lust, and which calls on all persons to rise in favour of the King of Spain's liberating army, and free themselves from the disgrace of having "suffered such a creature, almost thirtie yeares together, to raigne both over their bodies and soules, to the extingueshinge not only of religion but of all chaste livinge and honesty." There is a dispute as to whether Allen wrote this work himself or not, Persons, the Jesuit, being said by some to have been the author; but Allen put his name to it as the cardinal of England, and is thus in any case responsible for its contents. The reasons, moreover, for ascribing it to Persons are very unsatisfactory. A large impression of this work was printed at Antwerp, and was afterwards put on board the Armada, to be carried to England. An abridgment also was prepared, which bore the title "A Declaration of the Sentence of the Deposition of Elizabeth the Usurper and pretensed Queen of England."

Though great care was taken to prevent the "Admonition" from appearing prematurely in England, some copies found their way there by means of English spies before the sailing of the Armada; and Elizabeth directed her ambassador, Dr. Valentine Dale, to remonstrate with the Duke of Parma, then governor of the Spanish Netherlands, for allowing such a work to be printed within his vice-regal territory. The reply of the duke was, that he knew nothing of such a work. When the invincible Armada was defeated, all the copies both of the "Admonition" and the "Declaration" that had been designed for distribution in England were destroyed.

The pope kept Allen at Rome with him after he was created cardinal. Echard, in his "History of England" (vol. i. p. 868.), states that Allen was on board the Armada at the head of about a hundred monks and Jesuits; and Camden says that he took Pope Pius V.'s bull into the Netherlands, and there published it. (*Annales*, ed. Hearne, p. 564.) The authority cited in Lingard (vol. viii. p. 279.), and in Mr. Tierney's note to Dodd (vol. iii. p. 28.), sufficiently proves that Allen was at Rome when the Armada was approaching the English shores; "Alanum noluit Româ dimittere pontifex, priusquam de successu belli constaret." (*Epist. ad Pernium*, 110.)

In the year 1589 Allen was appointed by the King of Spain archbishop of Mech-

* This work, which Strype names, though he says nothing on which the statement alluded to in the text can be founded, is not mentioned by Pits, Anthony a Wood, or Dodd, in their lists of Allen's writings. Strype's authority for ascribing this work to Allen is a list of Allen's writings given in Dr. George Abbot's (Archbishop of Canterbury) "Reasons which Dr. Hill hath brought for the upholding Papistry," and taken from some work by Persons.

lin. Philip wished him to reside on his see, but Pope Sixtus V. had taken him into such high favour that he would not allow him to leave Rome. Allen spent at Rome the remainder of his days, living in wealth and splendour, having unbounded influence over Sixtus V. and his next two successors; the chief agent of the King of Spain for the management of his interests, and distribution of his bounties, among the English Roman Catholic exiles in the Spanish Netherlands and at Rome, and the recognised head of that party among the English Roman Catholics which was known as the Spanish party, and which desired to place the English crown after Elizabeth on the head of the daughter of the King of Spain. There is a letter printed by Strype, addressed by Mr. Copley, an English spy at Rome, to the lords of the council, which contains a very particular account of Allen's personal condition at Rome. (*Annals*, vol. iv. p. 388.). His income as cardinal is stated to be 15,000 crowns, equivalent to 4500*l.*; and this independent of his archbishopric, the revenue of which, being very uncertain on account of the troubled state of the Netherlands, he is anxious to get exchanged either for an abbey in Spain, or for a fixed annual sum to be paid by the Spanish king; he has a large retinue of well-born gentlemen, ten of whom are named and described. Bishop Kennett, in the manuscript which has been already referred to, cites another similar account of him, written by a spy at Bayonne to a minister in England, Sept. 8. 1592. "The Cardinal Alleyn remaineth still in Rome, in great opinion of a deepe divine, a singular lerned man, and of an irreprehensible life. The King of Spain favoureth him out of question, and so doth all that college. He hath for a master of the chamber one Hesket, a nevewe or son to his sister. His cupbearer is Nicholas Fitzherbert, brother to Thomas of Padley; for secretarie Roger Haines, and for steward one Griffin. The rest are all scholars and students of sundry sorts." (*Lansdowne MSS.* DCCCLXXXII. 243.)

Allen died on the 6th of October, 1594, and was buried with great pomp in the chapel of the English college at Rome. There was a rumour that he had been poisoned by the instrumentality of some of the Jesuits at Rome, whose hostility he is said to have excited in his latter years by diminished zeal for the Spanish succession; and the Jesuits, denying the charge, asserted again that he had been poisoned by Dr. Lewis, the bishop of Cassana, who hoped to succeed him as the English cardinal. (*Biographia Britannica*, art. "Alan," on the authority of Watson's Quodlibets.) The account of his death, given by his friend and biographer, Fitzherbert, is that it was caused by strangury.

The character of Allen has been variously drawn by writers of his own and of the Protestant religion. Pits, an English Roman Catholic exile, who had studied in the English colleges of Douay and Rheims, passes a splendid eulogium on his character. "He had a handsome countenance and dignified gait, and was on all occasions courteous: as regards mental endowments, he was pious, learned, discreet, serious, and of great authority; humble, modest, patient, meek, of a peaceable disposition; in a word, graced by every species of virtue." (*De Illustr. Angl. Scriptor.* p. 792.) Godwin, a Protestant bishop, speaks thus unfavourably of him:— "A man by birth English, but so ill deserving to be accounted English, as that, like unto another Herostratus, he endeavoured by raising a combustion in our church, the most glorious and renowned of the world, to make himself known to posterity." (*Catalogue of the Bishops of England, &c.* p. 698.) He appears to have been a man of learning and virtue, of a zeal indefatigable where conscience pointed the way, and free from personal ambition and love of wealth, though wealth and honours were crowded upon him. Irreproachable in his private life, there is every reason to believe that, in his public course, he followed the dictates of conscience, and that, in leaguing himself with England's foreign foes, he did so, thinking the tie of religion above that of country, and the Roman Catholic faith indispensable to the happiness and prosperity of England.

Allen was not a member of the society of Jesuits, and is incorrectly called a Jesuit by Strype and others. Mr. Hallam follows this mistake. (*History of the Literature of Europe*, iii. 125.)

The following is a list of Allen's works:— 1. "Brief Reasons concerning the Catholic Faith." 2. "A Defence of the Doctrine of Catholics concerning Purgatory and Prayers for the Dead." Antwerp, 1565. 3. "Treatise made in defence of the lawful Power and Authority of the Priesthood to remit Sins. The People's duty for Confession of their Sins to God's Ministers. The Church's Meaning concerning Indulgences, commonly called Pope's Pardons." Louvain, 1567. 4. "Of the Worship due to Saints and their Relicks." 5. De Sacramentis in genere, de Sacramento Eucharistæ, et de Missæ Sacrificio." Antwerp, 1576. 6. "Apology and true Declaration of the Institution and Endeavours of the two English Colleges, the one in Rome, the other now resident in Rheimes, against certain sinister Informations given up against the same." Mons in Hainault, 1581. 7. "A true, sincere, and modest Defence of the English Catholics that suffer for their Faith, both at home and abroad, against a slanderous Libel entitled 'The Execution of Justice in England.'" 1584. 8. "Epistola de Daventriæ redditione." Cracow, 1588. 9. "An Admonition to the

Nobility and People of England concerning the present Warres made for the Execution of His Holiness's Sentence by the high and mighty King of Spain." 1588.

Besides these works, Allen had a principal share in the execution of the Roman Catholic translation of the Bible, which goes by the name of the Douay Bible, of which the New Testament was published at Rheims in 1582, while he was there as president of the English Roman Catholic college, and the Old Testament at Douay some years after his death, in 1609.

The "Apology for the English Seminaries" and the "Defence of the English Catholics" are printed, in a Latin version, in Bridgewater's "Concertatio Ecclesiæ Catholicæ Anglicanæ," 3 vols. 4to. Treves, 1594. The "Piissima Admonitio et Consolatio vere Christiana ad afflictos Catholicos Angliæ," printed after the "Apology" in this collection, and mentioned by Wood and Dodd as a separate work, forms the last chapter of the "Apology" in the English original. Wood also commits the error of representing the "Declaration," which we have stated was an abridgment of the "Admonition," to have been the first part of a work of which the "Admonition" was the second part. The "Declaration" is printed by Mr. Tierney in his edition of Dodd's Church History (vol. iii. Appendix, No. XII.). Dr. Lingard has given an analysis of the "Admonition," which, as he observes, every writer on the subject of the Armada speaks of, but which few have had in their hands, in the notes appended to the eighth volume of his history (note P). The "Admonition" has been reprinted within the present year, 1842. A share in the celebrated pamphlet entitled "The Conference about the next Succession," written by Persons, has been attributed to Allen, but on very slender evidence. See the discussion of the question of the authorship of this pamphlet in Mr. Tierney's note in vol. iii. p. 31. of Dodd's "Church History of England." (Fitzherbert, *Epitome Vitæ Cardinalis Alani*, Rom. 1608; Pits, *De Illustribus Angliæ Scriptoribus*, p. 792.; Wood, *Athenæ Oxonienses*, by Bliss, vol. i. col. 615.; *Biographia Britannica*, art. "Alan;" Dodd, *Church History of England*, by Rev. M. A. Tierney, F.S.A., vols. ii. iii., and *Life of Allen*, in the folio Brussels edition of Dodd's *Church History*, ii. 44. (Mr. Tierney's edition has not yet reached so far); Lingard, *History of England*, vol. viii.; Strype, *Annals of the Reformation*, ed. 1824, locc. citt.; Camden, *Annales Rerum Angl. et Hibern. Regnante Elizabetha*, ed. Hearne, p. 684.) W. D. C.

ALLEN, WILLIAM. [TITUS, SILAS.]

ALLEN, WILLIAM HENRY, the son of an officer in the American war of independence, was born at Providence, Rhode Island, on the 1st of October, 1784. He entered the navy in 1800, and, after a good deal of service, became, in 1809, first lieutenant of the frigate United States, of 44 guns, in which he highly distinguished himself at the capture of the British frigate Macedonian, of 38 guns, on the 25th of October, 1812. Captain Decatur, in his despatches, attributed the success of the day, in a great measure, to the previous unwearied exertions of Lieutenant Allen in exercising the crew at their guns, which gave the Americans a decided superiority. On this occasion also Allen gained great credit for seamanship by the manner in which he repaired the damages of the prize, and conducted her safely into port. In 1813 he was appointed to the command of the brig Argus, of 18 guns, which was sent to Europe to annoy the English commerce. He cruised, first in the chops of the Channel, and then in the Irish sea, with such success, that in a few weeks of July and August he captured twenty sail of merchantmen, most of which he burnt. At length, on the 14th of August, he fell in with the British brig Pelican, also of 18 guns, and after a sharp action the Argus was taken. Lieutenant Allen, who had been mortally wounded at the beginning of the action, died the next day in the Mill Prison Hospital at Plymouth, and was buried with the honours of war. (Cooper, *History of the Navy of the United States of America*, ii. 306. 310, &c.; James, *Naval Occurrences of the late War*, &c. Appendix, xxx. lxvi.) J. W.

ALLEON DU LAC, JEAN LOUIS, a French naturalist. We have no account of his birth. The Biographie Universelle states that he died in 1768, whilst Adelung supposes him still alive in 1787. He is principally known as having been the natural historian of the district of France in which he lived. In early life, it is stated, he practised at the bar, but gave up this profession on account of his fondness for natural history, and was appointed postmaster at St. Etienne in Forez. In his works he is styled avocat en parlement et aux cours de Lyon. His first work was entitled "Mélanges d'Histoire Naturelle," and was published at Lyon, in two volumes small 8vo., in 1762. A second edition appeared in 1765, in which the work was extended to six volumes. These volumes consist of a series of papers on various subjects of natural history, selected from the transactions of scientific societies and from magazines, and translated into French. In the selection of the papers a good deal of judgment is displayed. They are written in a clear and pleasing manner, and are translations or abstracts of the most important contributions to natural history during the first half of the eighteenth century. The second work was on the natural history of the provinces of Lyonnois, Forez, and Beaujolois, entitled "Mémoires pour servir a l'Histoire naturelle des Provinces de Lyonnois, Forez, et Beaujolois. Lyon, 1765." 2 vols. 12mo.

The first volume contains a history of Lyon, its climate, and the general character of the country, with a particular account of all the birds and fishes; also of the rivers, springs, and mountains in the three provinces; and concludes with an account of a journey to Mount Pilat. The second volume gives an account of the mines, especially those of coal, as also of the minerals and fossils found in the three provinces. This work contains much original observation, and combines scientific accuracy with a pleasing style of writing. In some respects it may be compared to White's Natural History of Selborne. (Adelung, *Supp. to* Jöcher's *Allgem. Gelehrten-Lexicon*; *Biographie Universelle*, and the works quoted.) E. L.

ALLERSTAIN. [HALLERSTAIN.]

ALLESTREE, or ALLESTRY, RICHARD, an eminent English divine of the seventeenth century, was the son of Robert Allestree, a member of an ancient Derbyshire family, who, being decayed in fortune by the profuse expenditure of his predecessors, became steward to Sir Richard Newport, afterwards Lord Newport, and took up his residence at Uppington, near the Wrekin, in Shropshire, where Richard was born in March, 1619. He was at first educated in a free school in the neighbourhood of his birthplace, and subsequently in one at Coventry, under Philemon Holland. In 1636 Allestree entered Christ Church, Oxford, where he was under the tuition of Dr. Richard Busby, who was afterwards master of Westminster School. When he had been at the university about six months, Dr. Samuel Fell, dean of Christ Church, having observed his talents and industry, made him a Student of the college, "which title," observes his biographer, Dr. John Fell, bishop of Oxford, "he really answered by great and happy application to study." On the 24th of October, 1640, he obtained the degree of bachelor of arts, and about the same time he was chosen moderator in philosophy, an office which he held until the disturbances of the civil war interrupted the regular course of proceedings at the university. Allestree then took up arms for the king, with many other of the Oxford students under Sir John (afterwards Lord) Biron, who was sent in 1641 with a troop of horse to support those students who had embraced the royal cause. When Biron withdrew from Oxford, Allestree returned to his studies; but he was soon afterwards brought into circumstances of considerable danger, owing to the visit to Oxford of a party of the parliament forces under Lord Say. These soldiers plundered the colleges of such of their plate as had not been previously sent to meet the necessities of the king, and some of them forced a passage into the treasury of Christ Church College for this purpose. They found, however, nothing but a great and a halter in a large iron chest; and, being enraged at their disappointment, they plundered the deanery, and locked up their spoil in a chamber, intending to return the next morning to dispose of it. But they found that everything had been removed from it by the aid of a key of which Allestree had possession. He was therefore seized, and would probably have suffered severely, had not the forces been suddenly called away by the Earl of Essex. In October, 1642, he again took arms; and he was at the battle fought by the royal and parliamentarian forces at Kineton Field, in Warwickshire; after which, understanding that the king intended immediately to proceed to Oxford, and to make his court at the deanery of Christ Church, he hastened towards Oxford to make preparation for His Majesty's reception; the deanery being left partly in his care during the absence of the dean. On his way he was taken prisoner by a party of horse from Broughton House, which was then garrisoned by Lord Say for the parliament; but he was soon afterwards liberated, in consequence of the garrison surrendering to the king. When the court was stationed at Oxford, Allestree resumed his studies, and on the 2d of June, 1643, took the degree of master of arts. He soon after again entered His Majesty's service, and joined a volunteer regiment composed of Oxford scholars, in which he continued until the close of the war; taking advantage of every interval of leisure allowed by his military duties for the prosecution of his studies, and sometimes joining both together, "frequently," to adopt the language of Bishop Fell, "holding his musket in one hand and book in the other, and making the watchings of a soldier the lucubrations of a student."

When, according to the loyalist bishop above quoted, carnal weapons proved frustrate, and Providence called his servants to the exercise of prayers and tears for the defence of the king and church, Allestree wholly betook himself to these; "entering into holy orders at a time when there was no prospect of temporal advantage, and his being in the service of God threatened no less danger than his having been in the service of his prince." During the short interval of safety afforded by the articles of Oxford he applied himself sedulously to his studies, became tutor to several young gentlemen, and discharged the office of censor in his college. This season of repose was brought to an end by the opposition of many members of the university, among whom was Allestree, to the solemn league and covenant. He was proscribed the university about the middle of July, 1648, in common with several others who refused submission to the authority of the parliament; and, in accordance with the usual practice, he was required to quit the precincts within three days after public notice was given of his proscription, on pain of

being treated as a spy. The winding up of his affairs, and the settlement of the accounts of his pupils, required more time; but it was with difficulty that he obtained a short respite from Lieutenant-Colonel Kelsey. The visitors appointed by parliament, by whom the proscription was carried into effect, utterly refused his request, "because," as observed by one of their number, Dr. Rogers, "he was an eminent man." On leaving Oxford he retired into Shropshire, and became chaplain to the Honourable Francis Newport, who, on the death of his father, Richard, Lord Newport, who had taken refuge from the dominant party by retiring to France, sent him thither to settle his affairs, and to preserve as much as possible of his property from the effects of the *droit d'Aubaine*. He executed this commission successfully, and then returned to Shropshire, where he remained until the defeat of the royalist party at the battle of Worcester, after which he was sent to the Continent to communicate with Charles II. Having attended the king at Rouen in Normandy, and received despatches from him, he returned to England, where he found that his proscribed friends Dolben and Fell, afterwards archbishop of York and bishop of Oxford, respectively, had ventured to return to Oxford, where they were residing privately and performing the offices of the church of England. He joined them for a time, but was afterwards prevailed upon to become an inmate of the family of Sir Anthony Cope, of Hanwell, near Banbury, a royalist of fortune and quality, with whom he resided for several years, having liberty to go and stay as he pleased, which enabled him frequently to convey messages for the king's friends; a service in which he displayed much courage and dexterity. In the winter preceding the restoration he was sent to the king, who was then in Flanders, and on his return he was waylaid and taken prisoner at Dover by a party of soldiers who had obtained notice of his mission. He succeeded in conveying the letters with which he was intrusted to a friendly hand, but was himself taken to London and examined by a committee of the council of safety, who endeavoured in vain to make him betray himself or others, and finally sent him to Lambeth palace, which was then used as a prison by the parliament; where, through ill usage, he contracted a dangerous sickness. He was set at liberty after an imprisonment of six or eight weeks, the clemency of some of the leaders of the republican party being probably called into exercise by the evident approach of a revolution, and a desire to obtain the good opinion of the royalists.

Shortly after the restoration of Charles II. in 1660, Allestree was made a canon of Christ Church, and undertook one of the lectureships of the city of Oxford, the salary of which he declined receiving, but ordered to be distributed among the poor. On the 3d of October in the same year he took the degree of doctor of divinity, and about the same time he was appointed one of the king's chaplains in ordinary. In September, 1663, he was appointed regius professor of divinity, an office in which he displayed much prudence in the choice of subjects to be treated on; not wasting time, observes Bishop Fell, in the barren insignificant parts of school divinity, but insisting on the fundamental grounds of controversy between the church of England and her most formidable enemies. He adds, that by his judicious care therein, though he found the university in a ferment, he so brought it to pass that during the seventeen years that he held the chair "there was no factious bandying of opinions, nor petulant sidings on the account of them." He resigned the chair in 1679 on account of ill health, and especially of the failure of his sight, owing to incessant toil. In 1665 he was appointed provost of Eton College, the interest of which he promoted in various ways; improving its pecuniary affairs, raising the school from a low condition to a high state of reputation, and building, at his own expense, the west side of the outer court of the college. Allestree also held for several years the office of treasurer of Christ Church; which he administered much to the benefit of the college, during the period in which the damage sustained in the civil war was being repaired. To this, as well as to other benevolent objects, he freely devoted his revenues; and, although he proved himself an excellent steward on the part of others, he was so indifferent to the accumulation of property that he died poor, his principal treasure being his library, which had been enlarged by the bequest of that of his friend Dr. Hammond, and which Allestree left to the university of Oxford for the use of his successors in the chair of divinity. His intense application to study so impaired his health and sight as to hasten his death. He died in London, having removed thither for medical assistance, on the 28th of January, 1680–1, at the age of sixty-one, and was buried in Eton College chapel, where a marble monument was erected to his memory. Allestree never married. His unsettled life gave him unusual facilities for becoming acquainted with men and things, which he did not leave unimproved.

In the list of Allestree's writings given in Wood's "Athenæ Oxonienses," the first item is a quarto pamphlet published in 1647, entitled "The Privileges of the University of Oxford in point of Visitation, in a Letter to an honourable Personage." This was answered by Prynne in his "University of Oxford's Plea refuted," which called forth replies from Waryng and Bagshaw. This pamphlet has been attributed to Dr. John Fell.

2. In 1660 appeared a "Sermon preached in St. Peter's, Westminster, on Sunday, January 6. 1660," at the consecration of four bishops, upon Acts xiii. 2. 3. Watt (*Bibliotheca Britannica*) mentions a sermon on 1 Timothy, iii. 1. as published in the same year. 4. "A Sermon preached before the King, December 31. 1665, at Christ Church in Oxford," on Luke ii. 34., was published at Oxford by His Majesty's command, in 1666, in quarto. 5. In 1673 appeared, in quarto, "The Divine Aut[h]erity and Usefulness of the Holy Scriptures, asserted in a Sermon on 2 Timothy, iii. 15." 6. In 1669 was published, in a small folio volume, a collection of "Eighteen Sermons, whereof Fifteen [were] preached before the King, the rest upon publick Occasions." These were printed for the benefit of the author's relative James Allestry (so he printed the name), a bookseller in London, who had been reduced to poverty by the great fire, to whom Dr. Allestree also rendered other assistance. 7. These were republished after his death, with others, under the title of "Forty Sermons, whereof Twenty-one are now first published; the greatest Part preached before the King and on solemn Occasions," in two thin folio volumes, Oxford and London, 1684. To this collection is prefixed a portrait of Allestree, and a biographical preface by the editor, Dr. John Fell, bishop of Oxford. Fell received instructions from Allestree, shortly before his death, respecting the disposal of his goods and papers; but as these instructions contained no allusion to Allestree's lectures, the bishop wrote to request that they might be preserved for publication. Allestree, not being satisfied with some of them, and not having time to revise them, had intended to destroy the manuscripts; but upon receiving this application he gave them to Fell, interdicting him, however, against publishing them *as a scheme of his*, although he allowed him to make any other use of them.

Wood observes that "of the same family with Dr. Allestry was another of both his names, of Derby, author of several almanacks before the rebellion began," of which he had seen those for the years 1629 and 1633; but he adds that he does not know whether he was educated at Oxford. (Memoir prefixed to his *Forty Sermons*; Wood, *Athenæ Oxonienses* and *Fasti Oxonienses*.) J. T. S.

ALLESTRY, JACOB, the son of James Allestry, a bookseller of London, who lost all his property in the great fire of 1666, was the author of some poems which appear to have had a considerable temporary reputation. He was a student of Christ Church, Oxford, and took the degree of master of arts in that university. According to Anthony à Wood, he was the author of verses and pastorals spoken in the theatre at Oxford, in 168[illegible], before James Duke of York;

and several of his pieces may be found in a small collection of "Miscellany Poems," printed in 1727, having been previously published in a volume entitled "Examen Poeticum." But, to use Wood's remarkable words, "being exceedingly given to the vices of poets, his body was so emaciated and worn away by his juvenile extravagances," that his career, once full of hope and promise, was prematurely closed. He died in 1686. It is somewhat hard that poets should thus have to bear the odium of vices to which the dullest of mankind are as commonly addicted. The truth is, that the idleness and the dissipation which writers like the Oxford antiquary impute to men of brilliant parts, as a necessary and almost inevitable adjunct to talent, are in a great degree the consequence of some mental deficiency, which does not exist amongst those whose faculties are so happily balanced and proportioned that they realise the axiom of Madame de Staël, "Plus de le génie, plus de la vertu." (Wood, *Athenæ Oxon.*; Kippis, *Biographia Britannica*.) C. K.

ALLET, JEAN CHARLES, a French designer and engraver, born at Paris about 1668. He lived chiefly in Rome, and probably died there. Allet engraved portraits and history; and his prints are variously marked, sometimes Carolus, sometimes Jo. Carolus, and also Giov. Carlo Allet; which has led some to suppose that Charles and Jean Charles Allet were two distinct persons.

He engraved several large plates from religious subjects. His best are the two following, from altar-pieces in the church of the Capuchins at Rome, by Pietro da Cortona: Paul brought before Ananias the high priest, and the Vision of Paul: the former was afterwards engraved by J. Frey. Allet engraved also, with Westerhout, twelve plates of the Life of Christ, after Passeri. Strutt, whose technical criticism is good, speaking, in his notice of this engraver, of the two above-mentioned altar-pieces, says, "These two prints, which appear to me to be his best in the historical line, are executed entirely with the graver, in a cold silvery manner. They show that he had great command of hand, though very little taste. His style is evidently formed upon the finer prints of F. Spierre, and Corn. Bloemart; but he has greatly failed in his imitation. The lights are harsh and unharmonised; and the shadows thin and feeble. The drawing, though not incorrect, is often stiff; and the heads in general want character. His hands and feet however are by no means devoid of merit; they are usually well proportioned, and not badly marked." Strutt has made a mistake, apparently, in the title of one of these prints: he calls "Paul brought before Ananias," "Ananias restoring sight to St. Paul," a literal translation of the title given by Heinc-

ken, "Ananie rendant la vue à S. Paul." What title the print bears we cannot say, not having seen it; but Cortona's picture, and it is one of his best works, is, according to Titi, "Paolo condotto ad Anania," or "Paul brought before the Council," from the Acts of the Apostles, c. xxii., xxiii. (Huber, *Manuel des Amateurs, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Strutt, *Dictionary of Engravers*; Titi, *Pitture, &c. di Roma.*) R. N. W.

ALLETZ, PONS AUGUSTIN, was born at Montpellier in 1703, and educated for the profession of an advocate. Not succeeding at the bar, he turned his attention to literature, and as he possessed a ready pen, and was willing to turn his attention to any subject, he found constant employment for the rest of his life among the Parisian booksellers. He died on the 7th of March, 1785, at the age of eighty-two. His productions are entirely selections and compilations, some of which met with great success, and are frequently reprinted; while others, got up hastily to suit the market of the moment, were soon forgotten. Several of his books for the use of schools are as popular in France as any of that class with us; and many of his compilations, which are numerous, on religious subjects, are still held in esteem. A complete list of his productions, extending to above a hundred volumes, is given in Quérard's "France Littéraire." The most remarkable of them are—1. "L'Agronome," Paris, 1760, 2 vols. 8vo., an abridgment of the "Maison Rustique," which has been reprinted five or six times. 2. "Dictionnaire des Conciles," 1758, 8vo., a well-executed compendium, often reprinted, the last time in 1822. 3. "Tableau de l'Histoire de l'Eglise," Paris, 1773, 4 vols. 12mo. 4. "Catechisme de l'âge mûr," a synopsis of the evidences of Christianity, of much utility. 5. "L'Albert Moderne, ou Nouveaux Secrets éprouvés et licites," Paris, 1768, 12mo., often reprinted; an amusing book on Natural Magic. 6. "L'Histoire des Papes," Paris, 1776, 2 vols. 12mo. 7. "L'Histoire des Singes," Paris, 1752, 12mo. These two works are adduced by Chaudon and Delandine as a proof that no subject came amiss to Alletz. Provided the booksellers furnished him with a theme which would afford materials enough for a volume or two, he was quite indifferent whether the monkeys or the popes were to have him for their historian. The most successful educational works of Alletz were—8. "Abrégé de l'Histoire Grecque," Paris, 1763, 12mo. This was so highly approved, that it was soon translated into English, German, and Polish. 9. "Les Ornements de la Mémoire, ou Traits Brillants des Poëtes Français," a work composed of extracts for recitation, the new editions of which are numberless. One of them appeared under the name of Le Texier, with the title of "Petit Cours de Littérature," but it is merely a copy of the book of Alletz. 10. "Modèles d'Eloquence, ou Traits Brillants des Orateurs Français;" a similar selection in prose, not so well received. Alletz published also several volumes of Latin selections, two of which have become regular class-books. These are—11. "Excerpta e Cornelio Tacito." 12. "Selectæ e Novo Testamento Historiæ." He edited the "Connaissance de la Mythologie" of Rigord for an impression in 1768, which superseded all others, and has been frequently reproduced. (Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 206.; Quérard, *La France Littéraire*, i. 38.) J. W.

ALLEY, REV. JEROME, LL.B., member of the Royal Irish Academy, was born in 1760, and educated at Trinity College, Dublin. In the total absence of further biographical particulars, it may be stated that in 1814 he was described in the "Biographical Dictionary of the Living Authors of Great Britain and Ireland" (published in 1816) as chaplain to Lord Sheffield. He wrote—1. "The Widowed Queen; or Elizabeth, Dowager of Edward IV., a poem and oration," published in 1778 in 4to. 2. "Review of the political Principles of the modern Whigs, in a second Letter to Lord Sheffield." 1792. 3. "Observations on the Government and Constitution of Great Britain." 1792, 8vo. 4. "The Judge, a Poem; or an Estimate of the Importance of the judicial Character, occasioned by the Death of Lord Clare." Watt states, in the "Bibliotheca Britannica," that this was published in 1803 in 12mo.; but the work above cited gives the date 1804, and the size 8vo. Possibly different editions may be referred to. 5. "A Vindication of the Principles and Statements advanced in the 'Strictures' of the Right Hon. Lord Sheffield, 'on the Necessity of inviolably maintaining the Navigation and Colonial System of Great Britain.'" 8vo. 1806. 6. After the publication of this pamphlet, we find no mention of any work by Alley until the year 1826, when he was rector of the parishes of Beaulieu and Drumcarr, in the diocese of Armagh, and published an octavo volume of nearly 700 pages, entitled "Vindiciæ Christianæ; a comparative Estimate of the Genius and Temper of the Greek, the Roman, the Hindu, the Mahometan, and the Christian Religions." These are compared under the several heads of the Being and Attributes of God; Providence; Consolation; Devotion; Religious Rites and Institutions; Morals and Motives; Instruction of the Poor; Domestic and Female Manners; Future State; Expiation and Atonement; and Founders and Teachers of Religion; and, in conclusion, the indisputable superiority of the Christian religion as a system of duty, consolation, and hope, is boldly asserted, while the objection of the pretended failure of Christianity is answered.

Alley died soon after the publication of this work. J. T. S.

ALLEY, WILLIAM, or ALLEIGH, bishop of Exeter in the reign of Elizabeth. He was born at Great Wycombe, in Buckinghamshire, and educated at Eton School. In 1528 he went to King's College, Cambridge, where he took the degree of bachelor of arts. He afterwards removed to Oxford to study there. Alley married, and was presented to a living. He became a zealous reformer, and during Queen Mary's reign left his cure and retired into the north of England, where he lived by the practice of physic and by teaching youth. Upon Queen Elizabeth's accession, he was made reader of the divinity lecture in St. Paul's, London, and on the 1st of January, 1559, he was collated to the prebend of St. Paneras in St. Paul's, and the office of penitentiary in the same cathedral. On the 14th of July, 1560, Alley was consecrated bishop of Exeter, and in November, 1561, he took the degrees of bachelor and doctor in divinity at Oxford. He died on the 15th of April, 1571, and was buried in the middle of the choir of Exeter Cathedral, under a marble monument.

This date of his death is given by Tanner (*Bibliotheca Britannico-Hibernica*); but Wood (*Athenæ Oxonienses*, Life of Alley, p. 162.) and Godwin (*De Præsulibus Angliæ*, Life, vol. i. p. 476.) say 1570; and Fuller (*Church History*) says 1576.

Queen Elizabeth, out of the great respect she had for this bishop, sent him yearly a silver cup for a new year's gift. He preached almost every holiday, and read a lecture every day while he lived at Exeter.

His works are — 1. "ΠΤΩΧΟΜΥΣΕΙΟΝ: The Poor Man's Library; or, Rapsodiæ Gul. A. upon several Lectures on the First Epistle of St. Peter, read in the Cathedral Church of St. Paul's, London, 1559, two Tom." London, 1565, 1571, fol. At the end of each lecture are added miscellanea or notæ. The edition of 1571 contains a portrait of the author. 2. "Hebrew Grammar." 3. "Judgment concerning the Doctrine and Discipline of the Church." This is printed in Strype's Annals, vol. i. p. 348. 4. "Epistolæ tres Archiepiscopo M. Parkero" are among the MSS. of Corpus Christi College, Cambridge. 5. In the Bishops' Bible, he translated the Pentateuch, as is indicated by the letters "W. E.," for William Exon., at the end of this part. (Harwood, *Alumni Etonienses*; *Biographia Britannica*, "Life of Alley;" Tanner, *Bibliotheca Britannico-Hibernica*.) A. T. P.

ALLEYN, EDWARD. The lives of actors are seldom associated with any circumstances of permanent interest. They strut and fret their little hour, are applauded, and are forgotten. It is of small consequence to us now, that Nashe, in 1593, says that "the name of Ned Alleyn on the common stage was able to make an ill matter good;" that Ben Jonson compares Alleyn with the great actors of Rome, and Thomas Heywood pronounces him

"Proteus for shapes, and Roscius for a tongue;"

that a grave chronicler, Sir Richard Baker, says of Burbage and Alleyn, "They were two such actors as no age must ever look to see the like;" and that Fuller writes, "He was the Roscius of our age, so acting to the life that he made any part, especially a majestic one, to become him." Strong as these testimonies are to the professional merits of Alleyn, they would scarcely warrant any lengthened notice of him, were there not circumstances connected with his public history and his private character which lend an interest and importance to his career rarely attaching even to the most celebrated of his class.

Alleyn was born in 1566, in the parish of St. Botolph without Bishopsgate. The register of this parish shows the day of his birth, the 1st of September, which corresponds with entries in his own diary. His father, Edward Alleyn, was a citizen and innholder in this parish, as we learn from his will, dated the 10th of September, 1570, and proved on the 22d of the same month. He bequeathed to his wife a life interest in all his lands and tenements, and afterwards to his three children. Mrs. Alleyn, who was of a good family in Lancashire, married a second time. Her husband, whose name was Brown, is described as a haberdasher, but he was also an actor; and thus Fuller was no doubt correct when he states that Edward Alleyn was bred a stage player. Born only two years later than his great contemporary Shakspere, and labouring in the same vocation with him for nearly thirty years, the career of Alleyn must offer many parallel circumstances with the career of Shakspere; and it thus acquires a secondary interest of no inconsiderable value. John Alleyn, the elder brother of Edward, was, like his father, an innholder, as we learn from a document bearing the date of 1588-9, in which Edward Alleyn purchases of one Richard Jones, for the sum of thirty-seven pounds ten shillings, his share of "playing apparels, play books, instruments," &c., which Richard Jones has jointly with the brother and step-father of Edward. Mr. Collier conjectures, with great probability, from the circumstance of John being mentioned as an innholder whilst he was evidently engaged in a theatrical speculation, that "the old practice of employing inn-yards as theatres had not then been entirely abandoned; and it is not at all impossible that in the time of their father the yard of his inn had been converted to that purpose, and was so continued by his son John, who succeeded him." John Alleyn however became a distiller in 1594; and before this his brother is celebrated by Nashe (in another passage

besides that just quoted) as "famous Ned Alleyn." It is established that he was famous in Greene's "Orlando Furioso" and Marlowe's "Jew of Malta," both of which belong to the early period of the drama. In 1592 he married Joan Woodward, the daughter of Agnes Woodward, a widow, who previous to this period had become the wife of Philip Henslowe, one of the principal theatrical managers of that day. Alleyn and Henslowe now entered into partnership in their stage concerns. Within six months after his marriage the plague broke out in London, and all the theatrical houses being as usual closed, to prevent the spread of infection, Alleyn and his company, then known as Lord Strange's players, went upon a strolling expedition into the provinces. In the collection of papers in Dulwich College there are letters to and from Alleyn at this period, which are printed in Mr. Collier's Memoirs. Alleyn left his wife and his father-in-law behind him during this temporary emigration, and it is not improbable that Henslowe, who appears to be an ignorant and rapacious person, had infringed the order against dramatic exhibitions, for Alleyn writes to his wife:—"Mouse, I little thought to hear that which I now hear by you, for it is well known, they say, that you were by my lord mayor's officer made to ride in a cart, you and all your fellows, which I am sorry to hear." At this period the players were in constant dispute with the corporation, and this was probably some petty exercise of tyranny from which the company of Henslowe and Alleyn were not protected. Even the queen's players, of whom Shakspere was one, supported as they were by the highest authority, had often to contend with the municipal love of power. And yet at this period, leading a life which was denominated vagabond as far as his provincial excursions were concerned, Edward Alleyn was a man of property, derived either from marriage or inheritance, or from both. In 1596 he sells "the lease of the parsonage of Firle," near Beddingham in Sussex, for the large sum of 3000*l.*, to be received in twenty annual payments of 150*l.* He was probably the lay impropriator. Here alone was an ample provision for Alleyn and his family, according to the value of money in those days, yet for many years he continued an actor and theatrical manager. The theatre which he and Henslowe owned from the period of his marriage was the Rose on the Bankside; but in 1600 they built a new theatre, the Fortune, in Cripplegate, near Red Cross Street. The inhabitants of the neighbourhood petitioned the Privy Council to sanction this theatre, and the parochial favour seems to have been very skilfully acquired. The householders approved the scheme "because the erectors of the said house are contented to give a very liberal portion of money weekly towards the relief of our poor," and "because our parish is not able to relieve them." We may thus form some idea of the profits of the early dramatic performances when audiences were contented to be delighted and instructed with the words of a play without the aid of costly decorations. But Alleyn and his father-in-law had other sources of profit: they were the owners of the dogs and bears which were exhibited at Paris Garden, and in time Henslowe and Alleyn became patentees of the office of "the mastership of His Majesty's games of bears, bulls, and dogs." In 1603 the plague again drove Alleyn and his company out of London, and a letter from his wife to him at this period brings us closer to Shakspere than any other contemporary record. The good lady says, in this torn and mutilated paper, "Aboute a wecke a goe there came a youthe who said he was Mr. Frauncis Chaloner, who would have borrowed x^li. to have bought things for . . . . . and said he was known unto you, and Mr. Shakespeare of the Globe, who came . . . . . said he knewe hym not, onely he herde of hym that he was a roge . . . . so he was glade we did not lend him the monney." After the accession of James, Alleyn's company became "the prince's players," as Shakspere's was the king's; and having purchased the patent office of master of the king's games, Henslowe and Alleyn, in 1606, rebuilt Paris Garden for those disgusting exhibitions in which the court and the populace equally delighted. The patentees had the right of sending bearwards into the country; and accounts at Dulwich exhibit the expense and profits of such exhibitions. Thus accumulating property in various ways, Alleyn was so thriving a man in 1606 as to have purchased the manor of Dulwich from Sir Francis Calton. Upon the death of Henslowe in 1616, and of his wife in the following year, Alleyn succeeded to the greater part of their theatrical property; and he had previously acquired other property of the same nature, particularly by a large purchase in the Blackfriars Theatre in 1612, which Mr. Collier supposes was Shakspere's share, sold by him on his retirement from London. There is however no distinct evidence for this assumption. It is nowhere stated to whom the money, being a total of five hundred and ninety-nine pounds six shillings and eightpence, was paid for this portion of the lease and other property.

Alleyn commenced the building of Dulwich College in 1613. Previous to this he appears to have discontinued appearing on the stage as an actor; but Aubrey, in his "Miscellanies," connects the foundation of Dulwich College—"the college of God's gift," as Alleyn called it—with a circumstance which strongly recommended itself to the imagination of the credulous antiquarian: "The tradition was, that playing a

demon with six others in one of Shakspere's plays, he was in the midst of the play surprised by an apparition of the devil, which so worked on his fancy that he made a vow which he performed at this place" (Dulwich). This is clearly an adaptation of the story told with great solemnity by Prynne, in his "Histrio-Mastix," in his recital of the judgments against players and play haunters: "Nor yet to recite the sudden fearful burning, even to the ground, both of the Globe and Fortune playhouses, no man perceiving how these fires came: together with the visible apparition of the devil on the stage at the Bel Savage playhouse, in Queen Elizabeth's days (to the great amazement both of the actors and spectators), whiles they were there profanely playing the History of Faustus (the truth of which I have heard from many now alive, who well remember it), there being some distracted with that fearful sight." It is evident that Alleyn, having considerable riches and no family, had, before he resolved upon the particular appropriation of his wealth, not only acquired a reputation for benevolence, but intimated an intention to make an endowment for some charitable institution. Samuel Jeynens, probably a clergyman, applies to Alleyn to render some assistance for the completion of Chelsea College, by letter, in the beginning of which he says, "Blessed be God, who has stirred up your heart to do so many gracious and good deeds to God's glory." The object of Chelsea College was "that learned men might there have maintenance to answer all the adversaries of religion." The same writer adds, "Or, if I might move another project to yourself, that it would please you to build some half a score lodging rooms, more or less, near unto you, if it be no more but to give lodging to divers scholars that come from the university." Alleyn took his own course. In 1616 he had nearly completed his establishment at Dulwich, and in the autumn of that year the Earl of Arundel writes to him with a familiarity which shows the respect entertained for Alleyn's character, and the knowledge amongst the higher ranks of his benevolent purposes. The earl addresses the player as his "loving friend," and says, "Whereas I am given to understand that you are in hand with an hospital for the succouring of poor old people and the maintenance and education of young, and have now almost perfected your charitable work, I am at the instant request of this bearer to desire you to accept of a poor fatherless boy to be one of your number." The incumbent of St. Botolph's, the parish in which Alleyn was born, was at this period Stephen Gosson, who six and thirty years before was the furious adversary of poets and players, and "such like caterpillars of a commonwealth." The papers of Dulwich College show that Alleyn was solicitous to give a preference to the poor of his native parish in selecting the inmates of his hospital; and that Gosson was particularly diligent in recommending individuals to his favour. There were legal difficulties in the establishment of "God's gift College" as a foundation; and no less a person than the Chancellor Bacon thought it his duty to resist the completion of Alleyn's wishes. The chancellor thus writes to the Marquis of Buckingham: "I now write to give the king an account of a patent I have stayed at the seal: it is of license to give in mortmain eight hundred pounds land, though it be of tenure in chief, to Allen that was the player, for an hospital. I like well that Allen playeth the last act of his life so well, but if His Majesty give way thus to amortize his tenures, the Court of Wards will decay, which I had well hoped should improve. But that which moved me chiefly is, that His Majesty now lately did absolutely deny Sir Henry Saville for two hundred pounds, and Sir Edward Sandys for one hundred pounds, to the perpetuating of two lectures, the one in Oxford, the other in Cambridge, foundations of singular honour to His Majesty, and of which there is great want; whereas hospitals abound, and beggars abound never a whit less. If His Majesty do like to pass the book at all, yet if he would be pleased to abridge the eight hundred pounds to five hundred pounds, and then give way to the other two books for the universities, it were a princely work, and I would make an humble suit to the king, and desire your lordship to join in it, that it might be so." The opposition of the chancellor was however overruled, and Alleyn was allowed to dispose of his munificent endowment of eight hundred pounds a year according to his own wishes. The college was for the support and maintenance of one master, one warden, and four fellows, three of whom were to be ecclesiastics, and the other a skilful organist; also six poor men, six women, and twelve boys to be educated in good literature. The patent passed the great seal on the 21st of June, 1619; and on the 13th of the following September Alleyn formally and publicly dispossessed himself of this the greater part of his property, and thenceforward he and his wife lived in this foundation upon a footing of equality with those whom they had raised into comfort and comparative opulence. Thomas Heywood, in his "Vindication of Actors" (a remodelling of his "Apology for Actors"), says, "When this college was finished, this famous man was so equally mingled with humility and charity that he became his own pensioner, humbly submitting himself to that proportion of diet and clothes which he had bestowed on others." Alleyn appears to have had a full and earnest enjoyment in his rare munificence. In his diary, under the date of May 26, 1620, is this passage: "My wife and

I acknowledge the fine at the Common Pleas' bar of all my lands to the college: blessed be God that has lent us life to do it." He had property enough left to bestow on other charitable objects. In 1620 we find him founding almshouses in Finsbury. His diary gives us a curious picture of his habits after his retirement to Dulwich. He was still master of the king's games; and thus we find him on one day baiting before the king at Greenwich [illegible] another, giving the twelve brothers and sisters of the college their new gowns; and on another, going to Croydon fair, to sell his brown mare. His property still went on accumulating. In 1620 he bought the manor of Lewisham. In 1621 the Fortune Theatre, of which he was the chief proprietor, was burnt. He enters the fact in his diary without a single observation, and quietly sets about rebuilding it. His wife Joan died in 1623. He was very soon married again, to a lady whose Christian name was Constance, and who is supposed to have been a daughter of the celebrated Dr. Donne. Alleyn lived with his second wife only about two years. His will, dated November 13, 1626, states that he was sick in body; and on the 25th of the same month he died, and was buried in the chapel of his college, called Christ Chapel, in a plain manner, according to his special direction. By his will he endowed twenty almshouses, ten in the parish of St. Botolph, and ten in St. Saviour's, Southwark; and he left considerable legacies to his wife and other relations. Fuller, some forty years after the death of Alleyn, when the opinions of the Puritans had thrown discredit upon the noblest as well as the most innocent actions of those who had been connected with the theatre, thus writes of the founder of Dulwich College: "He got a very great estate, and in his old age, following Christ's counsel (on what forcible motive belongs not to me to inquire), 'he made friends of his unrighteous mammon,' building therewith a fair college at Dulwich in Kent, for the relief of poor people. Some, I confess, count it built on a foundered foundation, seeing in a spiritual sense none is good and lawful money save what is honestly and industriously gotten. But perchance such who condemn Master Alleyn herein have as bad shillings in the bottom of their own bags, if search were made therein."

The founder of Dulwich College had a singular partiality for persons bearing his own name. Advantage was probably taken of this peculiarity, which we must call a weakness. Dekker writes to him to introduce the son of a Kentish yeoman: "He is a young man loving you, being of your name, and desires no greater happiness than to depend upon you." Howes, the continuator of Stow's "Chronicle," mentions, about 1614, that Alleyn was building his college, and that he intended the master always to be of the name of Allen or Alleyn. This limitation continues to exist. Dulwich College now possesses very large revenues; and the situation of master especially is one of great value. Alleyn left a collection of pictures there, to which additions were gradually made; but in 1810 Sir Francis Bourgeois bequeathed to the college his valuable collection, which he had previously offered, but without success, to the government, upon the condition of building a gallery for its reception. This collection is easily accessible to the public, without fee.

The papers at Dulwich College, whether in the writing of Alleyn or his partner Henslowe, throw some light upon the literary history of the drama. Alleyn appears to have taken much of the management with regard to the authors who wrote for the theatres in which he was so deeply interested. For example, there is an entry in Henslowe's papers, "Lent unto my sonne E. Alleyn, the 7th of November, 1602, to give unto Thomas Deekers for mending of the play of Tasso, the some of xxxx*s*." and again, "Lent unto Mr. Alleyn, the 25th of September, 1601, to lend unto Benjamin Johnson, upon his writing of his adycions in Jeronyme, xxxx*s*." Henslowe again lends unto "Bengemy Johnsone, at the apoyntment of E. Alleyn and William Birde," in earnest for plays undertaken, "the some of x*l*." The caution with which the elder partner makes his son-in-law a sort of security for needy authors is very curious. Alleyn appears to have been a man of a kindly heart towards those with whom he was brought in contact; and all these documents show that the theatrical writers — men who have earned their immortality — were, for the most part poor and wretched. The partners, however, in all probability screwed their authors very hard. There is a letter from Robert Daborne to Henslowe, in which he earnestly begs for twenty shillings, saying, "Good sir, consider how for your sake I have put myself out of the assured way to get money, and from twenty pounds a play am come to twelve." There is a heart-rending document also from Field, Daborne, and Massinger, in which they earnestly beg for five pounds to deliver them from prison. Dekker, a prisoner in the King's Bench, sends to Alleyn, in 1616, "Verses in praise of Charity," flattering the player with laudations of his good work in the foundation of Dulwich College. The number of eminent men who were associated with Henslowe and Alleyn in producing dramatic novelties was very great, including Monday, Drayton, Dekker, Chettle, Massinger, Jonson, Rowley, Heywood, Porter, and Chapman. These men were dependent upon the players for the small gratuities which they received for works of high genius and laborious art. Yet Alleyn is not to be

blamed for this penurious reward of authors. The writers for the theatre were almost innumerable; and excellence up to a certain point was very generally attainable by them. Perhaps some of the higher excellence of Shakspere may be attributable to the fact that he was at ease in pecuniary matters; that almost alone he could produce the most attractive novelties for his own theatres; that he was not dependent upon managerial caprice; that in fact he was making a fortune, as Alleyn himself was making it, by his property in a species of enterprise which had universal supporters, and which in his case had the especial support of the wealthiest and best-educated of the community. The details of the life of Alleyn ought to be attentively studied by those who desire to form a competent notion of that unequalled chapter in literary history, the annals of the English stage during the half century of its greatness. (Fuller, *Worthies of England*; Kippis, *Biographia Britannica*; Collier, *Memoirs of Alleyn*, published by the Shakespeare Society; Malone, *Historical Account of the English Stage*.) C. K.

ALLIACO. [AILLI.]

ALLIER, ACHILLE, a French artist and author, was born, according to the "Biographie Universelle" of General Beauvais, in 1808, according to the statement of H. Huot, in the early part of 1807, in the modern department of the Allier, which nearly corresponds to the ancient province of the Bourbonnais. His father conducted his education according to a plan of his own; and the youth, as he grew up, became an enthusiastic student of the history and antiquities of his native province. When very young he established at Montluçon a periodical, to which he contributed articles both in verse and prose, chiefly of a local character. In 1832 he published at Moulins, in a quarto volume, "Esquisses Bourbonnaises," or "Bourbonnese Sketches," containing an account of many of the antiquities of the province. His great work was "L'Ancien Bourbonnais," or "The Ancient Bourbonnese," an account of the history, antiquities, manners, and statistics of the same country, which takes its name from its vicinity to and connection with the town of Bourbon l'Archambault. The first announcement of this publication was received with some incredulity as to the capacity of Allier to accomplish his promises; but we are told by his friend Huot that the appearance of the introduction silenced prejudice, and established the reputation of the young antiquary. The introduction certainly displays considerable talent, but it is written in a singular tone of extravagance and exaggeration. Allier was fortunate enough to meet with a certain M. Dufour, who had already been occupied for some years in making collections for a purpose similar to his own, and he dilates on the circumstance in the following strain: — "We were artists both of us, he a veteran, and I untried; he received however with kindness the young man who was too eager for the future to consider well the past; he intoxicated me with that generous liquor, concentrated at the heart, called the recollection of the aged" (il m'enivra de cette liqueur généreuse, concentrée au cœur, qu'on appelle le souvenir des vieillards), "dropping into it at the same time some of that bitter residue called experience," &c. &c. The work, though disfigured with much of this sort of writing, which General Beauvais calls "a style full of poetry," is in reality one of value. Allier had ransacked the archives of the province with ardour, and succeeded in discovering several new documents. The views designed by him, whether faithful or otherwise, are creditable specimens of art, and the wood-cuts from his designs are pronounced by French critics to rival those of Tony Johannot, which, after all, may be no very high praise. The "Ancien Bourbonnais" was begun to be issued in numbers in 1833 from the press of Moulins, in accordance with a favourite idea of Allier's, to contribute as much as possible to the decentralization of the arts in France. In his introduction he speaks of an early residence in Paris as a banishment, and he was fond of sketching an ideal picture of an artist's life, in the bosom of his family in his native province. One of the measures that he took in furtherance of his views was to form a society of provincial artists, who were to send their productions annually to an exhibition permanently fixed at Moulins, which is spoken of by Allier's biographer, Huot, as well adapted for this decentralizing project from its being a "central town." He also commenced at Moulins a periodical entitled "L'Art en Province," or "Art in the Country." The ardour with which he pursued these undertakings undermined his health, and he died on Easter Sunday, the 17th of April, 1836, at the town of Bourbon l'Archambault, at the age, according to Huot, of twenty-nine. The first volume of the "Ancien Bourbonnais" was brought to a conclusion and published by his friends A. Michel and L. Batissier; but although Bouchot, in the "Bibliographie de France," and after him Quérard, assert that the second volume has been published, it has in fact never appeared, which is the more to be regretted as it promised to be the more entertaining and instructive of the two. The first contains the history of the province, the second was to comprise remarks on its dialect, specimens of the popular songs, notices of manners and customs, and biographical sketches of distinguished natives. In external recommendations, though issued from a provincial town, the work may vie with the most splendid productions of the press of

Paris, and earned for its publisher the second prize of typographical excellence in the exhibition of French arts and manufactures in 1834. The "Art en Province" did not long survive the death of Allier; but it may be reasonably conjectured that his efforts did much to stimulate that activity of the provincial press in France which forms one of the most prominent features in the statistics of modern French literature. Allier also designed some illustrations to a Bourbonnese ballad, "La jolie Fille de la Garde," which attracted much attention when exhibited at Paris, and were purchased by the Queen of the French. They were engraved and published in 1836. A subscription was opened at Lyon in the same year for the purpose of raising a monument to Allier for his efforts in the cause of decentralization. (*Biographie Universelle* of Gen. Beauvais, vi. 574.; Quérard, *La Littérature Française contemporaine*, i. 23.; *Life*, by H. Huot, in *L'Art en Province*, i. 221, &c.; Allier, *L'Ancien Bourbonnois.*) T. W.

ALLINGHAM, JOHN TILL, a very successful dramatic writer, some of whose farces, especially, were what is called stock pieces at the beginning of the nineteenth century. They have no great pretensions to wit or humour; but they are full of liveliness and bustle, and were adapted to the peculiar talents of the most popular comedians of the time. "The Weathercock" and "Fortune's Frolic" are the best known of his productions. Allingham was the son of a wine merchant in London, and was brought up to the legal profession. We neither can ascertain the date of his birth, nor the exact period of his death. In an edition of "Fortune's Frolic," forming one of the series of dramatic pieces published by a bookseller named Cumberland, about twelve years ago, we find this notice of Allingham: "We remember him some twenty years since in the busy throng about 'Change, in the capacity, we believe, of a stock-broker. He has been dead some years." C. K.

ALLINGTON, WILLIAM, LORD ALLINGTON, a courtier of the reign of Charles II., mentioned in memoirs and letters of that period, and sometimes confounded with the Earl of Arlington. A notice of him is rather useful with a view to preventing this mistake than due to his own merits, by which he was very much less distinguished than by ancient lineage and wealth.

The family of Allington, Alington, or Alyngton was very ancient, and having come from Alington in Devonshire, had been settled in Cambridgeshire, first at Bottlesham, and very soon after at Horseheath (where was the seat of this Lord Allington), from early in the thirteenth century. The pedigree is traced in Sir E. Chauncey's "Historical Antiquities of Hertfordshire," p. 130., and in Cole's MSS. in the British Museum, v. 130. vi. 71. xi. 7. Several of Lord Allington's ancestors were knights, and in different ways remembered. One of them, Sir Giles Alyngton, as the name was spelt in the sixteenth century, was a patron of the poet Barklay, who wrote the "Myrrour of Good Maners" at his request. (Warton's *History of Poetry*, ii. 247.) Lord Allington's grandfather, another Sir Giles, was, in the early part of Charles I.'s reign, one of the victims of the wanton tyranny of the Star Chamber, which imposed on him a fine of 12,000*l.* for marrying the daughter of his half-sister. The son of this Sir Giles Allington, William, was created by Charles I. in 1642, an Irish peer, with the title of Baron Allington of Killard; and he appears to have afterwards made himself conspicuous on the side of Charles I. and against the parliament. There is an entry in the Commons' Journals, Feb. 2. 1643 (ii. 955.) of a resolution to send for him as a delinquent. The first Lord Allington died in 1648. The subject of this notice was his second son, and, succeeding to the title on the death of his elder brother in 1659, was the third Lord Allington of Killard.

Lord Allington sat in the first parliament called by Charles II., variously named the long and the pensioned parliament, as member for the town of Cambridge. He is described in a pamphlet of the time, entitled "A seasonable Argument to persuade all the Grand Juries in England to petition for a new Parliament, or a List of the principal Labourers in the great Design of Popery and arbitrary Power," and printed in the "Parliamentary History" (vol. iv. Appendix), as "in debt very much, a court pensioner, and in hopes of a white staff; a cully." Cole mentions another pamphlet in which, with some variation, he is described as "a Chatham colonel and court cully, but laughed at by them." (MSS. xii. 246.) If he was in debt, it must have been from excess of extravagance. He built a magnificent new house at Horseheath, which Evelyn says cost 20,000*l.* (*Diary*, ii. 325.); but the cost of which Cole, on the authority of Lord Montford, who afterwards owned the place, represents as 70,000*l.* (MSS. vii. 173.; see also Lysons' *Magna Britannia*, "Cambridgeshire," p. 216.) We learn from Pepys that Lord Allington was a candidate for the government of Tangier in 1667; and his account, given on the authority of a rival candidate, of Lord Allington's prospects is illustrative of the manners of the time:—"A young silly lord, who hath offered a great sum of money to go, and will put hard for it, he having a fine lady, and a great man would be glad to have him out of the way." (Pepy's *Diary*, iii. 170.) Lord Allington, however, was not appointed. In 1671 he was appointed one of the members of the council of foreign plantations and trade, of

which the Earl of Sandwich was first president, and, after his death in 1672, the Earl of Shaftesbury, who obtained for Locke the appointment of secretary to the council. (Evelyn's *Diary*, ii. 342. and 377.) Lord Allington was created an English peer in 1682, by the title of Baron Allington of Wymondly in Hertfordshire. The manor of Wymondly, from which he took his title, had been in the family for many generations, having come into it originally by the marriage of Sir William Alyngton, in the reign of Henry VI., with one of two coheiresses of the Argentine family. (Cole's MSS. xi. 7.; Camden's *Britannia*, by Gibson, i. 346. ed. 1722.) This manor is held by a peculiar tenure, "the most honourable tenure," says Camden, "in this kingdom," by which the lord is required to present the first cup to the King of England on his coronation, and has the cup for his fee. Lord Allington had officiated in this manner as cup-bearer in the coronation of Charles II. He held the appointments of lord-lieutenant of Cambridgeshire, recorder of Cambridge, and constable of the Tower of London.

He died on the 1st of February, 1685. His brother-in-law, the second Earl of Chesterfield, writing of his death to the Earl of Arran, says of him, "Seriously, he was a brave gentleman, a faithful subject, and a true friend." (*Letters of the second Earl of Chesterfield*, p. 275.) He was succeeded in his titles by his only son, Giles, who died, while a minor, in 1691, when the English barony became extinct. The Irish barony reverted to Lord Allington's brother, Hildebrand, who was thus fifth Baron Allington of Killard, and upon his dying without issue, in 1722, the Irish title became extinct also. The splendid house which Lord Allington had erected at Horseheath was sold with the estate by his widow, and was ultimately, in 1777, pulled down for the building materials. (Cole's MSS.; Pepys' and Evelyn's *Diaries*, locc. citt.; *Second Earl of Chesterfield's Letters*, pp. 140. 264. 275.; Banks's *Dormant and Extinct Peerage*, iii. 7.; Salmon's *History of Hertfordshire*, p. 188.) W. D. C.

ALLIO, MATTEO and TOMMASO, two brothers and sculptors of Milan of the seventeenth century; but they appear to have worked principally at Padua. In the church of Sant' Antonio in that city there are some good bas-reliefs executed by the two brothers in 1653. In a chapel of the Dominican church in Padua there is a statue of San Lorenzo Giustiniano by Matteo, which, being very inferior to a statue of Sant' Antonio, by Brunelli, placed by the side of it in 1667, is said to have caused its author's death through the serious way in which he took the matter to heart. By Tommaso Allio there are also in the same chapel two statues, one of Faith, the other of Hope; in Sant' Antonio, also, one of Hope and one of Charity, and some statues in a chapel of the church of San Benedetto. Count Cicognara praises some very elegant pilasters, carved jointly by Matteo and Tommaso in the church of Sant' Antonio, which he pronounces to be quite equal to the beautiful old sculptures of the façade and of the entrance of the church of the Certosa di Pavia. (Brandolese, *Pitture Sculture, &c. di Padova*; Nagler, *Neues Allgemeines Künstler-Lexicon*; Cicognara, *Storia della Scultura*.) R. N. W.

ALLION (Ἄλλιων), the name of an ancient gem engraver, or perhaps of several engravers. In Bracci's "Notices of ancient Gem Engravers, &c." there are enlarged plates of four very small gems, from different collections, bearing the name of Allion variously written. Plate 10., a carnelian with the head of Apollo according to Bracci, or of a young Hercules according to Winckelmann, with ΑΛΛΙΩΝ inscribed upon it; plate 11., an onyx with a bos cornupeta, a bull butting with his horns, and the same name cut in it; plate 12., a carnelian with a marine Venus, and the name ΑΛΛΙΩΝ cut in it, supposed by Bracci to be by an Etruscan artist; and plate 13., a carnelian with the figure of a Muse, and the word ΑΛΛΙΩΝΟC inscribed upon it. To judge from the engravings, these gems have great merit, considering their very small size. (Bracci, *Commentaria de Antiquis Scalptoribus*, or *Memorie degli antichi Incisori che scolpirono i loro Nomi in Gemme e Cammei*; Winckelmann, *Geschichte der kunst des Alterthums*, b. v. c. 5.) R. N. W.

ALLIONI, CARLO, an Italian physician and botanist. He was born in the year 1725, and died in 1804. His life appears not to have been remarkable for incidents of more importance than the publications of his various works. He was doctor of medicine and philosophy, and professor of botany, in the university of Turin. On account of his attachment to the science of botany, and his successful cultivation of it, he was elected an honorary member of many of the scientific societies of Europe. He was a member of the Botanical Society of Florence, of the Institute of Bologna, and of the Royal Societies of London, Montpellier, Göttingen, and Madrid. He published various works, especially on the botany of Italy, a department of science that had been very much neglected by his countrymen. His first work was a small volume on the rarer plants of Piedmont, entitled "Pedemontii stirpium rariorum Specimen primum: Augusto Taurinorum, 1755." 4to. Another edition of this work was published at Göttingen in 1756. In this work a number of new plants indigenous to the mountains of Piedmont were for the first time described, and drawings of the plants were given in twelve plates.

Allioni did not confine himself to the study of botany. The field of nature had for him a

general interest, and in 1757 he published a description of the fossils in Piedmont, with a general account of the geology of the district. This work has the title "Oryctographiæ Pedemontanæ Specimen. Parisiis," 8vo. In the same year he published a work on the Flora of Nice, with an account of some of its marine animals. The materials for this work had been collected by his friend J. Guidice. The plants are arranged according to the system proposed by Ludwig. Although Allioni was contemporary with Linnæus, he was one of the few botanists who resisted the introduction of the artificial system of classification proposed by that great botanist. In this Allioni was countenanced by his friend Albert Haller, who was not only eminent as a poet, anatomist, and physiologist, but also as a botanist. In adopting the system of Ludwig for classifying the plants of Nice, Allioni followed Haller in his arrangement of the plants of Switzerland. The title of the work is "Stirpium præcipuarum litoris et agri Nicæensis Enumeratio methodica cum elencho aliquot animalium ejusdem maris. Parisiis," 8vo. This work is sometimes quoted under the title "Enumeratio Stirpium Nicæensis." In 1762 he published a description of the plants grown in the botanic garden of Turin, with the title "Synopsis Methodica Horti Taurinensis: Augustæ Taurinorum." 4to. The great work of his life, the Flora of his native mountains, was published in 1785, with the title "Flora Pedemontana, sive Enumeratio methodica Stirpium indigenarum Pedemontii: Augustæ Taurinorum." It is in three volumes, folio. The first two contain descriptions of the plants, with their synonyms, and very judicious observations on the properties of those which were used in medicine. The third volume consists of ninety-two plates, containing figures of all the new species. In this work there are descriptions of 2813 plants, of which 237 were new species. The plants were arranged according to a system founded on that adopted by Rivinus, and which had also been modified by Knaut, Ludwig, Haller, and others. An addition to this work of several plants was published with the title "Auctuarium ad Floram Pedemontanam: Aug. Taur. 1789." It was accompanied with seven plates, in which several of the species described were figured. In addition to these works on botany he published several papers on botanical subjects in the Memoirs of the Academy of Turin. In the first and second volumes of "Miscellanea Taurinensia" are descriptions of the plants of Sardinia and Corsica. Those of Sardinia were collected by M. A. Plazza, and the memoir is entitled "Fasciculus Stirpium Sardiniæ in Diocesi Calaris Lectarum a M. Ant. Plazza." The plants of Corsica were collected by Felix Vaillé, and the descriptions, which were published after his death by Allioni, have the title "Florula Corsica." An edition of this paper was published by Nic. Laurent Burmann, to which several additions were made by Jaussin in the fourth volume of the "Nova Acta Academiæ Curiosorum."

Although Allioni was so successfully employed in botanical studies, he still devoted much attention to the practice of medicine. In 1758 he published a work on the miliary fevers of Italy, entitled "Tractatio de Miliarum Origine, Progressu, Natura et Curatione. Aug. Taur." 8vo. In this work he pointed out the fact that the miliary eruption was the accompaniment of other fevers, and not in itself an essential disease. This book has acquired some reputation, and was republished at Jena and Leipzig in 1772, and a second edition appeared at Turin in 1792. In 1793 he published another work on medicine, entitled "Conspectus præsentaneæ Morborum conditionis: Aug. Taur." 8vo. The book is written in Latin, and is divided into twenty-six chapters, and treats of diseases generally, and their treatment. It is almost entirely practical, and is a complete epitome of the practice of medicine. Allioni will however be better known to the world as the historian of the plants of Piedmont; and his "Flora Pedemontana" will secure for him a lasting reputation as a botanist. Lœffling has dedicated *Allionia*, a genus of plants belonging to the natural order *Nictaginaceæ*, to his memory. (Ersch und Gruber, *Allgem. Encyclop.*; Adelung, *Supp. to* Jöcher's *Allgem. Gelehrten-Lexicon*; Allioni's *Works.*) E. L.

ALLIOT, PIERRE, was born in the early part of the seventeenth century at Bar-le-Duc, of a noble but fallen family. He practised medicine there with a good reputation, and invented, about the year 1656, a new preparation of arsenic for the cure of cancerous and other malignant ulcers, which was for many years very celebrated. He was invited to Paris in 1665 by Louis XIV., that he might employ the remedy upon the queen, Anne of Austria, who was suffering from cancer of the breast; but his treatment produced more pain than benefit, and was believed to have accelerated the progress of the disease. He was rewarded however by a liberal pension from the king, and it was continued to one of his sons, who, at the king's desire, published the method of preparing the medicine.

The works of Pierre Alliot were — "Nuntius profligati sine ferro et igne carcinomatis, missus, ducibus itinere Hippocrate et Galeno," Bar-le-Duc, 1664, 12mo.; and "Epistola ad D. B. de cancro apparente," Bar-le-Duc, 1664, 12mo. In the former, which was also published in the Acta Hafniensia of 1672, he maintains that cancer depends on an acrid acid humour obstructed in a gland, and that it can be cured only by an equally powerful alkali, such as his remedy was. Its mode of operation, he

says, was to destroy and absorb the acrid humour, and to convert the ichorous ulcer into a dry slough, which on separating left a clean and healing surface. The "Epistola" relates to the case of Anne of Austria, whom he confidently promised to cure. M. Carrere also attributes to him a set of dissertations with the title "Theses medicæ de motu sanguinis circulato, et de morbis ex ære profectis, &c." Pont-e-Mousson, 1663.

Of the children whom Pierre Alliot left, JEAN BAPTISTE, who had assisted his father in the treatment of Anne of Austria, became physician to Louis XIV., and in 1698 was reinstated in his family titles of nobility by Leopold I., duke of Lorraine. He published a small work, entitled "Traité du Cancer, où l'on explique sa nature, et où l'on propose le moyen de le guérir," &c. Paris, 1698, 8vo.; but it is believed that though the book bears his name, it was written by his son Hyacinthe, a Benedictine preacher. It contains an account of his father's opinions on cancer, and a full prescription for the preparation of the remedy. Realgar (protosulphuret of arsenic) was repeatedly digested in strong alkaline solutions, and when it was nearly all dissolved, the solutions were filtered and the arsenic was precipitated from them by acetate of lead. After frequent washings with tepid water, and burning alcohol several times upon it, the precipitate was finely pulverised, and in this state was sprinkled upon the surface of the ulcer.

Another son of Jean Baptiste Alliot, named JEAN BAPTISTE FAUSTE ALLIOT, was the author of a treatise, "An Morbus antiquus Syphilis?" Paris, 1717, 4to., an account of which may be found in Astruc (*De Morbis venereis*, p. 1054. ed. 1749, 4to.). He died at Martinique, whither he went to practise medicine.

There is no reason to believe that Pierre Alliot's preparation was more successful than many others of the same kind which were used before, and which are still sometimes used with advantage in the treatment of superficial cancerous affections, but which cannot be safely employed for the removal of more deeply-seated diseases of that kind. Arsenic is the chief ingredient of nearly all the modern secret remedies for cancer, and its effects are almost invariably pernicious. (*Life* in Carrere, *Bibliothèque de la Médecine*, t. i.)

J. P.

ALLISON, RICHARD, a teacher of music in London in the reign of Queen Elizabeth. He was one of the contributors to "The whole Booke of Psalmes, with their wonted Tunes, as they are sung in Churches, composed into foure Parts, imprinted at London by Thomas Est, 1592." He also published in 1599, "The Psalmes of David in Metre," arranged either for voices or a single voice and instruments. E. T.

ALLISON, THOMAS, an Englishman, was master of a ship in the service of the English Russia Company, about the close of the seventeenth century. He published in 1699 an account of a voyage which he made from Archangel in 1697, in the course of which his ship was frozen in, and he and his crew obliged to winter in a bay near the North Cape. The title of the book is "An Account of a Voyage from Archangel in Russia in the Year 1697; of the Ship and Company wintering near the North Cape in the Latitude of 71°; their manner of living, and what they suffered by the extreme cold; also remarkable Observations of the Climate, Country, and Inhabitants, together with a Chart describing the places where they lay, land in view, soundings, &c. By Thomas Allison, Commander of the Ship. Published at the request of the Russia Company, chiefly for the benefit of those who sail that way, as well as for the satisfaction of the curious, or any who are concerned in that trade." London, 1699. Nothing appears to be known of Allison beyond what can be gleaned from his book. In the bookseller's address to the reader he is said to "have made a great many voyages thither (to Archangel) both early and late in the year," and to be a man of ingenuity and skill in his profession, and of great veracity. Such praise is a matter of course on the part of a publisher, but there is a nervous manly simplicity about the book which gives it the appearance of containing no more than the truth. Allison was evidently a plain-spoken, unostentatious man, prompt and self-possessed in danger, observant, and possessed of a tenacious and accurate memory, and with a fund of practical good sense. His journal (for this is the form of his book) must have been a valuable addition to the knowledge of the geographer and navigator at a time when "'tis true all maps lately have made the Cape an island, but very imperfectly delineated the inlets or streights." And even yet the distinct and accurate descriptions it contains of the productions and natural phenomena of a region so rarely visited are of consequence. The travels of Sir Arthur de Capell Brooke contain many passages that prove the fidelity and accuracy of Allison's statements. The charts, though embracing but a limited extent of sea and shore, are remarkably accurate. This scanty notice is extracted from the book of which the title is given above. The only biographer who has noticed Allison is F. C. Adelung, who merely states that he was "an unknown Englishman who published an account of a voyage from Archangel in 1697." W. W.

ALLIX, PIERRE, was born at Alençon in 1641. He was educated for the ministry, and became at an early age minister of the Reformed church at Rouen, where he acquired so high a reputation, both by his preaching and his writings, that he was invited to the pastorship of the church of Charenton, near Paris, the congregation of

which was composed of the most distinguished professors of the Reformed faith in France. The sermons he preached at Charenton, in opposition to those of Bossuet, the then leading preacher on the Roman Catholic side, attracted great admiration. On the revocation of the edict of Nantes, in 1685, Allix took refuge in England, where he met with a warm reception, his reputation having gone before him. The degree of doctor of divinity was conferred upon him by the University of Cambridge, and he was appointed treasurer of the cathedral church of Salisbury, when vacated, in 1690, by the death of Dr. Seth Ward, nephew of the bishop of the same name. Allix is said to have applied himself sedulously to the study of the English language, in which he soon became a proficient, but it does not appear that he ever mounted the pulpit in this country. He served the Protestant cause most actively and zealously by his pen, in the exercise of which he continued to an advanced age. He died at London on the 21st of February, 1717, in his seventy-seventh year. He was married, and left several children, the eldest of whom was a minister of the English church.

Allix acquired great distinction by his controversial writings. As the champion of the Reformed church he made himself particularly formidable to the Roman Catholics by various treatises in which he professed to expose the emptiness of their boast as to the uniformity of faith of their church in all ages. He also took a prominent part against the Arian doctrines which Whiston and his followers attempted to revive. The greater part of his controversial writings have been long since forgotten; but his more general works on the evidences of Christianity, and others relating to the history of the early Protestant churches on the Continent, still serve to keep his name in remembrance and esteem.

In his private character Allix has been reproached with too conspicuous a pliancy in his intercourse with the great. The charge is supported by reference to the dedication of his Reflexions on the Scriptures. The English edition of this book appeared in 1688, the very year of the revolution; it is dedicated to King James II., in a strain of the highest panegyric, which the author says is due to the countenance and protection accorded by King James to Protestant ministers who had taken refuge in England from persecution at home. He concludes by declaring that if his book should reach posterity, "it must be wholly owing to His Majesty's glorious name, which latest ages will receive with reverence." In the course of the next year, 1689, he published another work, with an equally inflated dedication to King William, whom the author did not forget to hail as "the instrument specially raised up by Providence" to chase King James from the throne. In the course of his controversy with Whiston, Dr. Allix was accused by his opponent of having broached opinions in conversation which he afterwards denied; but Allix vehemently protested against the truth of Whiston's accusation.

There are long lists of the works of Allix in the Biographia Britannica and Niceron. The most important were the following: — 1. "Ratramne, ou Bertrand, Prêtre, du Corps et du Sang du Seigneur," Rouen, 1672, 8vo.; a French version of Bertrand, with the Latin text, and an introduction to point out in what respects Bertrand differed from the modern church of Rome as to the doctrine of transubstantiation. It provoked another version by Jaeques Boileau, in which the contradictions are attempted to be reconciled. 2. "Dissertatio de Sanguine Christi," Paris, 1680, 8vo., in the same volume with two other small treatises. 3. "Anastasii Sinaitæ anagogicarum contemplationum Liber XII," in Greek and Latin, with an illustrative preface. 4. "Douze Sermons sur divers Textes," 2d edit. Rotterdam, 1685, 12mo. These discourses were honoured with high approbation from Bayle. 5. "L'Adieu de St. Paul aux Ephesiens." Amsterdam, 1688, 12mo. This sermon was originally prepared for the author's own farewell of his congregation at Charenton, but from motives of prudence was never delivered from the pulpit. 6. "Reflexions upon the books of the Holy Scripture, to establish the Truth of the Christian Religion." 2 vols. London, 1688. This was the book dedicated to James II. It is said to have been the first production of Allix in English; but as an edition in French appeared at Rotterdam, according to the title-page, in 1687, it is probable that it was originally composed in the author's native tongue. It is singular that while the Biographia Britannica praises Allix, as a foreigner, for the excellence of his English style, the Abbé Houtteville, probably unaware that Allix was a fellow-countryman, regrets that his arguments should lose some of their weight in consequence of his unacquaintance with the French idiom. The "Reflexions" were at once received as a highly valuable accession to the Christian's library, and have been very often reprinted up to our own day, the last two English editions being those of London, 1809, and Oxford, 1822. 6. "Determinatio F. Joannis Parisiensis de Modo existendi Corpus Christi in Sacramento Altaris." London, 1686, 8vo. This was printed from the original MS., and accompanied by a dissertation, in which Allix undertook to show that the doctrine of transubstantiation was not considered an article of the church until the Council of Trent. 8. "Some Remarks on the Ecclesiastical

History of the ancient Churches of Piedmont." London, 1690, 4to. 9. "Remarks upon the Ecclesiastical History of the ancient Churches of the Albigenses." London, 1692, 4to. Both of these works contain valuable matter. They have been recently reprinted, Oxford, 1822. 10. "The Judgment of the ancient Jewish Church against the Unitarians in the Controversy upon the Holy Trinity." London, 1689, 8vo. This work is devoted to the refutation of the assertion of the Unitarians, that the doctrine of the Trinity originated only with Justin Martyr in the second century, and to the establishment of the proposition that the ancient Jewish church held the same opinions with regard to the Trinity as the Christian church in our own day. It was allowed on all hands that this work shows the great erudition of Dr. Allix, but it provoked some bitter attacks, among others one from the Rev. Mr. Nye, of the Church of England, who charged Allix with Tritheism. 11. "De Messiæ duplici adventu Dissertationes duæ adversus Judæos." London, 1701, 8vo. This book exposed Allix to the ridicule of his opponents, on account of the confident explanations of prophecy contained in it, according to which the second coming of our Lord was to take place at the latest in 1736. Bayle, among the rest, indulged in a sneer; and on the whole, the work did not increase the reputation of the author. Besides the works enumerated, Allix published several works of practical piety, including a Preparation for the Lord's Supper, which has gone through many editions; several occasional sermons; and a number of temporary pamphlets, especially at the period of his controversy with Whiston, who devoted two of his pamphlets to the refutation of the assertions and opinions of our author. Dr. Allix was also understood to have composed an elaborate "History of the Councils" on the invitation of a body of English ministers; but it was never printed for want of a sufficient number of subscribers. (*Biographia Britannica*, i. 122—128.; Niceron, *Mémoires pour servir à l'Histoire des Hommes Illustres*, xxxiv. 23—30.; Bayle, *Œuvres Diverses* (Hague, 1731), i. 273. 711. ii. 746. iv. 166. 624. 770, &c.; *Cantabrigienses Graduati*, p. 9.; Wood, *Fasti Oxonienses*, 186.; Allix, *Remarks upon some Places of Mr. Whiston's Book*, p. 28.; Houtteville, *Discours Historique et Critique*, &c. clxxxix.) J. W.

ALLIX, PIERRE, was an avocat in the parliament of Paris before the revolution, and judge in the first arrondisement of the capital in 1791. The sanguinary excesses of the Jacobins undermined his constitution to such a degree that he is said to have expired in court while discharging his judicial duties, weakened by a protracted struggle with his apprehensions. He contributed some fugitive pieces to the "Almanach des Muses," and published at Paris in 1783 a poem in four cantos, entitled "Les quatre Ages de L'Homme." (Lamoureux, in the *Supplement to the Biographie Universelle.*) W. W.

ALLOJA. [ALOJA.]

ALLO'RI, ALESSANDRO, a distinguished Italian painter of the sixteenth century, born at Florence in 1535. In consequence of his losing his father when he was very young, he was brought up by his uncle, Angelo Bronzino, a celebrated painter, whence Allori is also sometimes called Bronzino, a name he occasionally assumed and wrote upon his pictures. Allori had great ability, especially for drawing, and distinguished himself in Florence by a Crucifixion and other works as early as his seventeenth year. In his nineteenth year, in 1554, he went to Rome, where he remained two years, and then returned to Florence. In Rome he was so impressed by the style of the works of Michel Angelo, that he became one of the most prominent of his mannered imitators, very numerous at that period. He comparatively neglected every other study for that of anatomy, of which he made an immoderate display in his works; but his figures are frequently finely drawn. He wrote a treatise upon anatomy for the use of artists, which he published in 1590. Allori painted in fresco and in oil, and his works are very numerous in the churches and palaces of Florence; there are also several of his pieces in the Imperial Gallery at Florence. His greatest work was the Montaguti chapel in the church of the Annunziata, painted in oil in 1582: he painted there, a Last Judgment; Christ disputing with the Doctors; and Christ driving the Money-changers from the Temple. In the Last Judgment he introduced many figures from the celebrated work of Michel Angelo; and in Christ disputing with the Doctors he introduced, in their own costume, the portraits of many eminent men of his own times; immediately behind Christ he painted Michel Angelo and Giacomo da Pontormo. This abuse of portrait was a habit with him. He painted also many independent portraits. He was an excellent portrait painter. The Sacrifice of Abraham in the imperial gallery, and the Woman taken in Adultery in the church of Santo Spirito at Florence, are likewise considered two of Allori's masterpieces. He completed the unfinished works in fresco of Andrea del Sarto, Giacomo da Pontormo, and Franciabigio, at the royal villa of Poggio a Cajano, illustrating the glory of the house of Medici, by representing stories from the lives of great men of antiquity, to which the lives of the Medici furnished parallels. Allori painted also some original works there. He died in 1607. His portrait, by himself, is in the Florentine painters' portrait gallery.

CRISTOFANO ALLORI, Alessandro's son, called likewise Bronzino, was born at Flo-

rence in 1577, and was also a very celebrated painter, by some even considered the best painter of his time. Cristofano, however, painted in a very different style from his father, whom he used to term a heretic in painting. The son bestowed his attention chiefly upon richness of colouring and truth and delicacy of execution; qualities not to be found in the works of the father. Cristofano was a great admirer of the works of Cigoli, Santi di Titi, and Pagani; he received his first instruction in the studio of his father, but, owing to their repeated disagreements, he left his father's studio for that of Gregorio Pagani, with whom he painted many beautiful pictures. He was very true and delicate in his colouring, and was an excellent portrait painter: Lanzi compares him with Simone Cantarini, one of the most perfect painters in execution. Cristofano's works are very scarce: owing to his occasional idleness, and his fastidiousness when he did paint, he finished few pictures. There are several unfinished sketches by him in the Florentine galleries; but some of those which he did complete are exquisitely finished; among them are several landscapes from scenery in the neighbourhood of Florence. Landscape was a style of art little practised at that time. His masterpieces are considered the miracle of San Giuliano in the Pitti gallery, a beautiful picture; and a San Manetto in the church de' Servi at Florence; also a Judith and Holophernes, and a Magdalen; the Judith and Magdalen painted from his mistress, a beautiful woman; the Holophernes from himself. The Judith was engraved by Gondolfi for the "Musée Napoleon." He made also some copies from the Magdalen of Correggio, making slight alterations in the background, which have been mistaken for the original. Cristofano's portrait is likewise in the Florentine portrait gallery. He died in 1621. (Baldinucci, *Notizie de' Professori del Disegno, &c.*; Lanzi, *Storia Pittorica, &c.*; Fiorillo, *Geschichte der Mahlerey*, vol. i.) R. N. W.

ALLOT, ROBERT. In the supplement to Phillips's "Theatrum Poetarum" is the following passage:—"Charles Fitz-Geoffry, a poetical writer of Queen Elizabeth's reign, of some esteem formerly, I judge, by that collection of choice flowers and descriptions, as well out of his, as the works of several others, the most renowned poets of our nation, collected above sixty years ago." The collection of choice flowers and descriptions thus noticed is entitled "England's Parnassus, or the Choysest Flowers of our Moderne Poets; with their Poeticall Comparisons," &c., and was printed in the year 1600. The book, which is a small octavo, was very rare even in the time of Anthony a Wood; and not having seen the volume, he mistakes the information given by Phillips, and says: "Fitz-Geoffry hath also made, as 'tis said, a collection of choice flowers and descriptions, as well out of his, as the works of several others, the most renowned poets of our nation, collected about the beginning of the reign of King James I.; but this, though I have been years seeking after, yet I cannot get a sight of it." The original volume, although rare and costly, is now well known to book collectors, and it was reprinted in 1814 in a splendid quarto, edited by Mr. Park. There is little doubt that the book was compiled by Robert Allot. The collection is introduced by two sonnets, each signed R. A.; and it is distinctly stated that some copies bear the signature R. Allot to the first dedicatory sonnet. This is affirmed in a preface to Hayward's "British Muse," 1738, supposed to have been written by Oldys. This antiquary does not tell us who Robert Allot was; and all that we know is, that there was a bookseller of that name living at that period; that Weever in his Epigrams, 1599, addressed some complimentary verses to a Robert Allot; and that six Latin hexameters, by Robert Allot, are prefixed to Christopher Middleton's "Legend of Duke Humphrey," 1600. "England's Parnassus" is a curious and in some respects an important book. The names of the authors are in many cases subjoined to the extracts; and we thus collect what names among the "modern poets" were considered sufficiently eminent in the year 1600 to be included in a general collection of the choicest flowers. These names are as follows:—Thomas Achelly, Thomas Bastard, George Chapman, Thomas Churchyard, Henry Constable, Samuel Daniel, John Davies, Michael Drayton, Thomas Dekker, Edward Fairfax, Charles Fitz-Geoffry, Abraham Fraunce, George Gascoigne, Edward Gilpin, Robert Greene, Fulke Greville, Sir John Harrington, John Higgins, Thomas Hudson, James king of Scots (James I.), Benjamin Jonson, Thomas Kyd, Thomas Lodge, Christopher Marlowe, Jarvis Markham, John Marston, Christopher Middleton, Thomas Nashe, Earl of Oxford (Vere), George Peele, Matthew Raydon, Master Sackville, William Shakspere, Sir Philip Sidney, Edmund Spenser, Thomas Storer, Earl of Surrey (H. Howard), Joshua Sylvester, George Turberville, William Warner, Thomas Watson, John and William Weever, Sir Thomas Wyat. There are many extracts also from the "Mirror for Magistrates," besides those bearing the signature of Sackville; and some, but not more than five or six, have initial letters subscribed, which cannot be traced with certainty to any known author. It will be observed that a large proportion of the names are those of the dramatic authors, who within ten or at most fifteen years had created a new literature in England. It is probably for this reason that we find the collection itself, and the authors principally furnishing the extracts, thus spoken of contemptu-

ously in a play acted in 1606 by the students of St. John's College, Cambridge, entitled the "Return from Parnassus:"—"Considering the furies of the times, I could better see these young can-quaffing hucksters shoot off their pellets, so they could keep them from these English Flores Poetarum; but now the world is come to that pass that there starts up every day an old goose that sits hatching up these eggs which have been filched from the nest of crows and kestrells." Amidst the crowd of poets, and especially dramatic poets, at this period, it is a remarkable proof of the taste of the compiler of "England's Parnassus" that he has included very few writers in his selection who have not had an enduring reputation. This book has been used to determine the authorship of one or two pieces that have been published anonymously; for, finding here an extract with the name attached corresponding with a passage in an anonymous play, it has been held conclusive as to the authorship of the play. But this evidence cannot be relied on, bearing in mind the palpable mistakes which occur in some of the signatures to the extracts: for example, the celebrated description of Britain in Shakspere's "Richard II.," beginning, "This royal throne of kings," is assigned to M. Dr. (Michael Drayton). The book has been used also in the attempt to throw light upon some obscure passages, particularly of Shakspere, by showing how the meaning was received by the contemporary compiler of the volume. But here again it is little to be depended on; for the niceties of punctuation, which often determine a meaning, are very little regarded. Apart from its critical uses, and its value as a literary curiosity, "England's Parnassus" is a compilation highly creditable to the taste and judgment of Robert Allot; and had the book continued to be as popular as it no doubt was when it was denounced at Cambridge in 1606, those who take up a volume of poetry to divert a leisure hour would have been familiar with many of the most beautiful detached passages of the greatest masters of their art. But for nearly a century and a half another taste prevailed. The Elizabethan writers were held to be rude and inharmonious stammerers of a barbarous language; and the beauties of English poetry were to be sought for in a school which had widely diffused the art of constructing verses upon mechanical rules, in which imagination and harmony might be utterly dispensed with, so that the critic, so called, could not detect a false rhyme or a redundant syllable. The school has died out, and we have gone back to the good old garden from which Robert Allot collected his "choicest flowers." (Warton, *History of English Poetry*; Preface to *Helicona*, vol. iii. 1814; Brydges, *Censura Literaria*.) C. K.

ALLOU, GILLES, a French historical and portrait painter, elected a member of the Royal Academy of Paris in 1711. Heineken mentions four plates by different engravers after pictures by Allou. He mentions also an ADELAIDE ALLOU who engraved some landscapes. (Guerin, *Description de l'Académie Royale des Arts de Peinture et de Sculpture*; Heineken, *Dictionnaire des Artistes, &c.*)

R. N. W.

ALLOUETTE, FRANÇOIS DE L', bailli of the comté of Vertus in Champagne, president of the court of Sedan, and maître des requêtes, a voluminous writer of the sixteenth century. He appears to have been personally known to Lacroix du Maine, who, in his "Bibliothèque," gives a long catalogue of Allouette's productions on a great variety of subjects, but especially genealogy, civil law, and the history and language of the Gauls. Most of these works he was waiting for an opportunity to publish when Lacroix du Maine wrote, in 1584, but a few only of his works, in comparison with the mass, ever saw the light. Allouette's printed works are as follows:—1. "Traicté des Nobles, et des Vertus dont ils sont formés, &c. avec une Histoire et Description de l'illustre et ancienne Maison de Coucy." Paris, 1577, 4to. 2. "Généalogie de la Maison de Lamarck." Paris, 1584, fol. 3. "Des Affaires d'Etat, de Finance, du Prince, de la Noblesse." 2d edit. Metz, 1597, 8vo. The time of the publication of the first edition is unknown. 4. "Des Maréchaux de France, et principale Charge d'iceux." Sedan, 1599, 4to. 5. "Impostures d'Impiété, des fausses Puissances, et Dominations attribuées à la Lune et Planètes sur la Naissance, Vie, Mœurs, &c., des Hommes." Sedan, 1600, 4to. Probably another edition of the work which appeared under the title of "La Vraye Phisique, et Naturelle Philosophie Françoise." Paris, 1600, 12mo. It relates to the same subjects. 6. "Juris Civilis Romanorum et Gallorum nova et exquisita Traditio." Sedan, 1601, 16mo. There is some doubt as to Allouette's claim to the authorship of a "Funeral Discourse on Marshal Oudart de Biez and Jacques de Coucy, his cousin," which was published under the name of "Jean Faluel." Lacroix du Maine gives it to him without hesitation; the continuators of Le Long think him in error; Baillet restores it to Allouette, while Quetif and Echard, followed by De la Monnoye, endeavour to reconcile all opinions by the hypothesis that Faluel supplied the materials and Allouette the composition of the discourse. As Jean Faluel was really a preacher of note at the time, it is not probable that the work should be sent forth in his name unless he had some concern in its production. Allouette is represented by Lacroix du Maine as "a man learned in languages, and well versed in ancient and modern history, especially that of the Gauls." To the elucidation of the latter subject many

of his unpublished works were devoted, particularly one in which he attempted to prove that the French were of pure Gaulish descent. His works on law and public policy are deeply tinctured with the heavy yet fanciful pedantry of the time. One is devoted to an elaborate parallel of the national institutions of the ancient Hebrews with those of the French in the author's days; and in another the most liberal use is made in every page of examples from Roman history, although the learned author, singularly enough, cites Domitian among his models of a perfect prince. Allouette was one of twelve jurists employed in the revision of the code called the "Coûtume de Sedan," in 1568, and was a member of the council of the "Académie de Sedan" from its foundation in 1600. The precise dates of the birth and death of Allouette are uncertain; but, according to the "Biographie Ardennaise," the former took place about 1520, and the latter in 1602. (La Croix du Maine, *Bibliothèque*, p. 85.; La Croix du Maine and Duverdier, *Bibliothèques Françoises*, edit. Juvigny, i. 200. 491. iii. 601.; Moreri, *Dictionnaire Historique*, i. 408.; Le Long, *Bibliothèque Historique de la France*, (edit. Fevret de Fontette) ii. 774. iii. 154. 673. 807.; Quetif and Echard, *Scriptores Ordinis Prædicatorum*, ii, 284.; Boulliot, *Biographie Ardennaise* (Paris, 1830), i. 15—22.) J. W.

ALLUT, ANTOINE, was born at Montpellier in 1743, but received his education at Paris. At the early age of twenty he became a contributor to the "Encyclopédie," and attracted the attention of Diderot and D'Alembert, but affection for his sister induced him on her marriage to leave Paris, in order to reside with her at Uzes. He practised as an advocate until the Revolution, the principles of which he ardently embraced. In 1790 he became procureur of the commune, and in the same year was sent to the first Legislative Assembly as deputy for the department of the Gard. He was not summoned to the National Convention, but taking the side of the Girondists in his department, was condemned to death by the revolutionary tribunal of Paris "for being a federalist, and approving the writings of Rabaut St. Etienne." He was executed on the 25th of June, 1794. A pathetic elegy on his fate was composed by his sister, Madame Verdier, whose poetical talents were considerable. (Rabbe, &c., *Biographie des Contemporains*, i. 83.) J. W.

ALLUT, JEAN. [MARION.]

ALLUTIUS. [SCIPIO AFRICANUS.]

ALLWOERDEN, HEINRICH. [MOSHEIM, SERVETUS.]

AL-MA'FERI, a title or surname which Ibnu-l-khattíb and other Arabian historians occasionally give to 'Alí Abú-l-hasan, sixth sultan of Fez of the dynasty of the Beni Merín. ['ALÍ ABU-L-HASAN.] P. de G.

ALMA'GRO, DIE'GO DE, a bold and enterprising Spaniard, who with Francisco Pizarro and Hernando Luque, an ecclesiastic, planned at Panama an expedition, which placed the rich territory of Peru under the dominion of the crown of Spain. Almagro's parentage is unknown: he was a foundling, born in the year 1475, according to Herrera, at Aldea del Rey. He was bred in the camp, and early disciplined in all that was necessary to make a good soldier. He joined the Spanish adventurers for America, and when at Panama had risen to the rank of captain. He had less experience of the world and less natural sagacity than Pizarro, but he had more frankness and generosity. The first attempts at conquest by Almagro and Pizarro, in 1524, on the coast of the Pacific, were unsuccessful. Pizarro, the younger of the two, according to their plan of operations, sailed first with a vessel of small burden and a hundred and seventy men. He suffered severely from stress of weather, touched at many uninhabited points of the coast, and after seventy days landed at a place since called Puerto de la Hambre, where he and his men suffered extreme privation, and many of them perished. Putting again to sea, he cast anchor near an Indian village, called Cuchama, in about 3° N. lat. Almagro followed with supplies and a reinforcement of seventy men, but failed in meeting with Pizarro so soon as he expected. However, he landed on the coast, at a place called Pueblo Quemado, and being attacked by the natives, lost one of his eyes by an arrow, on which he was compelled to retreat to his ship with many of his men wounded. He then proceeded along the coast until he came to a river, which he called San Juan, because he arrived there on Saint John's day. He at length found Pizarro at anchor off Cuchama, and there the two adventurers determined not to abandon their scheme, though many of their followers had perished. Almagro therefore undertook to return to Panama for recruits. He there prevailed upon fourscore men to sail with him, and with this small addition of strength they renewed their undertaking. Fresh disasters befel them; but at length, landing on the coast of Quito, near the River of Emeralds, they were gratified with the sight of natives well clad and wearing trinkets of gold and silver. They landed at Tacamaz, not far south of the Bay of San Mateo, in which is the port nearest to the city of Quito; but perceiving that the country was too populous to be invaded by a handful of men exhausted by fatigue and privation, they withdrew to a small island, called La Isla del Gallo, which lies near the coast in 2° N. lat., and Almagro again sailed back to Panama for assistance. The governor received him very coldly, prohibited any further recruits being raised, and could with difficulty be prevailed upon to send him in a small vessel,

with seamen only, to fetch back Pizarro and his comrades, who, as Almagro represented, were exposed to perish on an almost desolate island. The two adventurers now resolved to set the governor of Panama at defiance. They induced the crew of the vessel to join them, and putting to sea from the island, discovered, on the twentieth day, the coast of Peru. They landed at Tumbez, a place of some note, with a stately temple and palace of the Inca; and the show of gold and silver satisfied them of the value of their discovery. They again returned to Panama for aid, but the governor was inflexible; and it was then determined by Pizarro, Almagro, and Luque that Pizarro should proceed to Spain, represent their discoveries, urge the certainty and value of the conquest, and claim assistance from the emperor, Charles V.; that he should also solicit the post of governor of the acquired country for himself, of lieutenant-governor for Almagro, and of bishop for Luque. On Pizarro's return to Panama, accompanied by his three brothers, Ferdinand, Juan, and Gonzalo, Almagro found that, with power to act independently of the governor of Panama, and his own governorship secured to him, he had only asked for him the command of a projected fortress at Tumbez, and he was so exasperated at the perfidy of Pizarro, that he refused to act further in concert with him. Pizarro, aware of the fatal consequences of division, softened his resentment by relinquishing a portion of his own authority, and promising to solicit it for him. A reconciliation was thus effected, and they recommenced their operations. With a force of a hundred and eighty soldiers, six and thirty of them horsemen, (which was the extent of what they had the means to muster,) and with three small vessels, Pizarro embarked at Panama for the invasion of a great and splendid empire; Almagro remained there to muster and follow. After fresh hardships, Pizarro at last despatched one of his vessels, with a considerable portion of his booty in gold and silver, to Almagro. The fame of this success spread, and a body of soldiers under Ferdinand de Soto, an officer of high reputation, hastened to join him. Almagro followed with one hundred and fifty-three men and fifty horses, on board of two ships, passed Cape San Francisco, and landed his men at Point Santa Elena, which is in 2° N. lat. Thence he marched along the coast to Puerto Viejo, which is in 1° S. lat., and here he learnt that Pizarro had not only traversed a large extent of territory, but, after a series of extraordinary events, had made the Inca his prisoner. He reached Caxamalca, and was well received by Pizarro, to whose still slender force the soldiers he took with him were a most welcome addition; and an immense amount of treasure having been obtained as a ransom for the captive king, they were admitted to a share of it. The death of the Inca was now determined on. Almagro sat with Pizarro on the judgment seat at a mock trial, and they pronounced sentence on the innocent and unfortunate king. Pizarro returned to the coast, and founded the city of Lima, which he called "De los Reyes."

In the mean time Ferdinand Pizarro had been sent home with despatches and a large amount of treasure. All Spain was filled with astonishment. The emperor, by his letters patent, dated at Toledo, the 26th of July, 1528, confirmed to Pizarro his former titles, and conferred on Almagro the honour which he had so long desired, that of Adelantado, or governor of a district two hundred leagues in extent south of the government of Pizarro. Fresh disputes now broke out between Almagro and Pizarro, on the question of a boundary line. Almagro had remained at Cuzco, and Pizarro had left there also his brothers Juan and Gonzalo, the former of whom he had appointed governor. Almagro, on the news of this preferment arriving, was persuaded that Cuzco lay within his province, and he determined to assume the command of it. Juan and Gonzalo prepared to oppose him, and swords were already drawn when Pizarro himself arrived at Cuzco. Although their hatred was mutual and bitter, the one conscious of perfidy, the other desirous of revenge, yet, foreseeing the evils of an open rupture, Pizarro by his address averted it for a time. A new reconciliation was effected: if the province of Chili, which Almagro was to invade and conquer, should be insufficient to satisfy him, a part of Peru was to be his. Almagro marched from Cuzco across the Andes with five hundred and seventy men, the largest European force hitherto assembled in those regions. They suffered much from fatigue and cold on their passage, and found that they had to engage, not with Peruvians, but with an intrepid, hardy, and active race of men, who, notwithstanding the terror at first inspired by the European fire-arms, defended themselves bravely, and even fiercely attacked the invaders. The result was still doubtful, when news arrived that the entire population of Peru had risen, and were besieging Ferdinand and Gonzalo Pizarro at Cuzco, Juan having been killed in battle, and Ferdinand having been appointed by Pizarro governor in his place. The messenger also brought the royal patent which created Almagro governor of Chili, and defined the limits of his jurisdiction, so as to include the besieged city within them. A double motive therefore urged him to hasten thither. Returning along the coast, he suffered nearly as much from heat and drought along the sandy plains of the desert of Atacama, as he had suffered in crossing the Andes. On Almagro's arrival at Cuzco, the siege was raised with great slaughter of the Peruvians, but the Pizarros refused to

admit him into the city. After ineffectual attempts at compromise, Almagro entered it by surprise in the night, made his opponents prisoners, and his claim to the possession of Cuzco was acknowledged. Francisco Pizarro had sent troops to the relief of his brothers under the command of Alvarado, an officer who had served with distinction under Cortes in Mexico. They were met on their approach by Almagro, who fell upon them and took the commander and his principal officers prisoners. He was strongly advised to secure himself by putting Ferdinand and Gonzalo Pizarro and Alvarado to death, and marching to Lima, the seat of Pizarro's government; but, with many faults, Almagro had not the cruelty of his great rival. He marched back quietly to Cuzco.

The consequence was what his friends had foreseen: by artful manœuvres and a feigned readiness to come to an accommodation, Pizarro blinded him, while his brother Gonzalo and Alvarado found means to escape and win over sixty of the men who guarded them to bear them company. Pizarro, by his dexterous management, having induced Almagro to set the other brother, Ferdinand, at liberty, threw off all disguise, and prepared for immediate war against him. Seven hundred men marched under the command of his two brothers, Ferdinand and Gonzalo. Almagro, then in his sixty-third year, and worn out with the fatigues of service, was obliged to commit the command of his troops to Orgoñez, a brave officer who had served in Italy, but who did not possess the same influence over the soldiers as the chief whom they had so long been accustomed to follow and revere. They waited the approach of their enemies on the plain of Cuzco. It was a strange spectacle to the natives, to see from their mountains these two bodies of soldiers, each with the royal standard of Castile, and the whole of them not exceeding twelve hundred men, preparing to dispute the possession of their country. It was on the 26th of April, 1538. The conflict was fierce, and maintained with equal courage; but the superior force of two newly-arrived companies of musketeers on the side of the Pizarros decided the fortune of the day. The little army of Almagro was put to the rout, and slaughtered without mercy. Orgoñez and several officers of distinction were massacred in cold blood, and above a hundred and forty soldiers fell on the field. Almagro, unable to bear the motion of a horse, was carried on a litter to an eminence, whence he witnessed the defeat of his troops. He himself was made a prisoner. He was kept two months and a half confined, till those of his soldiers who had survived the battle were removed, by sending them on various expeditions; and he was then accused of treason, tried, and condemned to die. The announcement of his sentence not only astonished but unnerved him; and he sank to abject supplication. He pleaded his age and infirmities, and his desire to have time to make peace with Heaven for his manifold sins. His entreaties drew tears from many; but the Pizarros were unrelenting. As soon as he knew his fate to be inevitable, he recovered his courage, and met his death with firmness. He was strangled in prison, and his head afterwards publicly severed from his body. He was sixty-three years of age, small of stature, and had an unsightly countenance, especially after the loss of his eye. Herrera says he was bold and hardy in war, and naturally of a generous and gentle disposition. Pizarro was much blamed on account of his death. (Herrera, *Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*; Zarate, *Historia del Descubrimiento y Conquista del Peru*; Gomara, *Historia General de las Indias*; Xeres, *Verdadera Relacion de la Conquista del Peru*; Robertson, *History of the Discovery and Settlement of America.*)

W. C. W.

ALMA'GRO, DIE'GO DE, was the son of Diego de Almagro by an Indian woman of Panama. He was born about the year 1520. He was legitimated by the Emperor Charles V. in 1528, in the same letters patent that appointed the elder Almagro adelantado. His father, an uneducated man, conscious of his own deficiencies, placed him under the tutorship of Juan de Herrada, an old officer of great abilities. Almagro was at Cuzco at the time of his father's defeat and capture. He was seized by Ferdinand Pizarro, and sent prisoner to Pizarro, the governor, at Lima. His father, before his death, had by virtue of his commission appointed him his successor; but Pizarro detained him in easy captivity at Lima, and allowed him to enjoy the remnant of his father's fortune. Pizarro, by his gross partiality towards his own relatives and partisans, and his neglect of the late adherents of Almagro, whose courage and perseverance had mainly contributed to the success of the Spanish arms, had so incensed them that they only waited for an opportunity of revenge. Many of them repaired to Lima, with no ostensible motive, but as disbanded soldiers. The house of Almagro, who was then twenty years of age, was ever open to them, and his purse supplied their necessities. Their attachment to the father was now transferred to the son, whose appearance and manners, added to his generous disposition, secured their affections. To the manly qualities of the soldier he united the accomplishments of a gentleman; for, although of obscure birth, the favour of the emperor had elevated him to the society of men of family and education, many of the officers being younger sons of the Spanish nobility, and he had profited by his opportunities.

His friends looked upon him as born to command, and they resolved to raise him to power. Their cabals were reported to Pizarro, but with a proud contempt he refused to listen, and so their project ripened undisturbed. Herrada directed their consultations. On Sunday, the 26th of June, 1541, during the hour of siesta or after-dinner repose, Herrada, at the head of eighteen of the most determined conspirators, sallied out in full armour from Almagro's house, and entered the palace of Lima sword in hand. Pizarro, after a desperate struggle, aided only by his half-brother Alcantara and two or three friends, was killed in his apartment. Almagro was then carried, accompanied by the conspirators with their bloody swords, and a crowd of partisans, in procession through the city. The magistrates and principal citizens were overawed, and acknowledged him as lawful successor to the government of his father. The palace of Pizarro and the houses of several of his adherents were given up to plunder. But the partisans of Almagro, although they had revenged themselves and gained the ascendancy, were still insecure, for Pizarro had left a large body both of officers and soldiers, who were indignant at his assassination. Almagro's title was also questioned by many, and the captains of some districts refused to recognize his authority. The royal standard was erected by the malcontents at Cuzco; and at Lima eight hundred veterans gathered round Almagro.

In the mean time, information had reached Madrid of the dissensions and civil strife that had raged between the two captains, and of the death of the elder Almagro. A commission of inquiry was sent out, at the head of which was a man of distinction, ability, and integrity, Cristóbal Vaca de Castro, who, with copious instructions, was also vested with considerable discretionary power. If Pizarro were alive, he was to act as judge in concert with him; if dead, to succeed him in the government of Peru. After a long and difficult voyage, he was driven into a small harbour on the coast of Popayan, and proceeding to Quito, he heard of the death of Pizarro and of all that had followed. Hereupon he assumed the supreme authority, and placed himself at the head of the troops, which were sufficient in number to remove all fear of being overwhelmed by those of Almagro; and his influence, address, and good policy gradually increased them as he advanced from Quito to attack Almagro.

Two captains, Holguin and Alvarado, had also declared against Almagro, the former at Cuzco, and the latter, who had fought on the plain of Cuzco against his father, at a distant military post. Almagro set out for Cuzco with his troops. On the march thither, Herrada died; and the inexperience and insufficiency of Almagro were soon apparent. By a very simple stratagem Holguin effected a junction with Alvarado, and soon after, De Castro arriving, they encamped together, and De Castro assumed the command in chief. In the afternoon of Saturday, the 16th of September, 1542, and on the plain of Chupaz, near the city of Guamanga, between Cuzco and Lima, the government of Peru was again disputed by fourteen hundred men, for such was the amount of the forces on both sides: few in number, but great in spirit and daring; for the various passions that had been roused by events without a parallel in the history of conquest were concentrated on this struggle. The battle was desperate, and victory was long doubtful. Almagro, with a spirit worthy of a better cause, boldly led on his soldiers; but he was repulsed, his whole force was routed, and an indiscriminate slaughter took place. Many of his men were seen to throw themselves on the swords of the victors, choosing rather to die like soldiers than like traitors. Five hundred bodies strewed the plain, and scarcely a man on either side escaped unwounded. Almagro, seeing that all was lost, fled with a few officers from the scene of carnage, only to meet a more miserable fate. He was betrayed and beheaded at Cuzco. By his own desire he was laid in his father's tomb. (Herrera, *Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del mar Oceano*; Zarate, *Historia del Descubrimiento y Conquista del Peru*; Gomara, *Historia General de las Indias*; Xeres, *Verdadera Relacion de la Conquista del Peru*; Robertson, *History of the Discovery and Settlement of America.*) W. C. W.

AL-MAHDÍ, Abú Mohammed 'Obeydullah, or Abú-l-kásim Mohammed, founder of the dynasty of the Fátimites or 'Obeydites of Africa and Egypt, was born about A. H. 260 (A. D. 873–4). He is represented by some of the Isma'ílian schismatics, as well as by the Sunnís or orthodox Moslems, to have been the descendant of Isma'íl, the eldest son of Ja'far As-sedík, the sixth imám of the posterity of 'Alí Ibn Abí Tálib. Those who believe him to have been a descendant of Fátimah, the daughter of the Prophet, say that he was the son of Mohammed, son of 'Abdullah, son of Maymún, son of Ahmed, son of Isma'íl, son of Ja'far As-sedík, son of Mohammed, son of 'Ali, son of Huseyn, son of 'Alí Ibn Abí Tálib. The race of 'Abbás, however, have stigmatised this assumed extraction, and among the Arabian historians, the best informed and those who are not swayed by religious or party motives, assert that the real name of the pretended Mahdí was Sa'íd. He was the son of Huseyn, son of Ahmed, son of 'Abdullah, son of Maymún Al-kaddáh, a native of the province of Ahwáz in Persia.

About A. H. 296 (A. D. 908), under the khalifate of Al-muktader, the eighteenth

khalif of the race of 'Abbás, Abú 'Abdillah, the Shiite, with the assistance of the Berber tribe of Kotúmah, whom he had converted to his doctrines, succeeded in dethroning Zeyádatullah, the last of the Beni Aghlab, and conquering the greater part of Eastern Africa, where he caused Al-mahdí, the chief of his sect, to be proclaimed sultan. [ABU' 'ABDILLAH, THE SHIITE.] Al-mahdí reigned with considerable splendour for six and twenty years, until his death in A. H. 322 (A. D. 934), at the age of sixty-two. It was he who founded the city of Mahdiyah, or Mehidia, near Cairwán. His two immediate successors, Al-káyim biamri-llah and Al-mansúr, did not extend their conquests beyond the provinces of Túnis, Cairwán, Barca, and Tripoli; but Mu'izzu-d-dín, or, as he is more generally designated, Mu'izz, who was the fourth sultan of the dynasty, made himself master of Egypt, and fixed his residence at Fostát or old Cairo. The dynasty of the Fátimites lasted until A. H. 564 (A. D. 1169), when Al-'ádhed-lidíni-llah, the fourteenth and last khalif of the dynasty, was dethroned by Saláhu-d-din, the founder of the dynasty of the Ayúbites. (Ibn Khaldún, *Hist. of the Berbers*, MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 296; Conde, *Hist. de la Dom.* i. cap. 75, et seq.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 21.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 195.; Elmacin, *Hist. Sarac.* lib. ii. cap. xix.)

P. de G.

AL-MAHDI'. [ABU' 'ABDILLAH MOHAMMED.]

AL-MAHDI' BILLAH (the leader or director by the grace of God) Abú 'Abdillah Mohammed, third khalif of the race of 'Abbás, succeeded his father, Abú Ja'far Al-mansúr, in Dhí-l-hajjah, A. H. 158 (October, A. D. 776). His reign, which lasted about ten years, affords few remarkable events; and, with the exception of the rebellion raised by the impostor Mokanna' in Khorásán [AL-HAKEM IBN 'ATTA], and by the Zanádikah or Saduceans in Syria, both of which were speedily put down, the vast empire which obeyed Al-mahdí's rule enjoyed uninterrupted tranquillity. Unlike his predecessors of the house of 'Abbás, who had been notorious for their sanguinary disposition and relentless persecution of the members of the two rival families, the Beni Umeyyah and the 'Alides or descendants of 'Ali, Al-mahdí distinguished himself for his benevolent disposition and his love of justice. Soon after his accession he caused every prisoner in his dominions to be set at liberty, except such as were under confinement for murder, and he bestowed all his attention on the improvement of the administration of justice. His liberality, moreover, seems to have known no bounds. Although the treasures amassed by his father, Abú Ja'far Al-mansúr, during a long reign of upwards of twenty-one years, are estimated by the Arabian writers at six hundred millions of dirhems (about fourteen millions of English money), Al-mahdí is reported to have distributed the greater part of that sum, either in alms to the poor, or in bounties to the learned men and poets of his court. His munificence towards an Arabian poet of the name of Merwán Ibn Abí Hafssah, who presented him with a kassída or ode against the partisans of the house of 'Ali, is perhaps unparalleled in the annals of the East; since, according to Ibn Khallekán, he made him a present of three hundred thousand dirhems, or about five thousand pounds. Having, in A. H. 160 (A. D. 777) resolved upon making a pilgrimage to Mecca, Al-mahdí issued the necessary orders to his officers, and preparations for the journey were made upon a scale of the greatest splendour and profusion. Five hundred camels were destined to carry the ice through the burning sands of Arabia, and thousands of pilgrims who joined the royal train, and who would otherwise have been compelled to perform the journey on foot, were provided with a conveyance and food at the khalif's expense. His stay at Mecca was distinguished by numerous proofs of his liberality and magnificence; he not only distributed large sums of money to the poor, who flocked thither from all parts of Arabia, but granted considerable pensions to all those engaged in the care of the ka'bah or sanctuary, for the ordinary covering of which he caused to be substituted a magnificent awning or canopy of gold tissue. Al-mahdí is described as tall and well-made, with a sallow complexion and reddish hair. His death is said to have happened in the following manner. Being passionately fond of the chase, Al-mahdí used to retire every year to a village beautifully situated about midway between Mosul and Baghdád, where, in the midst of a large forest, he had erected a magnificent palace. One day, as he was enjoying his favourite pursuit, an antelope which Al-mahdí was chasing on horseback took refuge in a ruined building, the entrance to which was very low. In the ardour of pursuit, Al-mahdí, laying his breast close to the pummel of his saddle, endeavoured to pass through the entrance; but his back coming in contact with the architrave, he fell from his horse, and expired on the spot. His body was conveyed to the palace, and buried under a favourite poplar; the last solemn rites being performed, in the absence of his son and heir Músa Al-hádí, by his second son, Hárún Ar-rashíd. This happened on Thursday, the 6th of Dhí-l-hajjah, A. H. 168 (June 17. A. D. 785) after a reign of little more than ten years. (Ad-diyarbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. ii. cap. 5. p. 109.; Abú-l-fedá, *Ann. Musl.* sub annis 158—168; Ibn Khallekán, *Biog. Dict.* (in

the life of Merwán Ibn Abí Hafssah); Price, *Chron. Retrospect of Moham. History*, ii. cap. ii.; D'Herbelot, *Bib. Or.* "Mahedi.")
P. de G.

ALMAIN, or as Dupin writes it, ALMAÏN, JACQUES, a French theological writer of the sixteenth century. He was born at Sens in the latter part of the fifteenth century, but the year of his birth is not known. He taught philosophy in the university of Paris early in the sixteenth century. He took his degree of doctor of divinity, A. D. 1511, and afterwards was professor of divinity in the college of Navarre. He was a man of unwearied industry, as Vincent Doesmier, his friend and the editor of his works, assures us, never allowing an hour of the day to pass without reading, expounding, or discoursing of something which he considered conducive to the general improvement of youth. He was chosen by the faculty of theology at Paris to answer Cajetan's book on the superiority of the papal authority to that of ecclesiastical councils; and produced his reply next year, A. D. 1512. He died at an early age, A. D. 1515. His works are divided by Dupin into three classes —philosophical works, works on questions of scholastic theology, and works on the power of the church. His philosophical, which were his earliest works, were printed in his lifetime, and comprehend "Embammata Physicalia," a treatise on physics, Paris, A.D. 1505; five treatises on logic, "Quinque Tractatus Consequentiarum," Paris, 1508; and one on morals, Paris, 1510. His treatises of scholastic theology are — 1. "A Lecture or Commentary on the Third Book of the Sentences of Peter Lombard," in which he adopts the views of Gabriel Biel. 2. "A Treatise on Penitence, or a Lecture on the Fourth Book of the Sentences," or rather on the commentary of Duns Scotus on that book. 3. Remarks on the Writings (Dictata super Sententias) of Robert Holcot, an English Dominican of the fourteenth century, who had published a commentary on the Sentences. His treatises on ecclesiastical subjects are — 1. "De Dominio naturali, civili, et ecclesiastico Quæstio in Vesperiis habita," a treatise on the natural foundation of civil and ecclesiastical government. 2. "De Potestate Ecclesiastica et Laica," a treatise on the decisions of William Ockham, an English Minorite friar of the fourteenth century. 3. "De Auctoritate Ecclesiæ," in reply to Cajetan. His works, except those on logic and physics, were published in one volume after his death by his friend and pupil Doesmier. The volume is entitled "Aurea clarissimi et acutissimi Doctoris Theologi, Magistri Jacobi Almain Senonensis, Opuscula." Paris, 1518, fol. Several of his works have been since reprinted separately. (Doesmier's *Preface;* Dupin, *Bibliothèque des Auteurs Ecclésiastiques;* Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis.*)
J. C. M.

AL-MAJERÍTTÍ Moslemah Ibn Ahmed, surnamed Abú-l-kásim and Abú 'Obeydah, a celebrated mathematician and astronomer, was born at Majeritt (Mayoritum), now Madrid, the capital of Spain. The year of his birth is not known, but Alhomaydí (Bodl. Lib. Hunt. 464.) says that he lived under the reigns of Al-hakem II. and his son Hishám II., the ninth and tenth sultans of the family of Umeyyah, and that he inhabited Cordova. He died in A. H. 398 (A. D. 1007-8). Al-kiftí calls him the prince of Spanish mathematicians, and the most consummate astronomer that Spain ever saw. Ibn Hazm, in his account of the literature of the Spanish Arabs, says that "there never was a better work written on the science of astronomy, or better astronomical tables made than those of Al-majerítti and those of Ibnu-s-samah, another native of Spain." Ibn Abí Ossaybi'ah (fol. 139. verso) counts him among the Arabian physicians, but does not say that he was the author of any work on medicine. Al-makkarí (i. 149.) gives him the surname of "Sáhibu-l-kiblat ash-sharkiyyah" (the master or inventor of the *kiblah* turned towards the east), owing to his having been the first to denounce in Spain the practice of building mosques with the *kiblah* looking to the south, according to the position of eastern countries with respect to Mecca. Al-majerítti wrote the following works:— 1. A treatise on alchymy, divided into four "aksám" or parts, and entitled "Ghâyatu-l-hakím ("Scope of the Learned"), which is in the library of the Escurial (No. CMXLII.), as well as in the library at Paris (No. CMLXXIII.). 2. An abridgment of the astronomical tables made by Al-batténí. 3. A similar abridgment of those of Mohammed Ibn Músa Al-khowarezmí (from Khowarezm). 4. An Arabic translation of the latter author's chronological tables, written in Persian. 5. A treatise on the use of the astrolabe (Bib. Esc. No. CMLXVII.). There is also in the Escurial library (No. DCCCXCV.), a work entitled "Tekuinu-l-haywán" ("On the Generation of Animals"), which appears to have been also a work of his composition, since it is attributed to an author called Al-majerítti. (Ibn Abí Ossaybi'ah, *Oyúnu-l-anbá*, MS. Brit. Mus. No. 7340.; Casiri, *Bib. Arab. Hisp. Esc.* i. 320. 378.; Almakkarí, *Moham. Dyn.* i. 427.) P. de G.

AL-MAKHZU'MÍ' (Abú-l-motref Ahmed Ibn 'Abdillah Ibn 'Omayrah Al-jezírí), a celebrated historian and poet, was born at Jezírah Shukar (the island on the Xucar, that is, Alcira) in A. H. 585 (A. D. 1189-90), of illustrious parents. His father, 'Abdullah, belonged to the Arabian tribe of Makhzúm, members of which went to Spain soon after the conquest, and settled in Valencia and the neighbouring towns. On the taking of Va-

lencia by Jayme I. of Aragon, Al-makhzúmí crossed over to Africa, and entered the service of Al-rashíd 'Abdu-l-wáhed, the eleventh sultan of Fez of the dynasty of the Almohades, who appointed him one of his secretaries. After filling that office for some time, Al-makhzúmí was deprived of it, and made kádhi of a town called Heylénah in the province of Marocco. Thence he was promoted to be kádhi of Salé, and upon the death of Ar-rashíd in A. H. 640 (A. D. 1242-3), his son and successor As-sa'íd removed to Meknásat Az-zeytún (Mequinez). Happening some time after to travel to Ceuta, whither he was going in his official capacity, the caravan in which he went was attacked and plundered by the Beduins, and Al-makhzúmí lost everything that he possessed. The civil war which broke out about the same time between the Beni Merín and the Almohades, and which ended eventually in the defeat of the latter and the overthrow of their dynasty, having deprived Al-makhzúmí of his means of subsistence, he resolved upon visiting Eastern Africa. Having written a letter to Abú Zakariyyá Al-hafssí, governor of Bujéyah (Bugía), in which he related his misfortunes, and applied for permission to visit that city, his request was granted, and he sailed for that port. He was well received by the governor, who granted him a pension from his treasury, and employed him in the composition of several works. From Bujéyah Al-makhzúmí went to Tunis, at the invitation of Al-mustanser billah Al-hafssí, sultan of that place, who, having by chance perused some poetry by Al-makhzúmí, desired to have him at his court. He was immediately appointed to a lucrative office in the civil department, which he held until his death on Friday, the 20th of Dhí-l-hajjah, A. H. 648 (March 14. A. D. 1256). Al-makhzúmí was the author of several works, among which are an abridgment of the history of the Almohades by Ibn Sáhibi-s-salát; a history of Mallorca on the model of the history of Al-kods (Jerusalem), written by Al-isbahání; a poem descriptive of Valencia, with an account of the taking of that city by Jayme I. of Aragon in A. D. 1238; a collection of wa'dh or sermons, and another of *rasáyil* (epistles), written during the siege of Valencia to various sultans of Africa, imploring their assistance against the Aragonese. Some extracts from Al-makhzúmí's history of Mallorca are given by Al-makkarí in his "Nafhu-t-tíb." (Casiri, *Bib. Arab. Hisp. Esc.* i. 107.; Al-makkarí, *Moham. Dyn.* ii. 329—333.) P. de G.

AL-MAKI'N or ELMACIN, is the name erroneously given by European authors to Jergis (Georgius) Ibnu-l-'omayd Abú-l-yasar Ibn Abí-l-mukárim Ibn Abí-t-tayeb, a Christian Arab who made an abridgment of At-tábarí's "Chronicle," and continued it till A. H. 735 (A. D. 1334-5). Georgius was a native of Egypt, where he was born in A. H. 620 (A. D. 1223). Although he professed the Christian religion he obtained a lucrative employment in the finance department at Cairo, which he kept till his death in A. H. 658 (A. D. 1259). The error as to his name chiefly originated with Thomas Erpenius, who mistook the words "Ash-sheikh Al-makín" (the honourable or illustrious sheikh) for the name of the author, and called him "Georgius Elmacinus." The Arabic text of his work was published by Erpenius with a Latin translation, at Leyden, in 1625, fol., together with the "Historia Arabum," by Rodrigo Ximenez, archbishop of Toledo: another edition without the Arabic was printed in the same year at Leyden, 4to. P. de G.

AL-MAKKARI'. [AHMED IBN AHMED IBN YAHYA AL-KORAYSHI' AL-MAKKARI'.]

AL-MAKRI'ZI' Ahmed Ibn 'Ali Ibn 'Abdi-l-kádir Al-mahbawi, surnamed Takiu-d-dín and Ibnu-l-makrízí, a celebrated Mohammedan writer, was born at Cairo in A. H. 766 (A. D. 1364). He inherited the surname Al-makrízí from his grandfather, who was born at Makríz, one of the suburbs of Ba'lbek. Al-makrízí gave early proofs of his talent. When still young, he was appointed clerk to the office of the chancellor, Bedru-d-dín Ibn Fadhli-l-lah Al'-omarí, in which capacity he distinguished himself until A. H. 790 (A. D. 1388). We are not informed what office he obtained next; but in A. H. 801 (A. D. 1398) he was appointed mohtesib (inspector of provisions) of Cairo and the northern districts of Egypt, in the room of Shemsu-d-dín Mohammed Mohásení; but either the duties of his situation were not to his taste, or what is more probable, he was slandered and calumniated by his enemies: the fact is, that he was superseded in Dhí-l-ka'dah of the same year. The ensuing year, however, he was restored to his office, and in A. H. 811 (A. D. 1408) appointed inspector of the *wakf* or pious foundation of Kalánesi at Damascus. Soon after he was offered the office of kádhi of that city, but through some scruples of conscience he would not accept it. Out of love and respect for his grandfather, Táju-d-dín Al-makhzúmí, Al-makrízí had embraced the opinions of Abú Hanífah; but at the age of twenty he became a sháfeite, and wrote against the followers of his former creed with an animosity and virulence which has brought upon him the reproaches of his biographers. With this exception, the writings of Al-makrízí display the greatest impartiality, and the most difficult religious questions are treated with a moderation and criticism which are not common to the authors of his nation.

Al-makrízí died at Cairo on Thursday, the 29th of Ramadhán, A. H. 845 (A. D. 1441), in the eightieth year of his age. He was the author of several works on various subjects, among which the following are best known:—

1. "Al-khabr 'ani-l-bashar" ("General History of Mankind"), in four volumes, with one volume of introduction. 2. "Dorur-l-'akúdi-farídat fí tarájimi-l-a'yáni-l-mufídat" ("Pearl Necklaces: on the History of eminent Men"). This is a biographical dictionary of illustrious men who lived before the birth of Al-makrízí. 3. "At'ádhu-l-honafá binakhbári-l-kholafá" ("Information for the Hanefites or orthodox Moslems: on the History of the Fátimite Khalifs"). Some extracts from this work have appeared in Kosegarten's "Chrestomathia Arabica," p. 115. 4. "'Ikd jawáhiri-l-asfát min akhbár medínati-l-fostát" ("The Trays of jewelled Necklaces: on the History of Fostát or Old Cairo"). 5. A history of the Mohammedan prophet, entitled "Amtá'u-l-asmá'i" ("Pleasure for the Ears"). 6. A history of Egypt ("Táríkh kebír limisr") which, according to the author's own statement, was to have been composed of eighty volumes; but no more than sixteen were written. One volume of this work in the author's handwriting is preserved in the royal library of Paris, No. 675. 7. A treatise on the coins of the Arabs, of which there is a Latin translation by Olaus Gerhardus Tychsen ("Al-makrizi, Historia Monetæ Arabieæ, e cod. Escurialensi, &c." Rostock, 1797, 8vo.), and a French one by Silvestre de Sacy ("Traité des Monnoies Musulmanes," Paris, an. v. 1797, 8vo.). 8. Another treatise on weights and measures, also translated into French by Silvestre de Sacy, ("Traité des Poids et des Mesures légales des Musulmans, &c." Paris, an. vii. 1799, 8vo.), and into Latin by Tychsen ("Takieddin Al-Makrisi Tractatus de Legalibus Arabum Ponderibus ac Mesuris, &c." Rostock, 1800, 8vo.). 9. "Adh-dhahebu-l-masbúk fí dhikr min hajja mina-l-kholafá wa-l-molúk" ("Melted Gold: or an Account of the Khalifs and Kings who went in Pilgrimage to Mecca"). 10. "An Account of the Arabian Tribes established in Egypt." 11. "The History of the Mohammedan Kings of Abyssinia." This was published with a Latin translation by Fr. Theodor Rinck: "Historia Regum Islamiticorum in Abyssinia." Leyden, 1790, 4to. 12. "A Description of the province of Hadra-mút in Arabia." 13. "Kitábu-l-muwá'idh wa-l-'itibár fí dhikri-l-khattát wa-l-athár" ("The Book of the instructive Records: on the Lines and Demarcations) or the topography of Cairo. This is one of the most remarkable productions of Al-makrízí, who displays in it immense erudition, combined with great judgment and sound criticism. An entire translation of this voluminous work is still a desideratum, although fragments have occasionally appeared in the "Notices et Extraits," vol. viii. p. 67., and in the "Chrestomathie Arabe" by Silvestre de Sacy, vol. i. p. 50. and ii. p. 18. The following are also fragments from the same work: —"Narratio de Expeditionibus a Græcis Francisque adversus Dymiatham, ab a. Chr. 708 ad 1221 susceptis," by Hamacker, Amsterdam, 1824, 4to., and "Historia Coptorum Christianorum in Ægypto," Arabicè et Latinè, by Henr. Jose. Welzer Sulzbach, 1828, 8vo. Lastly, Mr. Quatremère has borrowed considerably from it for his "Relations de l'Egypte," Paris, 1814, 8vo. 14. "Kitábu-s-solúk fí ma'refati dowali-l-molúk ("The Book of Introduction to the Knowledge of the different Dynasties"). This is a history of the principal events in Syria and Egypt during the empire of the Ayúbites or descendents of Saláhu-d-dín (Saladin) Ibn Ayúb, and of the Mamlúks. Some short extracts from this valuable work have been given by Silvestre de Sacy in his "Chrestomathie Arabe" (vol. i. p. 17.). Mr. Quatremère is now publishing a French translation with learned notes of that portion which treats of the Mamlúk sultans. The first two parts have already appeared under the auspices and at the expense of the Oriental Translation Fund of Great Britain and Ireland: "Histoire des Sultans Mamlouks de l'Egypte," &c. Paris, 1837-40, 4to. (Hamacker, *Specimen Catalogi Codicum MSS. Orientalium Bibliothecæ Lugduno-Batavæ* (Leyden, 1820), pp. 196. 208.; Silvestre de Sacy, *Chrestomathie Arabe*, editio nova, i. 112, &c.; *Notices et Extraits des MSS. de la Bibliothèque du Roi*, vi. 323.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 174., and the notice prefixed to his French translation by Quatremère.) P. de G.

AL-MALEK. [MALEK.]

AL-MA'MU'N (the Trustworthy) was the surname of Abú-l-'Abbás 'Abdullah Ibn Hárún, the seventh khalif of the 'Abbáside family. He was born on Friday, in the middle of the former Rabí', A. H. 170 (September, A. D. 786), according to some authors on the same day on which Al-mahdí died. He succeeded to the khalifate after the death of his brother Al-amín on the 25th of Moharram, A. H. 198 (the 24th of September, A. D. 813), and died on a Thursday, the 17th or 18th of Rajeb, A. H. 218 (7th of August, A. D. 833).

In Al-mámún, the power of the Arabs attained its height; and in his person his nation and time are represented. Oriental authors go still further, and giving him the name of king of Babel, they call to mind the monarchs of ancient times, the events of whose reigns are sacred to the European reader by being interwoven in the scriptural history. And, indeed, if we compare the few particulars which we have of the ancient Assyrian kings with the history of the khalifs, we find on the same spot the same events repeated under the khalifs which had happened in those remote ages.

A biography of Al-mámún should therefore comprise not only his individual actions, but

the social and literary condition of the nation which enjoyed prosperity under his beneficent reign.

Al-mámún was the eldest son of Hárún Ar-rashíd, but having been born of Merajol, a slave, and not of the khalif's favourite wife Zobaïdah, he was not so much beloved by his father as his younger brother, Al-amín, who was chosen as wali 'ahd, or his presumptive successor, by Hárún Ar-rashíd. Succession is not laid down with precision in the Mohammedan law, and it rests on precedents; and as the examples most relied on are those which belong to the period of Mohammed, or the times immediately after Mohammed, when the Arabs had still Beduin institutions, the principles of the law of succession are founded on Beduin habits. Now among the Beduins, the amír or sheïkh is elected by the tribe; not however by voting or any other formal expression of the will of each individual, but by tacit consent, which is generally powerful enough in favour of some popular man. In like manner the first five khalifs were elected: they were first tacitly acknowledged, and subsequently they were formally inaugurated by the chief men of the nation, who placed their hands in the hand of the new khalif as a sign of their allegiance. This inauguration is called biy'a, that is, mutual agreement. Mo'awiyah, the first khalif of the Umeyyides, in order to secure the khalifate to his family, had his son Yezíd inaugurated as his colleague during his lifetime, and as the death of Mo'awiyah could not be a sufficient cause for breaking the oath of allegiance taken to Yezíd, he was thus made sure of the succession. This example was followed by his successors, and in most instances a khalif named even his second and third successors. It was not however permitted to name to the succession any unborn person; for the fundamental principle of the law of succession continued to be election by the nation. The khalif was not the master of the nation, and still less the legislator, but merely the administrator of the state: but it is supposed, says Al-máwerdí, that the reigning khalif knows best who is most capable of carrying the plans into execution which he may have begun, and as his greatest care must be the welfare of the nation, it is not to be supposed that partiality will affect his choice. The habit of naming several successors at the same time was productive of the greatest crimes, and the frequency of assassination of relations in eastern dynasties is partly to be ascribed to this practice. These crimes, again, had the pernicious effect of keeping up a taste for savage cruelty: the great Hárún Ar-rashíd had a man dissected alive before his eyes, limb by limb, a few hours before he expired himself.

Al-mámún was declared the second successor to the throne by Ar-rashíd. Being thus postponed by his father, he was stimulated to exertion. While his brother, Al-amín sank into indolence and luxury, Al-mámún distinguished himself by prudence as well as by his literary attainments; and mixing much with the great men of the time, he formed his character, learned to distinguish truth from flattery, and to comprehend the character of the times and the wants of his nation.

In A. H. 190 (A. D. 806) the Magian Al-fadhl, the son of Sahl and grandson of the great Persian astronomer Naubakht, was converted by Al-mámún to the Mohammedan religion. Al-fadhl was a man of great abilities, and remained from the time of his conversion to his death the friend and the vizír of Al-mámún, who was entirely guided by him. Two years after, when Ar-rashíd marched to Khorásán against Ibn Laïth, who had raised the standard of rebellion against the khalif in Mawarán-nahr, Al-fadhl advised Al-mámún to accompany his father: "If you once suffer your father to depart without you, I can venture to predict that he will exclude you from your inheritance." Ar-rashíd, having fallen very ill in Kermánsháhán, gave the command of the army to Al-mámún, made Al-fadhl his aide-de-camp (vizír), and gave him orders to proceed to Merw, where he was to fix his head quarters, and thence to send Harthemah across the Jaïhún (Oxus) to the seat of rebellion. This plan was followed; the insurgents were defeated near Bokhára, and peace was restored. Ar-rashíd, who had in the mean time gone to Tús on account of the more salubrious air, died there on the 3d of Jumada the second, A. H. 193 (23d of March, A. D. 809). By his will he ordered that Al-amín, whom he had left as viceroy at Baghdád, should be his successor; that Al-amín should be succeeded by Al-mámún, and that Al-mámún should be succeeded by Al-mútamin, a younger son of Ar-rashíd, but on the condition that it should be in the power of Al-mámún to appoint another successor. To give to the last will of Ar-rashíd greater sanctity, it was deposited in the ka'bah at Mecca. In obedience to his father's last will, Al-mámún received the oath of fidelity for Al-amín from the army, and sent it with his own oath, accompanied by rich presents, to his brother at Baghdád. He himself continued at Merw, for his father had intrusted him with the government of Khorásán, and he was actively engaged in maintaining justice among his subjects, whose complaints he heard in person, in promoting the prosperity of the country, and improving his knowledge. The attention which he bestowed on the revenue enabled him to remit to the inhabitants of his province one year's taxes, and to give presents to the army.

In A. H. 195 (A. D. 810-11) Al-amín gave orders to omit the name of Al-mámún from the public prayers, destroyed the will of Ar-

rashíd which had been deposited in the ka'bah, and declared his infant son Músá his successor. When Al-mámún was informed of these proceedings, he adopted the title of imám, and solemnly declared, conformably to the decision of the fakíhs (the jurisconsults and divines), that Al-amín had forfeited the khalifate by acting against the will of his father, by which it had been conferred upon him. The two brothers prepared for war, which resulted in the death of Al-amín. [AL-AMI'N.] Al-amín was murdered at Baghdád on Saturday, the 25th of Moharram, A. H. 198 (24th of Sept. A. D. 813), and from this day the khalifate of Al-mámún is dated.

Al-mámún had so great a predilection for Khorásán, that he could not be prevailed upon by the advice of his vizír Al-fadhl to transfer his residence to Baghdád, which would alone enable him to put down the rebellions which were constantly breaking out in 'Irák (Babylonia), for reasons to be detailed hereafter.

The first outbreak was in the beginning of A. H. 199 (A. D. 813), at Rakkah in Mesopotamia. As Táhir, who continued after the conquest of Baghdád to command the army of that province, could not leave Baghdád before another governor had been appointed, without endangering the peace of that capital, Al-hasan Ibn Sahl, a man without any military talents, but the brother of Al-mámún's vizír, Al-fadhl, was appointed governor of Persian and Arabian 'Irák, Fáris (Persis), Ahwáz (Susiana), and Arabia. Harthemah, who had taken part in the conquest of Baghdád, and subsequently in the government of that province, was called back to Khorásán, and Táhir was sent against the rebels. After an inactive siege of more than nine years, Rakkah was surrendered. The two generals (Táhir and Harthemah), as well as the inhabitants of Baghdád, were highly dissatisfied with the nepotism of the vizír and with Al-mámún, who is said to have consented to these arrangements though he disapproved of them. The consequence was another rebellion, which broke out in the same year (A. H. 199 A. D. 814) at Kúfah. The rebels were led by Ibn Tebátebá, whose full name was Mohammed Ibn Ibrahím Ibn Ismá'íl Ibn Ibrahím Ibn Al-hasan Ibn Al-hasan Ibn 'Ali Ibn Abí Tálib. He professed to defend the cause of the imám 'Ali Ar-ridhá. Abú Seráyá, who had been lieutenant-general of all the troops of Harthemah, and had continued to occupy this place under the new governor Al-hasan, joined the rebels; for Al-hasan had imprudently reduced the army and disbanded many of Abú Seráyá's soldiers. Ten thousand men whom Al-hasan had put under the orders of Ibn Zohaïr to march against the insurgents were defeated, but Ibn Tebátebá was poisoned soon after his victory by the ambitious Abú Seráyá, who succeeded him in the command of the rebels, and Mohammed the Hosaïnite, a direct descendant of Fátimah, was acknowledged by them as imám, and honoured by his party with the title of Amíru-l-múmenín (commander of the faithful). In the same year the rebels took Wásit and Basrah. Al-hasan, the governor of the province which was the scene of this rebellion, induced Harthemah, who was at Holwán on his way back to Khorásán, to accept the command of the army which was to fight against the rebels. Having in vain sent messengers to Abú Seráyá, his late lieutenant, to recal him to his duty, Harthemah attacked and defeated him with great slaughter, and he was obliged to retire for shelter to the castle of Ibn Hobaïrah, whence Harthemah drove him back to Kúfah. Abú Seráyá exiled the wealthy members of the family of 'Abbás from Kúfah, and confiscated their property. At the same time he sent Ibn Al-aftas, one of the descendants of Fátimah, to Mecca, in order to perform before the pilgrims who had just assembled there the office of the pontiff, which was one of the prerogatives of the imám or of his deputy; and Ibn Al-aftas succeeded in securing Mecca and Medína for his party. At the beginning of A. H. 200 (June and July, A. D. 815), Abú Seráyá, being defeated by Harthemah in two battles near Kúfah, fled to Rásu-l-'aïn, in Mesopotamia, where he thought he could secure an asylum; but before he had reached the place, he was overtaken by some detachments of his enemy, and brought before Al-hasan the governor of the province, who gave orders for his execution. Basrah remained in the hands of the 'Alites after Abú Seráyá's death, but it was soon taken by the troops of the khalif without resistance.

Another 'Alite, of the name of Ibrahím, a brother of 'Ali Ar-ridhá, went to Yemen, expelled Músá Ibn 'Abbás, the governor of Al-mámún, and took possession of that province. Músá, however, having lost Yemen, marched with his soldiers to Mecca and took this city from the hands of the 'Alites, who, having expelled Ibn Al-aftas for his oppression, had appointed an 'Alite devotee of the name of Mohammed as their ruler. One of the brothers of Al-mámún, who succeeded him on the throne under the name of Al-mo'tasem, was sent to Arabia and restored peace; but according to De la Rocque (*Voyage de l'Arabie heureuse*, p. 217.), there was reigning in A. D. 1712 a family of the name of Tebátebá in Yemen which derived its origin from the Ibn Tebátebá who had first headed the rebellion.

Al-mámún was so entirely in the power of his vizír Al-fadhl, that towards the end of A. H. 200 (A. D. 816) he put to death Harthemah, who had more than once saved his empire, because, disdaining to accept the government of Damascus from the hand of Al-hasan the brother of Al-fadhl, he went before the khalif with the intention of ac-

causing Al-hasan, whose bad policy had been the cause of all the disturbances that had taken place in the province intrusted to his care.

The ignominious death of Harthemah, the absence of the khalif, the incompetence of Al-hasan, and above all, the want of money, the revenues of the empire being spent at Merw instead of in the old capital, caused new disturbances at Baghdád, which soon extended to Basrah. In A.H. 201 (A.D. 816) the army mutinied at Baghdád, and Al-hasan was compelled to transfer his residence to Nahrwán. The soldiers could only be brought to order by the promise of six months' pay; and as the promise could not be fulfilled after the first month on account of the low state of the finances, they extorted new promises by mutinies.

The 'Alites rose again in rebellion at Basrah, and although they were soon put down, the spirit of disorder was propagated at Baghdád, where the army forced Mansúr, a son of Al-mahdí, who could not be prevailed upon to declare himself anti-khalif, to accept the office of their governor in the place of Al-hasan, acknowledging however the supreme government of the khalif. Táhir, who was still sitting before Rakkah, and was a great enemy of the vizir Al-fadhl and of his brother Al-hasan, sent Mohammed Ibn Khaled with a corps of Khorásánian troops to the aid of Mansúr, who now intrusted Mohammed Ibn Khaled with the command of all his troops. Mohammed Ibn Khaled made two expeditions against Wásit, where Al-hasan had shut himself up, but he was both times driven back to Baghdád with great loss. The inhabitants of Baghdád now declared in their despair that if Al-mámún would not dismiss Al-fadhl and Al-hasan, whom they called the enemies of the Islám, he should forfeit the throne.

The anarchy at Baghdád had reached its height. The numbers of robbers made both property and person unsafe; and even women and children were carried off by them. The voluptuous Al-mámún could no longer remain deaf to the miseries of his subjects: buried in his libraries, or receiving the incense of praise in his literary circles, or indulging in the less refined pleasures of the harem, he seems to have entirely neglected his government. To satisfy the 'Alites, he was prepared to exclude his own family from the throne in favour of 'Ali Ar-ridhá, who was considered the lawful imám by the 'Alites. He sent for 'Ali, gave him his daughter in marriage, changed the black dress, which was the colour of the 'Abbásides, for the green, which was the colour of the 'Alites, and declared him, in A.H. 201 (A.D. 817), his successor.

The cause of the rebellion of the soldiery of Baghdád and of the rest of the 'Irák had not arisen from 'Alite principles, but from want of discipline. Accordingly they now joined the standard of the 'Abbásides, who pronounced, on the 3d of Zú-l-hajj (15th of July, A.D. 817), in the great mosque of Baghdád, that Al-mámún was deposed from the khalifate for having excluded the 'Abbásides from the succession, and they proclaimed Ibráhím, the son of Al-mahdí, as their khalif. These events determined Al-mámún to go in person into the 'Irák, and to transfer his residence to Baghdád. He appointed Ghassán Ibn 'Abbád viceroy of Khorásán, and left Merw accompanied by his vizír Al-fadhl. On his arrival at Sarakhs, Al-fadhl was assassinated, in A.H. 202 (A.D. 817–18). The murderers were seized, and said that they had been hired by Al-mámún. The khalif, if he was himself implicated, washed his hands in the blood of his instruments who had perpetrated the crime. Al-fadhl had done as much harm to the empire through his nepotism while Al-mámún was in power, as he had done good to Al-mámún by his talents as long as he was struggling against his brother Al-amín. His death brought about the regeneration of the country.

When Al-mámún reached Tús, the death of 'Ali Ar-ridhá, which happened in A.H. 203 (August, A.D. 818), removed the cause of the rebellion. It is said that he was poisoned. The most odious of the officers of Al-mámún, Al-hasan Ibn Sahl, about the same time became insane, and was put in confinement by his own family; and thus all the causes of civil discord being removed, Al-mámún entered Baghdád without opposition. Ibráhím, forsaken by the people, disappeared when Al-mámún approached the capital. And now began the tranquil and glorious period of Al-mámún's reign.

It is asserted by some historians that Al-mámún had been kept in ignorance by Al-fadhl of the bad management of Al-hasan in the 'Irák; that it was 'Ali Ar-ridhá who first apprised him of the true state of affairs; and that Al-mámún, in consequence of this, gave orders to assassinate Al-fadhl. This statement however seems to be ill-founded; for in A.H. 210 (A.D. 825) Al-mámún celebrated at Fam as-solh, at the residence of the father of the bride, a marriage with Búrán, the daughter of Al-hasan, who had been betrothed to him in A.H. 202 (A.D. 817). The father of the bride seems to have recovered from his insanity; for it is stated by all the historians that he was present at the nuptials, and that he displayed the most extraordinary magnificence on the occasion. As it was the practice to make presents of perfumes to the guests, Al-hasan had made balls of musk, in which he put tickets, and on the tickets the names of estates, or fine horses, or handsome female slaves were written. He gave his guests permission to choose their balls, and each received the estate, or horse, or slave mentioned in the ticket contained in

his ball. He threw money, musk balls, and ambergris shaped like eggs among the people, to the amount of many thousand dinars. Not only Al-mámún and his immense suite, but the whole army which had followed Al-mámún to give more splendour to the festivities, were his guests during the whole time they staid there. Al-mámún poured over the bride one thousand of the most precious pearls, every one of which was of the size of a hazelnut. Before the khalif a candle was lighted of the weight of eighty pounds, perfumed with ambergris and aloes. "Such magnificence," says Al-mas'údí, "has never been displayed, either by the Arabs or by any other nation." The expenditure of Al-hasan on this occasion explains how the country had been thrown into such confusion during his administration: he had enriched himself by plundering the provinces. Almámún indemnified his father-in-law for the expenses of these festivities by giving him the revenue of the provinces of Ahwáz and Fáris for one year.

In A. H. 205 (A. D. 820-21) Táher was rewarded for his services with the government of Khorásán; and although he died two years after, he had laid the foundation of a new dynasty, which was called after him the Táherite dynasty.

About the time of Al-mámún's marriage with Búrán, Ibráhím Ibn Al-mahdí, who had been the anti-khalif, was discovered in Baghdád, where he went about in woman's clothes. He was brought before Al-mámún, who pardoned him.

The peace which reigned after Al-mámún entered Baghdád to the end of his reign could not fail to restore the prosperity of a country that had so many resources; and this was the golden age of the Arabic empire. In order to occupy his troops during the time of peace, he undertook, in A. H. 215 (A. D. 830), a campaign against the Byzantine empire; and penetrating through the desert frontier district which lay east of Tarsus, he took some fortifications, and returned to Damascus. These campaigns used to be repeated every summer, and were therefore called "sawaif," that is, summer campaigns. They had the double object of maintaining the discipline of the army, and complying with the Mohammedan law, which prescribes that one part of the nation must constantly be in the field against the unbelievers, or else the whole nation is guilty of a sin. Some bigotted Mohammedans even settled on the frontiers of the unbelievers (Christians), and devoted themselves at the same time to ascetic exercises, and to the use of arms, in order to protect the Mohammedan territory, and to make occasional inroads into that of the Christians.

In A. H. 216 (A. D. 831), after the summer campaign, Al-mámún went to Egypt, and began to take down one of the pyramids in order to see for what purpose they were built; but the difficulty of the task soon caused him to desist.

In A. H. 218 (A. D. 833) Al-mámún wrote from Syria, where he was waiting for the next summer campaign, to Is'hak Ibn Ibráhím, his viceroy at Baghdád, to examine all the kádhís and men of letters as to their opinion respecting the Korán. Those who maintained that it was created were not to be molested, for this was the opinion of the khalif; but those who should maintain that it was eternal and uncreated should be pointed out to him, and he would consider what was to be done in order to persuade them to be of his opinion. The orthodox faith teaches a Mohammedan that the contents of the Korán are truth, and therefore uncreated and eternal, since eternity is contained in the essence of God. This, they say, refers not only to the general ideas which are contained in the Korán, but to the very form and words; for the Arabic is the prototype of languages, and the form in which the Korán is written is the most perfect in style, so that no letter can be omitted or changed without destroying its perfection. The theory is in fact not essentially different from that of the Gnostics respecting the Logos, only the Logos with them is a divine person and with the Mohammedans it is a book. The answer which Is'hak received from most of the kádhís was evasive; those who had the courage to assert that the Korán was not created were put in fetters, and threatened with death if they refused to accede to the opinion of the khalif. Fortunately for them the news of Al-mámún's death reached Baghdád before they were sent to him to be punished for their orthodoxy. Al-mámún contracted a fever by bathing in the river Bodondún, near Tarsus (Ποδανδον, Cedrenus, p. 575., and other Byzantine writers), and by eating too many fresh grapes. He died on the 18th of Rejeb, A. H. 218 (7th of August, A. D. 833). He was buried at Tarsus. Ibn Abi Ossaybi'ah accuses Mesue of having been bribed by Al-mo'tassem, and of having promoted the fatal termination of the disease.

Al-mámún's mildness of temper contrasted strongly with the barbarous character of his predecessors. He had sufficient talent for the duties of his high station, but his refined luxurious habits and his love of science rendered him careless and negligent in his administration, unless pressed by extraordinary circumstances. In the time of Al-mámún the genuine Arabs were comparatively in a primitive condition; their talents and energies were absorbed by war or mysticism, and they cared much less for the refinements of life, and, being the ruling nation, they were less servile than the luxurious and degraded Persians. For this reason the 'Abbáside khalifs had for the most part Persian vizírs and Persian courtiers, who taught them the luxuries of life and

exercised great influence over them. Thus the Barmakite family reigned under the name of Hárún Ar-rashíd, and Al-fadhl under that of Al-mámún. The consequence was that the 'Abbáside dynasty decayed before its time; its natural development had been hastened.

The social pleasures in a country where women take no part in society consist in the cultivation of literature and a refined taste; and the more so if, wine being forbidden, the society of men is not exhilarated by an artificial stimulant. Accordingly we find in all the khalifs, and particularly in Al-mámún, a great taste for literature. Every evening the literary men of all the empire used to assemble in the palace of the khalif, and they were his friends and companions. The more engaging the manners of a man were, and the more his mind was cultivated, the more prospect he had of rising to high honours; and these were the means by which Al-fadhl came to power. Ready wit and courteous manners of course went further than deep learning. We find however that questions were frequently discussed in the presence of the khalif which would do credit to any learned academy. And how could a man who did not possess a sound knowledge in the science which he professed maintain himself against the intrigues which must arise in such a state of society? Al-mas'údí and somé other authors give us long accounts of these half literary and half social assemblies. The rooms were lighted with wax candles mixed with perfumes. The most exquisite odours filled the air, which was cooled by ice, and acted as a delicate stimulant on the nerves. The taste of the Chosroes, the ingenuity of the Chinese, and the riches of India contributed to decorate the rooms of the khalif. In the hall there were in attendance singers and musicians, who had studied Persian, Indian, and Greek music, to please the ears of the assembly; the guests were waited upon by young men of Khorásán and Turkistan, who had been selected for their gracefulness and beauty. When a man came into the room of whom the khalif took any notice, he was usually asked to recite any verses which had made a strong impression upon him, and when this was done the khalif or some other person made his observations on the merit of the verses. Not only their laconic answers and their colloquial style were poetical, witty, and usually rhymed, but even state papers were written in this style, with great regard however to simplicity and brevity. In imitation of the Arabs, the barbarous Turks and the modern Persians have adopted long rhymed phrases for their epistolary correspondence on business, under which their meaning is almost buried. The refreshments handed round in the palace were chiefly ices, iced fish, meats, and fruits. It seems that Italian confectioners, who even at present maintain the reputation of being the best in Europe, learned part of their trade from the Arabs, with whom they came so much into contact in the middle ages. From the Arabic word sherbet they derived the word "sorbetto," ice. At present the Italians dress many dishes exactly in the Arab fashion.

The expenses of the court and the pensions of the courtiers were immense; but we are not told their exact amount, and we must therefore endeavour to form some estimate of them from the expenses of the court of Hárún Ar-rashíd. If there was any difference between the two reigns, extravagance was carried further under Al-mámún than it had been under Hárún Ar-rashíd. According to the statement of Kifti, the physician Gabriel, the son of Bakhtíshú'a, derived the following income from Ar-rashíd and his court. He received every month ten thousand dirhems pay from the treasury, and in the first month of every year fifty thousand dirhems in money and ten thousand dirhems in clothes from Ar-rashíd's private purse. He had twice a year to bleed the khalif, on which occasion he received a fee of one hundred thousand dirhems; and he had to physic him regularly twice a year (in autumn and spring), for which he received also one hundred thousand dirhems; from Isá Ibn Ja'far he received fifty thousand dirhems a year; from Zobáidah, the favourite wife of Ar-rashíd and mother of Ja'far, fifty thousand dirhems; from Al-'Abbásiyah, fifty thousand dirhems; from Fátimah, seventy thousand dirhems; from Ibráhím Ibn 'Othmán, thirty thousand dirhems; from Al-fadhl Ibn Ar-rabí'ah, fifty thousand dirhems in money and one hundred thousand dirhems in perfumes, in horses and clothes; from Yahya the Barmekide, six hundred thousand dirhems; from Jáfar the Barmakite, one million and two hundred thousand dirhems; and from Al-fadhl the Barmakite, six hundred thousand dirhems. In this list occasional presents, and the revenue from his estates, which amounted to one million and five hundred thousand dirhems a year, are not included; the whole amount is equal to about ninety thousand pounds sterling. From the above list, which, comparing it with other facts that bear on the same subject, seems not to be in the least exaggerated, it appears that the doctor alone derived greater sums from the court of the 'Abbásides than the private income of any king in Europe. The presents which Al-mámún made in his harem and to his courtiers, and the necessary expenses of his establishment, must have been enormous.

Ibn Khordádbeh (MS. of Oxford), Ibn Khaldún (MS. of the British Museum, No. 9574. fol. 162. verso, and in Von Hammer Purgstall's "Länderverwaltung unter dem Chalifate," Berlin, 1835, p. 39.), and Ibn Haukal (MS. of Oxford), give us some valuable notices of the revenue of the 'Abbásides, most of which

refer to the reign of Al-mámún. Having given a rough idea of the expenditure of Al-mámún, we shall now touch briefly on his revenue. Holwán, which was composed of five districts that may be compared with our parishes, yielded 1,800,000 dirhems a year; Sadhormiz, on the eastern bank of the Tigris, yielded as a tax to the khalif 722 heaps of unthreshed corn, 9400 korrs of wheat (a korr is equal to about 2846 lbs.), 7500 korrs of barley, and 950,000 dirhems; Sadikbád yielded 354 heaps of unthreshed corn, 11,600 korrs of wheat, 3800 korrs of barley, and 960,000 dirhems; Narakhan Khosraw yielded 8500 korrs of wheat, 4000 korrs of barley, and 930,000 dirhems; Sabúr paid 1,160,000 dirhems; Kotroboll, with three other places, yielded 965 heaps of unthreshed corn, 9800 korrs of wheat, 4400 korrs of barley, and 1,750,000 dirhems; Ardeshir Yadkán yielded 1022 heaps of unthreshed corn, 10,700 korrs of wheat, 12,750 korrs of barley, and 303,050 dirhems; Yúmistán yielded 244 heaps of unthreshed corn, 1400 korrs of wheat, 7200 heaps of barley, and 150,000 dirhems; Upper Behkobád yielded 787 heaps of unthreshed corn, 3100 korrs of wheat, 4300 korrs of barley, and 544,000 dirhems; Middle Behkobád yielded 735 heaps of unthreshed corn, 2700 korrs of wheat, 1700 korrs of barley, and 40,000 dirhems; Lower Behkobád yielded 468 heaps of unthreshed corn, 3750 korrs of wheat, 5500 korrs of barley, and 1,350,000 dirhems. All these districts just mentioned belong to the Sowád, that is, to the country which is on both banks of the Tigris, and paid altogether, according to Ibn Khordádbeh, annually 8,500,000 dirhems, which is equal to about 1,500,000*l.* sterling. Kúfah paid in annually 52,580,000 dirhems; Basrah paid 6,000,000 dirhems; and the country between Basrah and Kúfah paid 10,700,000; Ray paid 12,000,000 dirhems and 20,000 pounds of clarified honey; Kúmis paid 4,500,000 dirhems and 1000 plates of silver; Jorján yielded 12,000,000 dirhems and 1000 balls of silk, Kermán, 4,200,000 dirhems, 500 precious garments, 20,000 pounds of dates, and 1000 pounds of carraway seeds; Sejistan paid 4,600,000 dirhems, 300 pieces of cloth, and 20,000 pounds of honey sugar; Kúhistán, 787,080 dirhems; At-taísín paid 11,388 dirhems; Nishapur 4,108,900 dirhems; Tús paid 740,860 dirhems; Abiwerd, 700,000 dirhems; Shehrsúr, 600,000 dirhems; Nisa, 893,400 dirhems; Sarakhs, 307,440 dirhems; Merw Sehiján, 100,000 dirhems and 1000 sheep; Merw Rúd, 420,400 dirhems; Tulikan, 21,400 dirhems; Gharjistán, 100,000 dirhems and 1000 sheep; Badghis, 124 dirhems; Herat and two other towns, 1,159,000 dirhems; Tokharistán, 106,000 dirhems; Tabaristán and Domáwand, 6,300,000 dirhems, 600 carpets of Tabaristán, 200 garments, 500 pieces of cloth, 300 towels, 300 bathing gowns; Búsanj, 559,350 dirhems; Faryab, 55,000 dirhems; Kurkán, 154,000 dirhems; Dílem, 123,000 dirhems; Khotlán, in Hayatilah, bordering on Balkh, 1,733,000 dirhems; Termid, 47,100 dirhems; Ar-rub and Sekhán, 12,600 dirhems; Diwsaran, 10,000 dirhems; Bamyan, 5000 dirhems; Beham, 20,000 dirhems; Adman and Keman, 12,013 cattle; Kabul, 1,500,000 dirhems and 1000 cattle, amounting to the value of 700,000 dirhems; Bost, 90,000 dirhems; Kísh, 300,000 dirhems; Nim, 5000 dirhems; Buktegin, 6200 dirhems; Khowárezm yielded 489,000 Khowárezmian dirhems; Ammol yielded 293,400 dirhems; Haterhiyat in Soghd yielded 326,400 dirhems: 180,000 dirhems of this sum Ferghánah had to pay, and 46,400 dirhems were paid by the cities of Tatary. Haterhiyat had besides annually to provide 1187 stout pieces of cloth of Kandahar, and 1300 iron boxes and plates (these two articles amounted to the value of 1,072,000 dirhems); Hamadan, 11,800,000 dirhems, 1000 pounds of conserve of pomegranates, and 12,000 pounds of honey; Dainawer, 1,000,000 dirhems; various mines of Soghd (Transoxiana), 1,089,000 Mohammedan dirhems, and 2000 Mosbiyah dirhems; Azerbiján, 4,000,000 dirhems; the Ahwáz, 29,000 dirhems and 30,000 pounds of sugar; Fáris, 27,000,000 dirhems, 30,000 bottles of rose water, and 20,000 bottles of black currants; Ispahán, 70,000,000 dirhems; Masindán, Murján, and the districts of the Jebál, 11,000,000 dirhems; Komm, 1,000,000 dirhems; Sind (on the Indus), 11,500,000 dirhems and 150 pounds of Indian aloes; Mekrán, 400,000 dirhems; Nejrán, 200 costly dresses and 240 pounds of sealing earth; Kineserín and Awasim, 400,000 dinars (a dinar is equal to twenty or twenty-five dirhems, for it varied at different times, and to about nine shillings of our money), and 1000 loads of currants; Hims (Emesa), 340,000 dinars; but according to Ibn Haukal, it never amounted higher than to 180,000 dinars; Damascus 420,000 dinars; the province of the Jordan, of which Tiberias was the capital, paid annually 350,000 dinars. The rest of Palestine paid 370,000 dinars, 3000 pounds of oil, and 300,000 pounds of currants; Diár Rabí'ah, 7,700,000 dirhems; Hejáz, 300,000 dinars; Yemen, 370,000 dinars, besides a quantity of fine cloths; Egypt about 3,000,000 dinars, but under Ahmed Ibn Tulún the revenue of Egypt amounted to 8,000,000 dinars; Ifrikiyah (Provincia Africa), 1,300,000 dirhems, and 120 pounds of African woollen stuffs; Barbary, 1,000,000 dirhems. This enumeration may be compared with the minute account of the revenue of Darius the son of Hystaspes, king of Persia, which is given by Herodotus in his third book (c. 89, &c.).

* Twenty or twenty-five dirhems made one dinar, for the value varied at different times; and one dinar was equal to a ducat, or nine shillings.

This list does not contain all the provinces; and it cannot, generally speaking, be considered very exact; for the revenue changed every year according to the abundance or scarcity of the crop. Some authors state that the yearly revenue of Al-mámún amounted to sixty hundredweight of gold, which is a great exaggeration. Although the revenue was partly destined for defraying the public expenses, we see from the example of Al-mámún, who gave the revenue of two provinces to Al-hasan, that the khalif could dispose of it at his pleasure. The provinces were generally farmed out, that is to say, they were given to some governor, who, after having defrayed all the expenses, had to pay a certain sum to the khalif. We need hardly say how injurious this system was to the nation at large.

There was a system of levying taxes laid down by law, which continued to be observed in the time of Harún Ar-rashíd and Al-mámún. According to this system, the Mohammedan population and the land that had not been conquered paid no taxes except the alms imposed by law, which correspond to our poor rates, and consisted of tithes from all property. Those who had not embraced the Islám had to pay a capitation tax, which amounted to forty-eight dirhems a year for the rich, twenty-four dirhems for the middling classes, and twelve dirhems for the working classes. The population which was not Moslem amounted, even on the banks of the Tigris, on a surface of ten thousand square farsangs, to five hundred thousand men, not including women and children. From the lands which had been conquered, usually two fifths of the produce of wheat and barley were paid to the government if they were watered by canals, and three tenths if they were irrigated by wheels and other similar means. Of dates, grapes, and whatever is grown in gardens, one third was delivered, and one fourth of the spring harvest; also, one fifth of the produce of mines, fishing, and the like, was to be delivered in kind or paid in value even before the expenses had been defrayed. The tax of the markets of Baghdád amounted to one million and a half of dirhems, and the customs of Baghdád, which were charged double to unbelievers, amounted to one hundred and thirty thousand dirhems.

The consequence of this system was excessive poverty among the agricultural classes, which strongly contrasted with the unbounded wealth of those who were employed in the administration, not unlike the present state of India. The common necessaries of life were so cheap that about fifty-six pounds of wheat cost a dirhem, whereas luxuries fetched enormous prices; for instance, ambergris of an inferior kind cost in Egypt ten dinars (four pounds ten shillings) the ounce, and the finest quality fetched ten times this price.

Al-mámún first devoted himself to the sciences called Arabic or modern sciences by the Arabs. These sciences comprehend the study of the Arabic language; poetry, history, and antiquities; the study of the Korán, and the sciences auxiliary to the exposition of the Korán, and the study of law (fik'h). His master in the philology and literature of the Arabs was Al-yezídí, and his master in law was the celebrated Al-kesáy. When he had finished his early studies, he assembled round him, or visited, all the distinguished men in the empire. He was well versed in the science of traditions, and several have been handed down which were received by him from the mouth of his elder friends, and thus preserved for posterity. He made himself known as an author on theological subjects. In the "Fihrist" (MS. of Paris) are mentioned a treatise of his on the signs of the prophetic mission; another treatise containing the praises of the khalifs who succeeded Mohammed; and a book containing the answer of Al-barghiz (?) on the question put to him respecting the unity of God, and other dogmas of the Mohammedan religion. It is very probable that the book on falconry translated by Theodorus Philosophus for the Emperor Frederick II., under the title "De Arte Accipitraria Moamii," is the work of Al-mámún. There are copies of this translation at Paris and at Bologna, and there is a fragment of the Arabic text in the library of Gotha. This work formed the basis upon which Frederic II. wrote his work on the same subject, which was printed in 1596: "Reliqua Librorum Friderici secundi de Arte Venandi cum Avibus, cum Manfredi Regis Additionibus." The library of the Institute at Paris is in possession of a MS. of this work, which is more complete than the printed text.

When Al-mámún had converted Al-fadhl to the Mohammedan religion, he was turned by Al-fadhl, whose ancestors had been distinguished astronomers, to the cultivation of the mathematical sciences; and it is for the beneficial influence which he had upon the progress of these sciences and upon philosophy and medicine, that Al-mámún is best known in Europe. He seems, like Alfonso X. of Castile, to have been so much occupied with his literary pursuits as to have neglected the duties of government. He increased the libraries of his ancestors by collecting Arabic, Persian, Indian, and Greek authors. Many of the Greek books had been brought to Baghdád from the towns which were taken by the Mohammedans, and to increase this stock he sent to Constantinople to purchase other books. The principal men charged with this commission were the Beni Músa. The fact of Al-mámún sending to Constantinople for the last two books of the conic

sections of Apollonius of Perga shows that his books were collected on some principle. To the library a museum of astronomical instruments was attached; and subsequently observatories were founded at Baghdád and Damascus. In the library, a great number of literary men were appointed to translate and transcribe books; others had liberal pensions, and followed there their own pursuits. The principal translators of the time of Al-mámún, who were either in his or in his vizír's service, were Yahya Ibn Bitrík, who translated several of the works of Aristotle, Galen "De Theriaca," and Ptolemy's "Quadripartitum;" and Ibn Na'ima ('Abdu-l-mesíh), who translated the "Philosophici Elenchi" of Alexander Aphrodisiensis, and his commentary on the first four books of Aristotle's "Physicæ Auscultationes." To these at least twenty names of translators from the Greek into Arabic might be added, but they will be mentioned under their respective heads.

Al-mámún's translators from the Persian into Arabic are less known, though they were more important. After Ibn Al-mokaffa', who was before the time of Al-mámún, ranks highest the family of Naubakht, from which his vizír was descended; Músa and Yúsuf, the sons of Khaled; 'Alí At-taimí, the translator of the astronomical tables, called Zíj Shehriár; and Al-hasan Ibn Sahl, who is probably the same who was Al-mámún's governor of the 'Iráḳ. To these there may be added the translators of the "Khodáï-námeh," or poetical history of Persia, who are named in a note to Al-mas'údí. (vol. ii. p. 27.)

Of still greater importance are the translations which were made for Al-mámún and his predecessors from the Sanscrit into Arabic; for it is through the Latin versions of Arabic authors, in whom these translations from the Sanscrit are quoted, that we received the first knowledge of Indian learning and philosophy. The Sanscrit translators were, according to the "Fihrist" (vol. iii. MS. of Leyden), Mí-kah the Indian, who was under the protection of Is'hak Ibn Solaïman the Háshemite, and Ibn Dahan the Indian, who was a physician in the Barmakide hospital. At the same time works were translated from the ancient Chaldee and from the Syrian language into Arabic by the learned men of Harrán. The literary treasures of all parts of the world were deposited in the museum of Al-mámún; they were discussed in his literary assemblies, and they were incorporated in the works of his contemporaries. Towards the end of his life, Al-mámún had a meridian line measured in the plains of Sinnar; and astronomical observations were made at Baghdád and Damascus, by the Jew Sind Ibn 'Alí, by the celebrated Mohammed Ibn Músa Al-Khowárezmí [ALGORISMUS], by Habesh, and others, in order to correct the ancient astronomical tables, but he died before this task was accomplished. The three sons of Músa Ibn Shákir were encouraged to study geometry and mechanics; and their works on these subjects are the best in the Arabic language. Al-kindí was placed by Al-mámún at the head of those who cultivated natural philosophy. With equal liberality the study of history, and of the Arabic language and literature, was promoted by Al-mámún. Asma'í, who lived in his palace, has always been considered the highest authority in the belles lettres of the Arabs; and Kotrob, a courtier of Al-mámún, is one of the best Arabic grammarians.

Unluckily for Oriental literature, European scholars have not yet shown sufficient critical spirit to make a distinction between the classical productions of the golden age of Arabic literature under Al-mámún, and the writings of a later period, when the barbarous Turks and Persians had corrupted it; although the difference is as great as the difference between the classical literature of the Greeks and Romans, and that of the middle ages. The consequence is, that there are comparatively few works of the golden age of Arabic literature in European libraries, and hardly any of them have been published or translated. (Soyútí, *History of the Khalifs*, MS. of the British Museum, No. 7324. fol. 118. recto, and No. 7325. fol. 138. recto; Baron von Hammer, *Gemäldesaal oder Lebensbeschreibungen grosser Moslimischer Herrscher*, Leipzig, 1837, ii. 219.; Al-mas'údí, *Meadows of Gold*, chap. 114., MS.; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chronological Retrospect of Moham. History*, ii.; Abú-l-faraj, *Historia Dynastiarum.*) A. S.

AL-MA'MU'N. [AL-KA'SIM IBN HAMMUD.]

AL-MA'MU'N IBN DHI'-N-NUN (Yahya I.), second sultan of Toledo of the dynasty of the Benú Dhí-n-nún, succeeded his father Isma'il Ibn Dhí-n-nún, in A. H. 432 (A. D. 1040-1). The kingdom which Al-mámún inherited from his father comprised little more than the modern province of New Castile, or the districts of Toledo, Cuenca, Guadalaxara, Siguenza, and Alcaraz; but as he was an enterprising and able prince, he profited by the dissensions which about that time broke out among the Molúku-t-tawáyif, or kings of small states—as those chiefs were called who divided among themselves the vast inheritance of the Benú Umeyyah; and by his ability and his courage he succeeded in subjecting to his rule the greater part of Mohammedan Spain. One of the first acts of his reign was to contract an alliance with 'Abdu-l-'azíz Al-mansúr, king of Valencia, whose daughter he married. Having then united his forces to those of his father-in-law, he invaded the dominions of Mohammed Ibn Jehwar, king of Cordova, and after defeating the forces sent against him, laid siege to that capital. Unable to defend himself against so formidable an ad-

versary, the King of Cordova sent his son 'Abdu-l-malek to Seville to implore the assistance of the sultan, Al-mu'tadhed Ibn 'Abbád, who was the sworn enemy of Al-mámún. The King of Seville granted his request. He gave to 'Abdu-l-malek a body of five hundred cavalry, and raised besides a considerable army, the command of which he gave to his eldest son Mohammed, surnamed Al-mu'tamed. On the arrival before Cordova, Al-mu'tamed encamped opposite to Al-mámún. Shortly after, in a combined attack from the garrison of Cordova and the troops of Al-mu'tamed, the besieging army was defeated and Al-mámún compelled to raise the siege. With a perfidy, however, of which history affords few examples, Mohammed's unprincipled ally took possession of the throne which he came to defend, and put that sultan to death, as well as his son 'Abdu-l-malek. ['Abu'-l-wali'd Ibn Jehwar.] Burning to revenge his defeat, Al-mámún raised an army more formidable than the first, took a body of Castilians into his pay, and prepared to invade the dominions of Ibn 'Abbád. His father-in-law, the King of Valencia, having refused to aid him, no doubt through fear of the Sevilian king, Al-mámún, in a transport of rage, put himself at the head of a body of cavalry, marched to Valencia, surprised that place, deposed and exiled 'Abdu-l-'azíz, and caused himself to be proclaimed by the inhabitants. Strengthened by the forces of that kingdom, Al-mámún took the field against Al-mu'tamed, who had now succeeded his father Al-mu'tadhed in the kingdoms of Cordova and Seville; but although he at first gained some slight advantages over his enemy, he was unable to achieve anything important. In A.H. 465 (A.D. 1072-3), however, having obtained the aid of the Castilians, Al-mámún laid siege to Murcia, where a prince, named Ahmed Ibn Táhir, who was a vassal of Al-mu'tamed, reigned. The city was on the point of surrendering to him, when Ibn 'Ammár, at the head of the troops of Seville, and some Catalonians whom Al-mu'tamed had taken into his pay, arrived to succour the besieged. Some misunderstanding, however, with his ally Raymond, count of Barcelona, prevented that general from attacking Al-mámún, who, upon the retreat of the Sevilian troops, made himself master of Murcia and the surrounding districts. At last, in A.H. 469 (A.D. 1076-7), Al-mámún, having learned through his spies that Cordova was slightly guarded, sent thither a body of cavalry under the command of one of his generals, named Haríz Ibn 'Okéshah, who penetrated at night into one of the suburbs, and having taken a strong tower which defended the bridge of the Guadalquivir, made himself master of that capital, the governor, Seráju-d-daulah, who was the son of Al-mu'tamed, being slain in an attempt to defend one of the towers. Al-mámún, however, did not long enjoy his triumph. Having repaired to Cordova for the purpose of being sworn by the inhabitants, he was shortly after besieged by Al-mu'tamed, and died during the siege in Dhí-l-ka'dah, A.H. 469 (June, A.D. 1077). Conde made a mistake when he said that Al-mámún died at Seville. Notwithstanding the frequent wars in which he was engaged, Al-mámún found leisure to cultivate the sciences, which he fostered and promoted in his dominions by inviting to his court the learned of other countries, and retaining them there by his munificence.

He seems to have bestowed all his attention upon the revival of the philosophical sciences, the study of which had been greatly neglected ever since the overthrow of the Cordovan khalifate; and he succeeded in founding at Toledo a school for the study of mathematics, astronomy, and geometry, which even after the taking of that city by Alfonso VI. in A.D. 1085 continued to be frequented by European scholars, among whom we might mention the learned Gerbert, who afterwards became pope under the name of Sylvester, and who introduced into Europe the use of the Arabic numbers; Adelard of Bath, who translated Euclid's Elements from the Arabic into Latin; Daniel Morley, a native of Norfolk; Gerard of Cremona, and many others, who are known to have visited Toledo for the purpose of attending the schools of the Arabs. It was for Al-mámún that the celebrated Arabian astronomer, Abú-l-kásim Ibn 'Abdi-r-rahmán, better known by the surname of Az-zarkál, constructed the instrument called *acafeha* (a planisphere or astrolabe), and a clepsydra or water clock, for the purpose of astronomical observation, the ruins of which are still to be seen at a short distance from Toledo. [Az-zarka'l.] In the "Cronica General" attributed to Alfonso X. frequent mention is made of Al-mámún (Alimaimon), who is described as "muy buen caballero, muy leal e muy entendido en sciençias" (a very good knight, very loyal, and much learned in science). It was at his court that Alfonso VI. of Leon took refuge when persecuted by his brother Sancho. (Al-makkarí, *Moham. Dyn.* i. 384., and ii. App. p. xix.; Conde, *Hist. de la Dom.* ii. cap. vii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 214.; *Cronica de España*, part iv. fol. cexcii.; Mariana, *Hist. gen. de España*, lib. ix. cap. 8.; Pisa, *Descripcion de Toledo*, fol. 27.; Rojas, *Hist. de la imperial Ciudad de Toledo*, i. 585.) P. de G.

AL-MA'MU'N IDRI'S, surnamed Abú-l-'ola, tenth sultan of Africa of the dynasty of the Al-muwahhedún or Almohades, was born at Malaga in A.H. 581 (A.D. 1185-6). He was the son of Abú Yúsuf Ya'kúb Al-mansúr, the fourth sultan of that dynasty, who reigned from A.H. 595 to 610 (A.D. 1199-1213).

After the assassination of his brother, the Sultan Al-'ádil, who was strangled at Marocco on the 24th of Shawwál, A. H. 624 (Oct. 7. A. D. 1227), by a party of the Almohades, Al-mámún, who was then in Spain, hastened to Seville, of which city he had been appointed governor by Al-'ádil, and caused himself to be proclaimed by the inhabitants. Meantime the party at Marocco who had assassinated Al-'ádil, and the two councils of the Almohades, raised to the vacant throne a son of that sultan named Yahya An-násir; but the new sovereign had scarcely reigned a year when Abú Hafss, Abú 'Abdillah, and other sheikhs of the Almohades in the interests of Al-mámún, made a revolution at Marocco, and, having expelled from that capital Yahya An-násir and all those who followed his party, sent a deputation to Spain inviting Al-mámún to seize on the throne. Al-mámún was not slow in accepting their offer. Having concluded a truce with Fernando III. of Castile, and obtained from that king a body of twelve thousand men to help him in the conquest of Africa, he sailed from the port of Algesiras in Dhí-l-ka'dah, A. H. 626 (Oct. A. D. 1229), and landed at Ceuta. After allowing some rest to his troops, Al-mámún marched to Marocco, in the neighbourhood of which city he found his nephew Yahya encamped with all his forces. A bloody battle ensued, in which the latter was defeated with great loss, and obliged to take refuge in the mountains of Hentétah. Soon after, Marocco submitted, and Al-mámún made his triumphant entry into that capital on Ramadhán, A. H. 627 (Sept. A. D. 1230). The conqueror summoned to his presence the sheikhs of the two councils instituted by Al-mahdí [ABU 'ABDILLAH MOHAMMED], and, after upbraiding them for their disloyalty, ordered them to be beheaded, together with all their male relatives, with the single exception of a boy, thirteen years old, who was spared on account of his being already a Háfedh, or knowing all the Korán by heart. Similar orders were also sent into the provinces with regard to such sheikhs or governors as Al-mámún suspected of being hostile to his government; and in a few days the number of heads which arrived in the capital, and which were left hanging around the ramparts, was so great as to cause an intolerable stench from their putrefaction. Nor would Al-mámún order them to be removed, saying, "Nothing can be so sweet as the head of a dead enemy! It must be odoriferous like musk to all those who love me; it can stink only in the nostrils of those who hate me." This bloody execution was followed by the abrogation of almost all the laws promulgated by the Mahdí, the spiritual founder of the dynasty. According to Ibn Khaldún (*Hist. of the Berbers*, lib. iii.), Al-mámún sent orders to all the provinces of his empire, that the name of that legislator should no longer be struck on the coins * or proclaimed from the pulpits of the mosques; and that in the form for summoning to prayer, which it was the custom to make in the Berber dialect, no mention should be made, as before, of the founder of the sect.

But whilst Al-mámún triumphed in Africa, the Spanish provinces were fast shaking off his yoke or being subdued by the Christians. That sultan had no sooner sailed for his African expedition than the people of Seville revolted, expelled the governor appointed by him, and sent in their allegiance to Al-mutawakkel Ibn Húd, a chief descended from the royal family of Bení Húd, who some time before had raised the standard of revolt at Murcia. [AL-MUTAWAKKEL ALAI-LLAH.] The example of Seville was speedily followed by the people of Cordova, Jaen, Algesiras, and other large towns, who expelled their African garrisons; so that in the short space of two years the whole of Spain acknowledged the rule of Al-mutawakkel. In the mean time, Yahya, having recruited his army among the tribes inhabiting the gorges of the Atlas, marched against Al-mámún; but he was again defeated and his army dispersed. A second attempt to surprise Marocco proved also unsuccessful; he was again defeated with the loss of many of his followers, whose heads were fixed to the walls of Marocco. In these engagements Al-mámún is said to have principally owed his success to his Christian auxiliaries, who, knowing that if vanquished they had no quarter to expect from the enemy, fought always with the courage of despair. As a reward for their services, Al-mámún granted them permission to build a church within the precincts of his capital, and to toll their bells three times in the course of the day. In A. H. 629 (A. D. 1232), a brother of Al-mámún, named Abú Músa 'Imrán, rose in Ceuta, and caused himself to be proclaimed under the name of Al-muyyed-billah (the assisted by God). Al-mámún left Marocco to oppose him; but hearing on his way to Ceuta that the tribes of Fezár and Nekáyah had laid siege to Meknásah (Mequinez), he retraced his steps, and marched against them. At his approach the Berbers raised the siege, and Al-mámún, *returning* to Ceuta, besieged that city for three months. Abú Músa then implored the assistance of Al-mutawakkel Ibn Húd, who sent him troops and provisions, thus enabling him to make a vigorous defence; but as Al-mámún was well provided with battering engines, he soon made a breach, and was on the point of ordering a general assault when news was brought to him that his old enemy Yahya An-násir had again taken the field, and had surprised

* Many small square coins, in which the word "Al-mahdí" has been effaced or cut out of the inscription, are preserved in the cabinet of medals at Madrid.

Marocco. Upon the receipt of this intelligence, Al-mámún immediately raised the siege of Ceuta and set off in pursuit of his enemy; but as he was marching towards Marocco, he was seized by an acute disorder, which caused his death at Wáda-l-'obeyd (the river of the little slave), or, according to other authorities, at Wáda Umm Rabi', on Saturday the 15th of Dhí-l-hajjah, A. H. 629 (Oct. 1. A. D. 1232), after a reign of five years and three months, counting from the day of his proclamation at Seville. (Ibn Khaldún, *Hist. of the Berbers*, MS. (Brit. Mus. No. 9575.), *History of Marocco*, MS.; Al-makkarí, *Moham. Dyn.* ii. App. lxxiii.; Conde, *Hist. de la Dom.* ii. 434.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 22, 23.; Chenier, *Recherches sur les Maures*, vol. ii.; Cardonne, *Histoire de l'Afrique et de l'Espagne*, vol. ii.; *Karttás*, translated by Moura.) P. de G.

ALMAN, or ALEMAN, JOHN, (JOCHANAN), (יוחנן אלמאן), a Jewish rabbi and native of Constantinople who lived towards the end of the fifteenth century, at which period, being in Italy, he became Hebrew master to Giovanni Pico della Mirandola. His works are — 1. "Cheshek Shelomoh" ("The Desire of Solomon") (*1 Kings*, ix. 19.), a commentary on the Song of Songs, which is partly moral and partly cabbalistical, and in the preface to which, says Azulai, in the "Vahad Lachacamim," p. 18., he gives a copious account of all the sciences in which Solomon was skilled. Bartolocci and Le Long both give this work as printed at Venice, A. M. 5383 (A. D. 1623); but in this case they are confounding the "Cheshek Shelomoh" of Alman with the commentary on the Proverbs of R. Solomon Duran, which bears the same title. The "Shalshelleth Hakkabbala," the "Siphte Jeshenim," Wolff, De Rossi, and Azulai, all concur in giving this work as hitherto unedited. 2. "Ene Haeda" ("The Eyes of the Congregation") (*Numbers*, xv. 24.), a commentary on the Law. Azulai also assigns to him, 3. "Chaje Olam" ("Life Eternal"). (De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 47, 48.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 782, 783.; Wolfius, *Biblioth. Hebr.* i. 470. iii. 352.; Le Long, *Biblioth. Sacra*, ii. 799.; Plantavitius, *Biblioth. Rabbin.* No. 211. 512.) C. P. H.

AL-MANSU'R (the assisted by God, or the Victorious) was the title of a celebrated general and minister of Hishám II., tenth sultan of Cordova of the dynasty of Umeyyah. His name was Abú 'A'mir Mohammed, and he was born at a town called Toras or Torres, in the province of Algesiras in Spain, in A. H. 327 (A. D. 939). His father, 'Abdullah Ibn 'A'mir Al-ma'áferí, who was descended in a straight line from 'Abdu-l-malek Al-ma'áferí, one of the conquerors of Spain, was a learned theologian, who wrote several works on subjects connected with divinity, and made a pilgrimage to Mecca, on the return from which he died at Rokédah in Africa about A. H. 350 (A. D. 962). His mother, Boríhah, was the daughter of Yahya Ibn Zakariyyá Ibn Bartal, a noble Arab of the tribe of Temím. His parents, who destined him for the profession of the law, sent him to Cordova under the reign of Al-hakem II., and Abú 'Amir soon made such progress in the schools of that city that he became a very accomplished scholar. The death of his father, however, having deprived him of his means of subsistence before he had completed his education, young Abú 'A'mir established a bookseller's shop close to the royal palace; and as he was a sound scholar and wrote a very good hand, he earned his livelihood by transcribing such books as were brought to him, and drawing up petitions and letters for the servants of the royal household who could not write. In this manner he came to be employed by one of the chief eunuchs of the palace, who, being pleased with his intelligence and prepossessing manners, took a fancy for him and offered to become his patron. An opportunity soon presented itself: one of the sultan's wives, named Sobha, who was the mother of Hishám, happening to be in want of a confidential secretary, the eunuch recommended his protégé to her. Al-mansúr acquitted himself so well of his task, that he obtained the favour of Sobha, who, wishing to reward his services, requested her husband, Al-hakem, to confer on him some lucrative employment. Al-mansúr was appointed kádhi of Liblah (Niebla); and as his knowledge of law and his accomplishments enabled him to distinguish himself in that situation, he was promoted to be kádhi of Seville, and shortly after summoned to the capital, where, through the favour of Sobha, he was appointed to the high and responsible offices of master of the mint and vizír of the meshwár or council, both of which he retained till the death of Al-hakem. Whilst filling these situations, Al-mansúr failed not to cultivate the friendship of Sobha by his attention towards her, and by rich presents, among which the authors of the time mention a palace of solid silver which he presented to that princess on new year's day. On the death of Al-hakem (A. H. 366), his son Hishám II., then about ten years old, succeeded him; and Al-mansúr, who enjoyed the entire confidence of Sobha, was appointed to the office of chief vizír, in conjunction with Abú Ja'far 'Othmán Al-mus'hafí, the hájib or chamberlain of the deceased sultan, and Ghálib An-násirí, the commander of the forces. One of Al-hakem's brothers, named Al-mugheyrah, having refused to take the customary oath of allegiance to the new sovereign, his death was resolved upon, and Al-mansúr was intrusted by his partners in office with the execution of the sentence. Al-mansúr executed his

commission faithfully; he repaired to the residence of Al-mugheyrah, and had him strangled. Shortly after news was received in Cordova that the Castilians, hearing of Al-hakem's death, had crossed the frontier, and were laying siege to Calatrava. An army which Ja'far had sent against them had been defeated, and fears were entertained for the safety of that important fortress. Having put himself at the head of a small force, Al-mansúr attacked and defeated the Castilians, obliged them to raise the siege, and pursued them far into their territory, returning to Cordova with upwards of three thousand prisoners and considerable spoil. This splendid success, coupled with his affability and generosity, gained him the affections of the army; and Al-mansúr began then to form those projects of ambition which were afterwards realised to their fullest extent. His first step was to get rid of the Slavonian guard, a numerous body chiefly composed of Christians taken in war or bought on the frontiers of France, and who since the time of Al-hakem I. had formed the principal force of the khalifs. By representing to Ja'far how impolitic it was to have a numerous body of men, mostly of foreign origin, and in some instances professing a hostile religion, with arms in their hands in the very capital of the empire, he persuaded that weak minister to have them disbanded, and to supply their place by a large body of Berbers from Africa. Having in like manner, and under various pretences, obtained the dismissal of several officers of the khalif's household who might prove an obstacle to his ambitious views, Al-mansúr next applied himself to destroy the influence of the hájib Ja'far, and for that purpose courted the friendship of Ghálib, his partner in the vizírate, who was an enemy of that minister. Being made aware of the plans which Al-mansúr was forming for his destruction, Ja'far wrote to Ghálib asking for a reconciliation, and applying, at the same time, for the hand of his daughter Asmá. Ghálib consented, and the proposed marriage was about to be celebrated, to the great disappointment of Al-mansúr, when the latter succeeded, by his intrigues, in rousing the suspicions of Ghálib against Ja'far, and marrying the bride destined for his rival. The marriage was celebrated on the 1st of Moharram, A.H. 367 (August, A.D. 977), with unusual pomp and magnificence; the bride being first conducted to the royal palace, where Hisham received her in state, surrounded by the high officers of his court; after which the khálif himself accompanied her to the bridegroom's palace. Ja'far tried, though in vain, to ruin Al-mansúr in his master's favour. Every day his rival's influence at court waxed greater, whilst his own gradually decreased. The office of wáli-l-medinah, or city magistrate, and commander of the police force, which Ja'far held in his capacity of hájib, was abruptly taken from him, and given to Al-mansúr; strict account was next demanded of him of all sums which had passed through his hands since his nomination to the post of hájib; and the examination of his accounts having been intrusted to a commission appointed by his enemy Al-mansúr, he was accused and convicted of having embezzled the public money, was heavily fined, and thrown into a dungeon; and although he was shortly after released and restored to his office, he was again imprisoned upon a similar charge, and obliged to sell a magnificent villa which he possessed in the quarter of Cordova called Russáfah, in order to pay the heavy fines imposed upon him. A nephew of his, named Hishám Al-mus'hafí, was about the same time put to death in the following manner. Hishám had accompanied Al-mansúr in one of his campaigns against the Christians. As that general was returning to Cordova victorious, bringing with him several bags filled with the heads of his enemies, according to the barbarous custom of the times, Hishám stole one of the bags, and leaving the army behind, hastened to Cordova, intending to present it to the khalif, and be the first to announce the victory which his arms had obtained. Al-mansúr had no sooner been apprised of this circumstance than he had the culprit seized and put to death. Ja'far soon shared a similar fate: he was deprived of all his honours and emoluments, and cast into one of the dungeons of Az-zahrá, where he ended his days, according to some authorities, from the effects of poison administered to him; according to others, from grief and disappointment. Once rid of Ja'far, Al-mansúr applied himself next to destroy the influence of Ghálib, who, besides enjoying the confidence of Sobha, Hishám's mother, had a considerable party in Cordova, owing to his personal qualities and to his eminent services in the field; and he so well succeeded, that after many intrigues, which it would take too long to relate, the spirited chieftain left the capital secretly, and fled to Galicia. The historian Ibn Hayyán, quoted by Al-makkarí, says that Ghálib went over to the Christians, in consequence of a personal quarrel with Al-mansúr. His words are as follow: — "Having accompanied that general in one of his campaigns, Ghálib ascended with him to the top of a castle for the purpose of reconnoitring the neighbouring country, and fixing upon the plan of operations to be adopted. There happening to be some difference of opinion between them, a dispute arose, and sharp words ensued. Al-mansúr called Ghálib a traitor, and threatened to have him arrested; Ghálib, on the other hand, charged Al-mansúr with aiming at royalty, and having secretly despatched all those who stood in his way to the throne;

and he added, 'I know well what thou art now aiming at; but perchance Ghálib may prove a greater obstacle in thy way than Ja'far ever was.' Mad with rage, Al-mansúr summoned his guards; but Ghálib, drawing his sword, attacked him and wounded him on the head; and he would undoubtedly have killed him, had not some of his own servants who were present prevented him by seizing his arm." After this rupture, Ghálib, not considering himself safe in the camp, collected his servants and adherents, and retired to Medína Selim (Medinaceli), from whence he crossed the frontier and joined the Christian forces. Ghálib's flight being known in Cordova, Al-mansúr was appointed sole vizír, and hájib or chamberlain to Hishám. Shortly after a cousin of that sultan, whose name was also Hishám Ibn 'Abdi-l-jabbár, was arrested and put to death on the charge of meditating treason against his sovereign, Hishám. Having in this manner rid himself of all those who stood near to the throne, or from whom he might apprehend opposition in the government, Al-mansúr applied himself to re-model the army so as to place it entirely at his own disposal. For this purpose he sent officers into Africa, with instructions to enlist large bodies of Berbers of the tribes of Sanhájah, Maghráwah, Beni Yeferen, Birzál, Meknásah, and others; and he bought a large number of Christian slaves, whom he formed into a new Slavonian guard. He dexterously removed the noble Arabs from all posts of honour and distinction, and advanced the Zenátah and other African chieftains to the command of the armies and the government of the provinces. His next step was to possess himself of Hishám's treasures. On the plea that Sobha, the khalif's mother, had taken large sums of money out of the royal coffers, which she had appropriated to her own use, he prevailed upon that imbecile sovereign to issue an order for the removal of the treasures to a place of safety; and they were accordingly removed to a strong castle called Az-záhirah on the banks of the Guadalquivir, where Al-mansúr usually resided, surrounded by his African guard, and in all the pomp and splendour of the khalifate. Meanwhile, Hishám, confined in his harem, surrounded by slaves and eunuchs devoted to Al-mansúr, took no part whatever in the administration. By the hájib's orders he was so carefully concealed from the sight of the public that many of his subjects never saw him once during their lives. If he happened to ride out to the mosque or to some of his pleasure houses in the outskirts of Cordova, he was always preceded by a numerous escort, who had orders to clear the road and allow no one to stop; and if Al-mansúr had to leave Cordova, he took care to appoint people who saw his orders executed, and prevented any one from approaching the khalif. All letters and proclamations, moreover, were issued by his powerful hájib, whose name was likewise proclaimed from the pulpits and struck on the coins of the state. In short, what the amíru-l-omrá of the race of Buwayh had done at Baghdád, Al-mansúr practised in Cordova; he dexterously and by degrees usurped every one of the rights and prerogatives appertaining to the khalifate, and he left only a shadow of authority in the hands of his helpless sovereign. Indeed, several Cordovan writers, like Mohammed Ibn Ibráhím in his "Reyhánu-l-lebáb wa rey'ánu-sh-shebáb" ("The sweet Gales of the Intelligent, and Flowers of Youth"), Ibn Hayyán, and others, give Al-mansúr the title of sultan, and make him the founder of a dynasty called the 'A'miriun or 'A'mirites, from the name of one of his ancestors, Abú 'A'mir.

But however unjustifiable the means which Al-mansúr employed to seize on the power, he wielded it with an ability and success unparalleled in the history of Mohammedan Spain. Never was Islám more prosperous than under his administration. Not only did he carry his victorious arms to the very extremity of the Peninsula, and recover all the provinces which had been lost under the preceding reigns, but succeeded by his policy and his talents in establishing his sway in Western Africa, and submitting to his rule the motley tribes from Tangiers to Sús-al-akssá. This success was owing in part to Al-mansúr's brother, Abú-l-kakem 'Omar, who, having crossed the strait at the head of considerable forces, attacked and defeated Hasan, the last of the Idrísites, besieged him in his capital Basrah Al-maghreb, or Basrah of the West, to distinguish it from Basrah on the Euphrates, and took him prisoner. His eldest son, 'Abdu-l-malek, contributed also to the subjection of Africa. Having led an army against Zirí, or Zeyrí Ibn 'Attiyah, lord of the tribe of Maghráwah, he defeated him in several encounters, and compelled him to retire to the country of Sanhájah, where he died in A. H. 391 (A. D. 1000–1). But Al-mansúr's principal object was the subjection of the Christians of Spain; and that he might be at liberty to devote himself entirely to their destruction, he concluded a treaty with 'Aziz-billah, fifth sultan of Egypt of the dynasty of the Fátimites, for the pacification of Africa. His wars, or rather expeditions, against the Christian states, are too numerous to be related in detail, amounting to no less than fifty-four; for it was a custom with him to lead his army twice every year against the Christians, once in the spring and once in the autumn. Some were little more than predatory incursions, but others were attended with the most brilliant success. In A. H. 372 (A. D. 983), for instance, he invaded Galicia, and took the cities of Leon and Astorga, which he destroyed. Two years after, in A. H. 374

(A. D. 985), Al-mansúr invaded Catalonia, and, having defeated Borel, count of Barcelona, near Moncada, marched to that capital, which he invested and took by assault. The ensuing year he directed his arms towards Navarre, which he completely overran, and he would have taken the capital, Pamplona, had not the excessive rains obliged him to raise the siege and return to Cordova. But his most celebrated expedition was that undertaken in A. H. 387 (A. D. 997) against Galicia for the purpose of destroying the celebrated shrine of Compostella. The events of this campaign have been so grossly and wilfully disfigured by the monkish chroniclers of the middle ages, that we may perhaps be excused if we give here a few details borrowed from the Arabian writers. Al-mansúr left Cordova on Saturday, the 23d of Jumáda the second, A. H. 387 (July 3. A. D. 997), and proceeded to Kúriah (Coria) on the frontiers of the modern kingdom of Portugal, where he was met by several Christian counts, his tributaries, at the head of their vassals. From Coria the army marched to the Duero, where a fleet, fitted out at a port called Kasr Abí Dánis, on the coast of the Western Ocean, and which by Al-mansúr's orders had ascended the Duero, was already waiting for them. A bridge was then constructed with boats, by means of which the army crossed over to the opposite bank. Having been plentifully supplied with the stores and provisions on board the fleet, the army continued its march, and crossing the Miño and the Ulla, arrived in sight of Santiago on Wednesday, the first of Sha'bán (August 10. A. D. 997). Finding the city deserted, Al-mansúr ordered it to be destroyed and set on fire; all the churches, including that consecrated to St. James, were moreover razed to the ground, and their bells sent to Cordova on the shoulders of Christian captives; the tomb of the apostle only was spared, Al-mansúr having appointed people to take care of it and prevent any profanation. After laying waste the neighbouring country, the army proceeded to the small peninsula of San Cosme de Mayança, where, finding his march arrested by the sea, Al-mansúr ordered a retreat. Passing again by Santiago, he laid waste the dominions of Bermudo II., king of Leon, and returned to Cordova, where he made his triumphant entry in November, A. D. 997. The ensuing spring he directed his arms against Catalonia, which he traversed in every direction without meeting any opposition. At last, in the month of Safar, A. H. 392 (January, A. D. 1002), Al-mansúr resolved to strike a decisive blow at the Christians, and, if possible, to subject the whole Peninsula to his rule. Having caused the jihád, or holy war, to be proclaimed in all the mosques of Mohammedan Spain, he summoned the African tribes to his standard, and took the field at the head of an army amounting to upwards of eighty thousand men. Terrified at the approaching danger, the Christian rulers of the Peninsula entered into a confederacy to repel the common foe. Sancho Garcés, count of Castile, was the first attacked; but, retreating before the enemy, he fell upon Soria, where he was joined by the forces of Navarre, commanded by Sancho II., surnamed "el Mayor," and the reinforcements which the regents of Leon sent to assist him in the approaching contest. Al-mansúr, having divided his army into two bodies, ascended the Duero, and encountered the allies in the vicinity of Kal'at An-nosor (Calatañazor), a place between Soria and Medinaceli. This was the first time during the administration of Al-mansúr that the three Christian powers had united against him; great, therefore, was the hájib's astonishment when he perceived the wide-spread tents of the Christians, presenting an appearance truly formidable when compared with their former levies. The battle commenced at break of day, and was maintained with equal constancy until night separated the combatants. The loss on both sides was immense; but more so on that of Al-mansúr, whose best officers perished in the action. Overcome with fatigue and anxiety, Al-mansúr, who had received several wounds, retired to his tent to await the customary visit of his generals. The extent of his disaster at once broke upon him when he learned from the few who arrived the fate of their brother chiefs. To hazard a second battle, he well saw, would be destruction; and, burning with shame, he ordered a retreat. His proud spirit, however, could not endure such a reverse; and before he had arrived at Medinaceli, on the frontiers of Castile, he died, not so much of his wounds, which he would not allow to be dressed, as of sorrow and disappointment. Such, at least, is the account given by the Christian chroniclers. The Arabs say that Al-mansúr was, as usual, victorious; but that, as he was returning from the expedition, he was seized by an acute disorder. He continued, nevertheless, to make war against the Christians and lay waste their provinces, until, his disease increasing, he was placed on a wooden litter lined with soft cushions and covered with an awning, and carried on the shoulders of his men to a place called Walcorari, near Medinaceli, where he died on Monday, the 27th of Ramadhán, A. H. 392 (August 9. A. D. 1002), at the age of sixty-five, having been born in A. H. 327 (A. D. 938-9), or the year of Al-handik, as it was called by the Spanish Moslems, owing to the disastrous battle of that name fought under the walls of Zamora during the reign of An-násir lidíni-llah. [AN-NA'SIR.]

Almansúr's internal administration was as judicious as it was just: trade and agriculture flourished, works of public utility were executed, and merit was rewarded. His

protection of letters and science was such as his early proficiency promised, and his hall was always thronged with literary men, anxious to present him the fruit of their labours. The best literary productions of Mohammedan Spain may be said to be due to the encouragement which Al-mansúr afforded to letters. It was for him, and at his command, that Ibn Joljol wrote his "Lives of the Arabian Physicians born in Spain," a work to which Ibn Abí Ossaybi'ah was indebted for most of his information; it was also for him that 'Obádah Ibn Mái-s-semá wrote the lives of celebrated poets. Abú-l-mugheyrah Ibn Hazm, one of Al-mansúr's vizírs, Abú-l-walíd Ibnu-l-faradhí, Ibn Sahlún, Ibnu-d-dabbágh, Ibn Jesúr, Abú 'Abdah Hasan Al-laghúwí, and Yúsuf Ibn 'Abdi-l-barr wrote each a history of their own times. Az-zubeydí wrote the lives of celebrated grammarians and rhetoricians, and Ahmed At-talamankí those of eminent historians. The poets living at his court were equally numerous, and the works of Sá'id Al-laghúwí, author of the "Fossús" ("Gems"), of Ibnu-l-'aríf, Ibn Shoheyd, Abú 'Omar Ar-rámedí, Ibn Darráj Al-kastálí, Ibn Hání, and others, may stand a comparison with those of the best poets of the courts of Al-mámún and Hárún Ar-rashíd. Al-mansúr, however, is accused of having forbidden the study of ethics and metaphysics in Spain. Sá'id of Toledo, who wrote about a century after the death of the hájib, says that "in order to gain popularity with the ignorant multitude, and to court the favour of the ulemas of Cordova and other strict men, who were averse to the cultivation of the philosophical sciences, Al-mansúr commanded a search to be made in Al-hakem's library, when all works treating on ethics, dialectics, metaphysics, and astronomy were either burnt in the squares of the city, or thrown into the wells and cisterns of the palace. The only books suffered to remain in the splendid library founded by Alhakem II. were those on rhetoric, grammar, history, medicine, arithmetic, and other sciences considered lawful. Any scholar found indulging in any of the proscribed studies was immediately arraigned before a court composed of kádhis and ulemas, and if convicted, his books were burnt and himself sent to prison."

But it is as a warrior that Al-mansúr distinguished himself most. The Moslem army was never more efficient or better disciplined than under his administration. He promulgated a military code, and whoever was found guilty was immediately tried, and chastised in proportion to his offence. As a proof of the severity with which he enforced discipline, the following anecdote is given by Ibn Hayyán: One day, as he was reviewing his troops in a plain outside of Cordova, he saw something glitter among his Berber guard. Having inquired from one of his officers what it was which attracted his eyes, he was told that one of the men had unsheathed his sword. "Bring the man to me," said Al-mansúr to one of his officers. The Berber then came out of the ranks, and saluted his general. "What made thee unsheath thy sword at a time and in a spot where thou well knowest it is strictly forbidden to do so without previous order from thy officers?" The soldier confessed his guilt, but alleged as an excuse, that whilst he was in the act of pointing to a comrade with his sheathed sword, the scabbard fell off and left the blade uncovered. "Crimes of this kind no excuse can palliate," was Al-mansúr's reply; and he ordered the Berber to be immediately beheaded with his own sword. The gory head of the delinquent was then fixed to a spear and paraded in front of the ranks, whilst a proclamation was read to the troops, stating the crime just committed, and the manner in which it had been punished. Like most eastern conquerors, Al-mansúr was very fond of building: he not only made a considerable addition to the great mosque of Cordova, on which he is said to have expended vast sums, but built a fine bridge over the Xenil at Ezija, erected an aqueduct at Merida, and repaired the great mosque of Fez. He founded a city on the banks of the Guadalquivir, and spent countless sums in building a palace, surrounded by plantations, where he usually resided. Al-mansúr seems to have been as distinguished for his piety and religion as he was for his more dazzling qualities: he wrote a Korán, which he always carried with him in his military expeditions, and he never left Cordova without taking with him his grave-clothes; thus showing that he was prepared for death. By his orders, the dust which adhered to his garments and armour was carefully collected by his servants, and preserved in a bag, to be afterwards used in his interment; and when he died, his body was — to borrow the expression of an Arabian writer — covered with the aromatic dust collected in fifty fields of battle. His winding sheet was made of coarse linen grown on the land which he inherited from his father, and spun and woven by his own daughters. Many histories of this hero were written soon after his death; the following are among the best: — "Al-máthiru-l-'ámiriyah," or "The high Deeds of Ibn Abí 'A'mir," as Al-mansúr is sometimes called by Huseyn Ibn 'Assim, a writer of the eleventh century. "Azháru-l-manthúrah fí-l-akhbári-l-mathúrah" ("Scattered Flowers: on the memorable Deeds of Al-mansúr"), by an anonymous writer, who appears to have lived under the reign of Hishám II. Large extracts from this work are given by Al-makkarí in his "Nafhu-t-tíb." Ibn Hayyán is also reported to have written a history of the administration of Al-mansúr and his two sons 'Abdu-l-malek and 'Abdu-r-rahmán.

(Mohammed Ibn Ibráhím, *Reyhánu-l-lebáb*, MS.; Ibnu-l-khattíb, *Al-ahátat, or the History of Granada*, MS.; Al-makkarí, *Moham. Dyn.* i. 228. ii. cap. vii.; Conde, *Hist. de la Dom.* i. cap. 95—102.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 202.; Alfonso el Sabio, *Crónica de España*, part. iii. cap. 18.; Mariana, *Hist. General de España*, lib. viii. cap. 9.; Marmol, *Hist. de Africa*, lib. ii.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, vol. i.; Abú-l-fedá, *Ann. Musl.* sub anno 366; Rodericus Toletanus, *Hist. Arab.* ad calcem Erpenii, cap. 31.) P. de G.

AL-MANSU'R. [ABU' JA'FAR.]

AL-MANSU'R. [ABU' YA'KU'B YU'SUF.]

AL-MANSU'R. [BA'DIS.]

AL-MANSU'R BIKAWATI-LLAH (the victorious through the power of God) Isma'íl, third khalif of the dynasty of the Fátimites, succeeded his father, Al-káyim biamri-llah, who died at Mahdiyah in A. H. 334 (A. D. 934), whilst the forces of the rebel Abú Yezíd were besieging that city. [AL-KA'YIM BIAMRI-LLAH.] Artfully concealing the death of his father, Al-mansúr defended himself with equal gallantry and skill, until, having made a sally at the head of his best troops, he attacked and defeated the besiegers. Having subsequently detached a portion of his forces in pursuit of the rebel, Abú Yezíd was taken and put to death. After a reign of seven years, Al-mansúr died in A. H. 341 (A. D. 945), at the age of thirty-nine, and was succeeded by his son Mu'izz. Al-makrízí calls him Al-mansúr binasri-llah (the victorious through the help of God) and Abú-t-táhir. His birth, according to the same historian, happened in A. H. 301 or 302 (A. D. 913 or 915). (Ibnu-l-athír, *'Ibratu-l-awali*, MS.; D'Herbelot, *Bib. Or.* voc. "Fathemah;" Abú-l-fedá, *Ann. Musl.* sub anno 341; Elmacin, *Hist. Sar.* lib. ii. cap. xix.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 194.) P. de G.

AL-MARRAKISHI', more correctly Al-morrékoshí (Abú Mohammed 'Abdu-l-wáhed At-temímí), surnamed Muhiyu-d-dín, was born at Marocco in A. H. 581 (A. D. 1185-6), during the reign of Abú Yúsuf Ya'kúb, fourth sultan of Western Africa and Spain of the dynasty of the Almohades. At the age of nine his parents sent him to Fez, where he studied under the best professors. His education being completed, he returned to Marocco, from whence he crossed over to Spain in A. H. 603 (A. D. 1206), where he applied himself to collecting materials for the history of that country. The year of his death is not known. He wrote a history of Mohammedan Spain, entitled "Al-mo'ajeb fi talkhíss akhbári-l-maghreb" ("The Promoter of Admiration, or a compendious History of the West"). A copy of this valuable history is in the library of Leyden (No. 546.), from which some extracts have appeared in the work entitled "Specimen e Litteris Orientalibus, exhibens Diversorum Scriptorum locos de Regia Aphtasidarum Familia et de Ibn Abduno Poeta," &c., by Marinus Hoogvliet, Leyden, 1839. P. de G.

AL-MAS'U'DI'. [MAS'U'DI'.]

AL-MAUSILI' (Is'hák Ibn Ibráhím), surnamed Abú Mohammed, a celebrated singer and musician who lived at the court of Harún Ar-rashíd and Al-mámún, khalifs of the house of 'Abbás, was born at Baghdád in A. H. 150 (A. D. 767). His father, Ibráhím, generally known by the title of 'An-nadím Al-mausilí (the social companion or singer from Mosul), had been a singer attached to the court of Al-mahdí, the third khalif of the house of 'Abbás. At his death in A. H. 188 (A. D. 804), his son Is'hák succeeded him in his office, and not only distinguished himself as a singer and musician, but cultivated literature with great success, and was equally well versed in sacred traditions and jurisprudence. The khalif Al-mámún used to say of him, "Were Is'hák not so publicly known and spoken of as a singer, I would appoint him to the place of kádhi; for he is more deserving of it than those who now fill the office at this my court, and he surpasses them all in virtue, veracity, piety, and honesty; but people know him only as a singer, and that talent, though the least of those which he possesses, has eclipsed the rest." Al-mausilí died at Baghdád in Ramadhán, A. H. 235 (April, A. D. 850), according to some authorities; others postpone his death until Shawwál A. H. 236 (May, A. D. 851). He was the author of several works on the science of music, which are very much esteemed by the Arabs. Some extracts from one of them may be found in the large work on music by Mohammed Ash-shalahí of Seville, a copy of which is preserved in the national library at Madrid (Gg 41.). Al-mausilí was also a good poet, and composed several poems, which were collected after his death. His life, as well as that of his father Ibráhím, are in Ibn Khallikán.* Al-mausilí means the native of, or resident at, Mausil (Mosul) and Is'hák was so called because his father, who was a native of Kúfah, had long resided in that city. (Ibn Khallikán, *Biog. Dict.* i. 29. 180.; D'Herbelot, *Bib. Or.* "Ishak," "Mosuli.") P. de G.

ALMEIDA, FERNANDO DE, a Portuguese ecclesiastic and musical composer, was born at Lisbon. In 1638 he entered the convent of Thomar, and died in 1660. He was one of the most celebrated pupils of

* As our quotations from this writer were hitherto from a manuscript copy of his work, we wrote his name, according to the system generally followed by oriental scholars in this country, Ibn Khallekán. Henceforword we shall refer to the English translation by Baron Mac Guckin de Slane, now being published at Paris at the expense of the Oriental Translation Fund of Great Britain and Ireland, and in so doing we shall write "Ibn Khallikán," as the translator has written it. (Ibn Khallikán's *Biographical Dictionary*, translated, &c. Paris, 1842, 4to.)

Duarte Lobo, and of his many posthumous works the following are especially esteemed: —"Lamentationes, Responsiones, et Miserere dos tres officios da quarta, quinta, e sesta feira da semana santa," and "Missa a 12 Voci." (Machado, *Biblioteca Lusitana Historica, &c.*) E. T.

ALMEIDA, DON FRANCISCO DE, the first Portuguese viceroy of India. After the discovery by Bartolomeo Diaz of the Cape of Good Hope, called by him the Stormy Cape, Emanuel (Manoel), who succeeded his cousin João II. on the throne of Portugal, persevered in encouraging those maritime enterprises which had already given to Portugal the lead in modern discovery, and which ultimately diverted the commerce of the East into new channels. Subsequent expeditions under De Gama and Cabral had been successful in forming alliances and settlements on the African and Indian coasts. The king at length judged it expedient that the power acquired by the Portuguese in the East should be confirmed by the display of regal authority, and Almeida, who was the seventh son of the Conde de Abrantes and a soldier of tried courage and abilities (for he had distinguished himself in the Moorish wars of the Peninsula), was invested with the title of viceroy. On the 25th of March, 1505, eighteen years after the departure of Diaz on his voyage to seek a new route to India, he prepared to leave Lisbon, accompanied by his son, and with a force amounting to fifteen hundred men, all of character and respectability, among whom were many noblemen of the royal household. A fleet of fifteen ships lay in the Tagus ready to convey him, and the embarkation was accompanied with all the splendour and solemnity befitting a great undertaking. They doubled the Cape of Good Hope without difficulty, and arrived at the port of Quiloa on the coast of Zanguebar. Previous voyagers had generally found the natives hospitable towards them as strangers. The picture of their reception given to the Portuguese by the African king of Melinda is beautifully drawn by Camoens, and his poetry had its foundation in truth; it is in fact an amplification of the account given by Osorius in his History, and by Barros in his Decades, assisted by the poet's own observation. But the object of the Portuguese in forming commercial establishments as well as of establishing Christianity having been ascertained, the Mohammedan merchants and settlers, who had hitherto enjoyed an uninterrupted monopoly of the rich markets of the East, had laboured to excite a fierce hostility in every quarter against them, and in many cases with success. At Quiloa, finding that no respect was paid to his flag by Ibrahim, whom the Portuguese call Habraemo, the prince of the city, Almeida demanded the reason. A suspicious apology was sent, on which Almeida told the messenger that he would receive it in person; he immediately landed with five hundred men. Ibrahim fled, and Almeida took possession of the city. At the suggestion of Mohammed Ancon, a person who had greatly favoured the Portuguese, and who refused to accept the crown himself, he placed it on the head of a young prince whose father Ibrahim had deposed and assassinated. After receiving homage from him in the name of the King of Portugal, and building a fort for the defence of the place, he proceeded to Mombaza, a city of great importance on the same coast; and being there denied admittance, he immediately bombarded the fort. A shell struck the powder magazine, which blew up, and the fort was abandoned. Almeida then besieged the city, of which, after a resolute defence, he made himself master, and gave it up to plunder. Little booty however was found, for the prince had on the attack retreated to a neighbouring forest with his most valuable effects. Almeida reduced the place to ashes. Unable, from tempestuous weather, to make Melinda, he stretched across to the Indian coast, and took possession of the island of Angedive (Anjee deeva), which lies near the northern extremity of the Canara coast and is about eighteen leagues south of Goa. Here he built a fort, and sent some of his ships out to cruise. A piratical chief of the name of Timoia was brought to him, who professed submission. Deputies also from Onore (now written Honawaur), on the Canara coast, arrived to treat of peace; but their treachery being discovered, he sailed thither and burnt some vessels in the harbour of the city. He then proceeded to Cananore, where he received an embassy and offer of alliance from the King of Narsinga, frequently called the King of Bisnagar, which was the name of his capital city. Almeida then asked permission of the King of Cananore to build a fort there for the protection of the Portuguese against the attacks of the Arabs, and to make the place also more secure to himself. The request was complied with, and Almeida remained there till it was completed. He called the fort Sant-Anjo (St. Angelo), and left Lopez Brittio in command of it with a hundred and fifty men.

Being soon after reinforced from Portugal, and receiving intelligence that several Arabian vessels richly laden were lying in the port of Panane (now Ponany), about fifteen leagues south of Calicut, and belonging to the sovereign of that city, he resolved to destroy them. This prince, called the Zamorin, a term equivalent to emperor (Couto, *Decada* v. liv. i. c. 1.) who had authority over the neighbouring powers, had shown himself an inveterate and wily opponent to the progress of the Portuguese, and Almeida was urged to commence direct hostilities against him. He

despatched his son with as many ships as he could spare to attack his fleet, and proceeded himself with twelve ships to Panane (or Ponany). The Arabian vessels lay under cover of a fort garrisoned by four thousand men. Almeida attacked them with seven hundred, and after hard fighting accomplished his object. The superiority of the Portuguese was here strikingly manifest; the enemy fought with desperate courage, and one body especially of Moslems, who were under an oath to conquer or die, all perished to a man. The younger Almeida also gained a signal victory over the fleet of the Zamorin. Almeida next sailed to Cochin, and confirmed the alliance which had from the arrival of the Portuguese existed with the King of Cochin. Albuquerque [ALBUQUERQUE, ALFONSO] had rendered great service to the king, Trimumpara, and had fortified his city. On Almeida's arrival, this faithful ally of the Portuguese declared his wish to abdicate in favour of his sister's son Nabeaderim, and the viceroy thereupon, with great ceremony, placed a golden crown upon the young prince's head, and repeated the assurances formerly given to Trimumpara of friendship and protection. Thus the king of Cochin had the titular dignity, but the Portuguese viceroy had the command of the city, and here he fixed his seat of government. Shortly afterwards he loaded eight vessels with the rich spices and other products of the country, and despatched them to Lisbon. On their homeward voyage these vessels discovered the island of Madagascar. The successes of the Portuguese under this brave and indefatigable officer had filled all India with alarm. The Zamorin, after his defeat, had despatched messengers to the Sultan of Egypt to warn him of the danger to which himself and all his Mohammedan allies in India were exposed, and to request assistance. The Egyptians were also in alliance with the Venetian republic, and the ports of Alexandria and Venice had long been the marts of European commerce. The sultan had some years before been irritated by the seizure of a valuable argosy by Vasco de Gama, and now both he and the Venetians trembled for the security of their trade. These two powers in concert speedily despatched a fleet under the Amir Huseyn, whom the Portuguese call Mir Hocem, a Persian by birth and a commander of great repute, from the port of Suez to India, in order to co-operate with the forces there. Reaching the Indian Ocean, they attacked the younger Almeida in the port of Chaul (now Choul), which lies between Bombay and Goa, and after fighting under heavy disadvantage, Almeida's force was defeated and he was killed. [ALMEIDA, LORENZO DE.]

Almeida had now a double motive for action, the service of his country and the revenge of his son's death, although he had received the news of that event with apparent resignation, saying to the King of Cochin, who went to condole with him on the unhappy event, that he could not have desired for him a nobler or a better death, for he had fallen in the service of his God and of his king, and in the discharge of his duty as an officer and a brave soldier. He sailed without delay to Dabul, a strongly fortified town on the Bijapur coast, belonging to the Prince of Goa, who was in league with the Zamorin and the other enemies of the Portuguese. After a series of daring exploits Almeida took and destroyed it on the 13th of December, 1508.

While he was pursuing his victorious career, Alfonso de Albuquerque, who had previously sailed to the Indian seas and returned to Portugal with considerable treasure, was appointed by King Emanuel to succeed him as viceroy, and he arrived with eight ships in the Indian seas. The two commanders met at Cananore. Almeida, who was bent on the destruction of the united fleets of Egypt and Calicut, refused to surrender his command until, as he said, he had driven the Egyptians from India, and not before. High words arose: Almeida injudiciously placed the new viceroy under arrest, and sent him prisoner to Cochin. He now sailed to Diu, a port of Cambay, held by Malic Yas, a Russian renegade in the Egyptian service, and the rendezvous of the hostile navy. He commenced the attack with his usual vigour. The Indian vessels were quickly dispersed, and he gained so complete a victory over the Egyptian ships that the admiral escaped with only twenty-four of his men. In this action, of which an eloquent description is given in the second Decade of Barros, eight of the enemy's ships were captured, and the remainder sunk. It was remarked as singular, that on board the Egyptian ships were found books in the Italian and other European languages, which confirmed the opinion that Almeida had not fought against Indians and Egyptians alone. He returned to Cochin.

King Emanuel, apprised of the disputes between Almeida and Albuquerque, and of the disobedience of Almeida, sent out the grand marshal of Portugal, Dom Fernando Coutinho, with fifteen ships: his orders were to send the first viceroy home and establish Albuquerque in his government. Almeida, who had now fulfilled the great object of his wishes, and who was conscious that he had laboured with success to promote the interests of his country, offered no further resistance, but immediately gave the command into the hands of his rival, and prepared to leave the East. Nearly the entire period of his command had been passed on board his ship. He acted under a conviction that to be master of the sea, was the surest way to obtain the wealth of the land. "To keep possession of cities or territories now," said he, "it would be necessary to call every year

fresh troops from Portugal, which would exhaust both men and money." By this policy he prepared the way for the territorial acquisitions of his successor.

On the 13th of November, 1509, he embarked for Europe. During his passage he put into Saldanha Bay, a few leagues northward of the Cape of Good Hope on the Atlantic, for water and fresh provisions; and disputes having arisen between the Caffres and his men, a desperate affray ensued, and the ex-viceroy, with about fifty of his followers, was killed.

Almeida was a man of noble appearance and of lively impulses, of great strength of mind and endurance under difficulties. During the affray in which he fell, Melho, one of his officers, is reported to have said to him, "Would that some of those who flocked about you in India were here!" The answer was, "This is no time for such a thought; we must rather look to saving the royal standard. For me, I am old enough in years and in sins to die on this spot, if God so will it!" Melho did not leave him till he fell by an African spear. With some others he made an unsuccessful effort to carry off Almeida's body. Thus perished, in an obscure spot and by the hands of savages, the man who had humbled the princes of India, paralysed the united efforts of Egypt and Venice, reduced rich cities, and won the dominion of remote seas, making the name and banner of his country terrible; and leaving, in the phrase of a contemporary writer of his country, a salutary lesson to human ambition. It is said that his unhappy fate was sincerely lamented by King Emanuel. A trait of the universal superstition of his age is connected with the close of his history. The witches of Cochin predicted that he would not survive the passage of the Cape. When at anchor in Saldanha bay he exclaimed, "Now, God be praised, the witches of Cochin are liars who said I should not pass the Cape." The event, it may well be supposed, did not tend to shake the faith of the survivors in that prediction. (Barros, *Decadas da Asia;* Damian á Goes, *Chronica do Senhor Rey Dom Manoel;* Osorius, *De rebus Emmanuelis Lusitaniæ Regis, &c. gestis*, lib. 4, 5, 6.; Mariana, *Historia General de España*, lib. xxix. cap. 16.; the notes to the translations of the *Lusiad* by Mickle and Musgrave; *History of Spain and Portugal and of Maritime Discovery* in Lardner's *Cyclopædia.*)

W. C. W.

ALMEIDA, LORENZO DE, was the son of Francisco Almeida. When his father the viceroy had fortified himself in the isle of Anjee deeva, he gave Lorenzo, "a young and brave gentleman," charge of a division of his fleet, and sent him to cruise about the Indian seas. The pirates that infested them were quickly taught to respect the Portuguese flag. His first enterprise of moment was against Coulan on the Malabar coast, a town and port in alliance with the Zamorin, the implacable enemy of the Portuguese. His orders were to fire the shipping. He proceeded with such activity and precaution, that the attack was commenced before he was known to be on his way thither. He burnt seven and twenty vessels. He was next sent on a cruise to intercept all Arabian ships, during which he made and took possession of the Maldive islands. Again at sea, he passed Cape Comorin, and landed in Ceylon. The fame of the Portuguese had reached that island, and obtained for him a respectful reception, and a mutual treaty was formed of protection and tribute. The tribute was to be two hundred and fifty thousand pounds weight of cinnamon; and the first year's payment, in advance, was forthwith put on board. Here also he laid the foundation of a factory. Returning to Anjee deeva, he proceeded with his father to Cananore, and from that port was despatched against and defeated an armament assembled by the Zamorin. Returning thither, he was received with all the congratulations and honours to which his intrepid conduct entitled him. He then for some time cruised in company with his father for the protection of the rising commerce of Portugal in those regions; and to check the hostile spirit which the Egyptian and Arabian captains, finding their interests so grievously encroached upon, lost no occasion of evincing. The Zamorin, it was discovered, was preparing a new armament, and Lorenzo was ordered to watch its proceedings. During his cruise he put into the harbour of Chaul. The Egyptian fleet, consisting of five large ships of war, and six galleys, reinforced with thirty smaller vessels of the Governor of Diu, came in sight, and Lorenzo mistook it for the expected squadron of Albuquerque. Amir Huseyn quickly convinced him of his error by a vigorous attack. Early in the conflict, the Portuguese commander received a severe wound in the face from a dart, but he fought till darkness compelled him to desist. Some of his officers, considering the odds fearfully against them, advised him to put out to sea during the night: but this, he said, would be to steal away — a thing he would never do. In the morning he hoisted sail, and the Egyptians opened a smart fire upon the fleet as it left the port. Lorenzo's vessel was the last, and all their fury was directed against her. A shot struck her, and becoming unmanageable, she ran aground, where it was impossible, from the nature of the place and the rapidity of the ebb-tide, for any vessel of the fleet to return to her assistance. A boat, however, rowed up close in to the beach at great hazard, and he was entreated to save himself, but he resolutely refused: he would not, he said, abandon his brave companions, and he hoped to be able to defend himself until the

flow of the tide. The enemy continued a hot cannonade from a distance, which was returned with spirit. A shot struck off one of Almeida's legs; he bade them, as he fell, lash him upright to the mast: he continued to animate his men until another shot killed him. The ship, whose crew was reduced to four and twenty men, was then boarded without difficulty, and they were taken prisoners. The fleet sailed with the heavy tidings to Cananore. The character and reputation of this brave young officer are given in few but expressive words by Osorius. "The message" (of his death) "drew hot tears down the cheeks of every Portuguese, for Lorenzo Almeida was valiant among his fellows, so gracious that he won the way to every heart, and so sincere and frank in his deportment, that it was clear how much he emulated the example of his father. He was exceedingly lamented and regretted by all who knew him." Camoens, in the Lusiadas, has united the heroes in the immortality of his verse;

"——— os temidos
Almeidas por quem o Tejo sempre chora."

W. C. W.

ALMEIDA, MANOEL DE, a Portuguese Jesuit born at the episcopal city of Viseu in the province of Beyra, in 1580. He was educated at the college of the Jesuits. He afterwards taught the scholars of the order. It is well known that the education of the Jesuits was of the first character; and their attainments were such as to draw from Lord Bacon, at the period here spoken of, the exclamation "consule scholas Jesuitarum." In 1602 he was sent to India, where, having completed the requisite studies for service in the East, he was made rector of the college of Bassein (called by the Portuguese Baçaim) in the Bijapur territory. The growing reputation of his talents and zeal procured him the appointment, by the general of the order, Vitelesehi, of visitor of the houses of the Jesuits in Abyssinia, in which country he remained ten years, favoured by the Emperor Segued. During this period he wrote — 1. "Historical Letters from Abyssinia to the General of the Jesuits," which were published in Italian at Rome in 1629. 2. "The Errors of the Abyssinians and a Refutation of their Dogmas," which Nicolas Antonio thinks was composed in the Abyssinian language, and which was probably a remodelling, with a continuation, of a "Treatise on the Errors of the Abyssinians," by Pero Paez, also a Jesuit, who had previously laboured in that country. The treatise by Paez was, according to Nicolas Antonio, written in Amharic, a dialect of Abyssinia, Amhara being the province adjoining that where Gondar or Gondar a catma, "the city of the seal," stands. Gondar was, at the period of the Jesuit missions, generally called by writers Amhara. (Lockman's *Travels of the Jesuits*, i. 206. 247. 253. ed. 1762.) 3. "Apologia contra o Padre Fray Luis de Urreta dal ordem dos Pregadores Autor da Historia de Etiopia." He also collected materials for a history of Ethiopia, which was not published till fourteen years after his death. Balthazar Telles, if Nicolas Antonio is correct, made it the basis of a work which has enjoyed a great reputation in Europe. Antonio, speaking of Almeida, says he is also the author of the "History of Upper Ethiopia," which indeed was written first by Pero Paez, but much enlarged by him. The work was revised by Balthazar Telles, and published in 1660, at Coimbra, in folio. The title of the book is "Historia geral de Ethiopia a alta ou Preste Joan, e do que nella obraram os Padres da Companhia de Jesus: composta na mesma Ethiopia pe lo Padre Manoel d' Almeida, &c., abreviada con nova releyçam e methodo pe lo padre, Balthazar Telles, &c. Telles was the historian of his order, but had not been in Abyssinia; his work was a compilation from resident authorities, of whom Almeida was the chief. Almeida remained in Abyssinia during the reign of Segued, who greatly favoured the Jesuits, and encouraged the Roman Catholic doctrines; but his son and successor Basilides, or Facilidas, from a personal dislike to them, which was aggravated by the discontent of a large body of the people, commanded the Patriarch Mendez to withdraw to the kingdom of Tigre, and in 1634 he expelled the Jesuits from his dominions. Almeida then returned to India. He was appointed provincial superintendent of his order and inquisitor at Goa. He died at Goa in 1646. He has the merit, which is due to the Jesuits generally, of having united with the spiritual desire of proselyting, accurate observation as a traveller: it is admitted that he left the best account of the countries which he visited that appeared during his own and the following century. Almeida is briefly but strongly eulogised in the "Hagiologio Lusitano" of Jorge Cardoso, which was published at Lisbon, 3 vols. fol. 1652, 1657, 1666.

The early accounts of the Portuguese connection with Abyssinia are noticed under João Bermudes, who went thither in 1520, and Andreas Oviedo, who went in 1557. The early Jesuit missions were broken up at the close of the sixteenth century: the last of that order connected with them, Francisco Lopez, died in 1597. Pedro or Pero Paez went in 1603, and, profiting by political circumstances and events, was successful in re-establishing the Jesuits in Abyssinia. Alphonso or Affonso Mendez, patriarch elect of Ethiopia, went in 1625, and Jerome Lobo, who went at the same period, and with Almeida, remained until the expulsion. The "Historia geral" has held a high value in England. Salt, on his way to Alexandria, had

the luck," as he says, in a letter from Malta June, 1816, to buy it of a bookseller at Rome for about six shillings; an inferior copy of which, in England, Heber had bought over his head for 40*l.* (N. Antonius, *Biblioth. Hisp. Nov.*; La Croze, *Histoire du Christianisme d' Ethiopie et d'Arménie*; Lockman's *Travels of the Jesuits.*) W. C. W.

ALME'LA, DIE'GO RODRIGUEZ DE, a Spanish writer of the fifteenth century, and a native of the city of Murcia. He was a canon of the cathedral of Murcia, and according to Ustarroz, in his book called "Defensio Patriæ Sancti Laurentii adversus quosdam qui Valentiæ Edetanorum vel Cordubæ vel tandem Coloniæ Augustæ Patriciæ hunc honorem falso adjudicaverunt," archpresbyter of the church of Carthagena in the see of Murcia. He was also one of the chaplains of Queen Isabella of Castile, and at the request of Juan Manrique, archdeacon of Valpuesta in Old Castile, he wrote a work which he called "El Valerio de las Historias Escolasticas y de España" ("The Valerius of Scholastic and Spanish Histories"): it was printed in folio at Murcia, in 1487, by Juan de la Roca, five years before the surrender of Granada, and afterwards at Toledo, Madrid, and Medina del Campo. This book contains the most remarkable sayings and doings of the kings and nobles of Spain, and is frequently referred to by Spanish genealogists on account of the numerous family notices which it contains. It has been by some attributed to the celebrated Fernan Perez de Guzman, but Tamayo de Vargas, in his work called "Defensa de la Historia General de España del Padre Juan de Mariana," and Felipe de la Gandara in his work called "Armas y triunfos del Reyno de Galicia," as well as Ustarroz, affirm it to be Almela's. There is added to this work a history of land battles, inscribed to Juan de Ortega Malvendo, bishop of Corsa and counsellor to their Catholic Majesties, Ferdinand and Isabella: this part begins with the quarrel of Cain and Abel, and ends with the taking of Merida from the Moors. Two letters also follow, addressed to persons of note; the one on the marriages of the royal houses of Castile and Leon with those of France, and the other "Como y por que razon," &c. ("How and for what reason the kingdoms and signories of Spain ought not to be divided, parted, nor alienated, but the dominion to be always one, and of our king and lord, monarch of Spain"). He also wrote an historical compendium ("Compendio Historial") of the chronicles of Spain, manuscripts of which Nicolas Antonio asserts to have been in the libraries of the Escurial and of the Marquess of Estepa. (Ernesti, *Bibliot. Hisp.*; N. Antonius, *Biblioth. Hisp. Vetus*, lib. x. cap. xiv. § 759.; *Historia de la Literatura Española escrita en Aleman por F. Bouterwek, traducida al Castellano y adicionada por Don José Gomez de la Cortina y Don Nicolas Hugalde y Mollinedo.*) W. C. W.

ALMELOVEEN, THEODORE JANSSON VAN, an eminent Dutch physician, who is however better known as a learned scholar and editor, was born July 24. 1657, at Mydrecht, a small town between Amsterdam and Utrecht, where his father was a minister of the Reformed (or Calvinist) religion. His uncle by the mother's side (or, according to others, his grandfather) was the celebrated printer John Jansson, who, having no children of his own, wished his nephew (or grandson) to assume his name, which was done accordingly. After going through his preliminary studies with distinction at Gouda and Nordwyk, he was sent by his relations, in 1676, to the university of Utrecht, to prepare himself for entering the ministry. Here he studied Hebrew under Leusden, classical literature under Grævius, and philosophy under Gerard de Vries; but he was soon disgusted with the study of theology, on account of the disputes and controversies arising from it at that time in Utrecht, and gave it up in order to follow the profession of medicine, which he studied under James Vallan and John Munniks. He took his degree of doctor of medicine June 23. 1681, and shortly afterwards went to Amsterdam with the intention of settling there; but, having married in 1687 the daughter of John Immerseel, the burgomaster of Gouda, he was persuaded by his wife to establish himself at that town. Here he soon acquired a great reputation, and divided his time between the practice of his profession and the study of classical and polite literature; while his numerous learned works caused him to be well known abroad, and procured his admission into the Imperial "Academia Naturæ Curiosorum" under the name of "Celsus Secundus." In 1697 he was offered the professorships of History and the Greek language at the university of Harderwyk, which he accepted, and performed the duties of these two offices with so much credit to himself that in 1702 he was made professor of Medicine. These three professorships he continued to hold till his death, which happened at Amsterdam (or, according to others, at Harderwyk), July 28. 1712, at the age of fifty-five. As he died without children, he left all his manuscripts to one of his friends, and to the university of Utrecht his extensive collection of editions of Quintilian. His library, which was very large and valuable, was sold in 1713. Of his numerous works the greater part relate to subjects of classical and polite literature or medical antiquities. The following is a list of the most important and interesting: — 1. "De Vitis Stephanorum, Celebrium Typographorum Dissertatio Epistolica," with a list of the works printed by them, 8vo.

Amsterdam, 1683. 2. "Inventa Nov-Antiqua, id est Brevis Enarratio Ortus et Progressus Artis Medicæ, ac præcipue de Inventis vulgo Novis, aut nuperrimè in ea Repertis. Subjicitur Rerum Inventarum Onomasticon," 8vo. Amsterdam, 1684. In the second part of this work, which treats of the discoveries in medicine, Almeloveen (like many other great scholars,) tries to exalt the ancients at the expense of the moderns, and is frequently in consequence unjust to the latter and unreasonably partial to the former. 3. "Opuscula, sive Antiquitatum e Sacris Profanarum Specimen, Conjectanea, Veterum Poëtarum Fragmenta, et Plagiariorum Syllabus," 8vo. Amsterdam, 1686; reprinted in 1694, Amsterdam, 8vo., with the title "Amœnitates Theologico-Philologicæ, in quibus varia S. Scripturæ Loca, Ritus Prisci, &c. eruuntur," 8vo. Amsterdam. 4. "Bibliotheca promissa et latens, cui accedunt G. H. Welschii de Scriptis suis Epistolæ," 8vo. Gouda, 1688; reprinted in 1692 and 1698. 5. "Dissertationes Quatuor de Mensis, Lectieis, Lectis et Poculis Veterum," 4to. Harderwyk, 1701. 6. "Fastorum Romanorum Consularium Libri Duo; . . accedunt Præfecti Urbis Romæ et Constantinopolis," 8vo. Amsterdam, 1705, of which an improved edition was edited by Jo. Lud. Uhlius, 8vo. Amsterdam, 1740. He also assisted Van Rheede in the sixth part of the "Hortus Indicus Malabaricus," fol. Amsterdam, 1686. Besides these works he edited several Greek and Latin classics: "Hippocratis Aphorismi," Greek and Latin, 12mo. Amsterdam, 1685; Celsus "De Medicina," 12mo. Amsterdam, 1687; both of which are useful editions, and have been several times reprinted. "Strabonis Rerum Geographicarum Libri XVII.," Greek and Latin, fol. 2 vols. Amsterdam, 1707, which is a reprint of Casaubon's text of Strabo, published at Paris in 1620; it contains all the notes of Xylander, Casaubon, F. Morel, and J. Palmer, and select notes from many other critics. The edition is useful because it contains nearly everything that had been done for the illustration of Strabo up to the date of its publication; but Almeloveen added nothing of his own. "Apicii De Re Coquinaria Libri X.," 8vo. Amsterdam, 1709; a reprint of Lister's edition, with new notes and various readings from a Vatican MS. He is also the author of some learned notes inserted in Henning's edition of Juvenal, 4to. Utrecht, 1685, in Amman's edition of Cœlius Aurelianus, 4to. Amsterdam, 1704, and in Burmann's edition of Quintilian, 4to. Leyden, 1720. (Eloy, *Diction. Histor. de la Méd.*; Goulin, in the *Encyclop. Méthod.*; Chaussier and Adelon, in the *Biograph. Univers.*; Jourdan, in the *Biograph. Médic.*)

W. A. G.

ALMELOVEN, JOAN, a painter or designer and engraver, born in Holland in 1614, according to Huber and Rost, or 1624 according to others. Although little known, he appears to have been an artist of considerable merit. The writers who speak of him as a painter do not mention any of his pictures; but between thirty and forty of his etchings are known. They are very free and spirited, and are in the style of Herman Saftleeven, after whom Almeloven etched four landscapes representing the Four Seasons. His other etchings are, according to Huber, Rost, and Heineken, after his own designs; they consist chiefly of landscapes and views of towns and villages, enlivened with a few small figures, and are marked, according to the writers quoted, "Joan" or "J. ab Almeloven, inv. et fec." Bartsch and others give a different account: according to them, besides the Four Seasons already mentioned, sixteen of the others were etched after the designs of Saftleeven — a set of twelve views of towns and villages, and a set of four river scenes. The date of Almeloven's death is not known. (Heineken, *Dictionnaire des Artistes, &c.*; Huber and Rost, *Handbuch für Kunstliebhaber, &c.*; Bartsch, *Le Peintre Graveur.*)

R. N. W.

ALMENAR, JOANNES, was a physician and professor of medicine in Spain in the early part of the sixteenth century, and wrote a small work entitled "De Morbo Gallico Liber." The date of its first publication is unknown, but Astruc fixes it, with much probability, at 1512. It was published in folio in 1516 at Pavia, together with several works on the same subject, by Leonicenus, Benedictus, and others, and at subsequent periods in several other collections. (Vander Linden, *De Scriptis Medicis.*) Its frequent publication has gained its author an unmerited reputation; for Astruc shows good reason to believe that it was nearly all copied from treatises with the same title by Joannes Benedictus and Wendelinus Hock. (Astruc, *De Morbis Venereis*, p. 614. ed. 1740, 4to.) J. P.

ALMENARA. [HERVAS.]

ALMENDINGEN, LUDWIG HARSCHER VON, was born in Paris on the 25th of March, 1766. His grandfather, a citizen of Frankfort on the Main, and banker to the emperors Charles VI. and Francis I., was known only by the name of Ludwig Harscher. His father, Johann Daniel, who embraced the diplomatic profession, and an uncle who held a commission in the King of France's Swiss guards, assumed the baronial prefix "von," claiming to be descended of a noble Swiss family, and subjoined to it the name of the village Almendingen, which belonged to their father. The subject of the present sketch retained the name of Ludwig Harscher von Almendingen, alleging that it would have made the aristocratical designation of too much importance to have formally laid it aside.

Johann Daniel acted almost gratuitously as envoy for the court of Hesse Darmstadt at

Paris from 1761 to 1771. The expenses he thus incurred, and some unlucky speculations in the funds, deprived him of almost all his property. On this account he retired with his family, after bringing to a close the negotiations which had been intrusted to him at Paris, to a small property which he had purchased, with the wreck of his fortune, in the Hanoverian market town Lauenstein. Too poor to send his son to a public school, he took upon himself the charge of his education, and gave him instruction in history and geography, in the Latin, English, and Italian languages. Ludwig von Almendingen, having spent the first years of his life in Paris, spoke French with facility; and by his own exertions made himself master of Spanish. In these pursuits he spent his time till he had completed his twenty-first year, conversing almost with nobody but the members of his own family, passing his whole time in his father's library, short-sighted, a stranger to all athletic exercises, yet not unhealthy. Several literary essays which he attempted about this time found their way into the Hanoverian periodicals. A gentleman in the civil service of the family of Orange, who accidentally visited Lauenstein about the year 1787 or 1788, discovering a connection between the von Almendingen family and the childless President de Passavant at the Hague, encouraged young Ludwig to write to the old man without his father's knowledge. De Passavant, favourably prepossessed with what he heard of the lad's talents, advanced the means of supporting him two years at the university of Göttingen. Ludwig von Almendingen commenced his studies at Göttingen in May, 1789, and was enabled by the money he obtained for a successful prize essay to prolong his stay there till July, 1792. During this time he studied law under Professors Runde, Hugo, Pütter, and Spittler.

On leaving the university, the patronage of De Passavant procured him the appointment of governor and superintendent of the legal and diplomatic studies of the son of a widow of good family in Amsterdam. In 1794, von Almendingen was appointed a professor in the legal faculty of the academy at Herborn in Nassau, an appointment which he retained till 1803. In 1796 he married Jacobina Susanna Hoffman, daughter of a professor of medicine at Herborn, who, although considerably her husband's senior, survived him. The academy of Herborn was in the last stage of decay, and the paucity of students left von Almendingen ample leisure to indulge his own taste in his pursuits. He employed a considerable part of his time in preparing pleadings for practising advocates, and taking a part in processes closely analogous to what is taken by chamber counsel, as they are sometimes called, in this country. He is said to have been extensively employed in this way, but appears to have been ill qualified for such business. His knowledge of legal and indeed of every kind of business was entirely theoretical: like most literary men of his time, he found it more easy and agreeable to speculate on what the law ought to be than to learn what the law was; and he had a hasty and ungovernable temper. An attack upon the bench in one of his pleadings drew down a smart punishment on the advocate in whose name it was submitted to the court. As an author von Almendingen was more fortunate: he published a number of pamphlets on legal and legislative questions, which excited attention; and he was adopted as an associate by Feuerbach and Von Grolman in their labours to elucidate and reform the penal law of Germany.

In 1803 von Almendingen was appointed a member of the court of appeal for the duchy of Nassau established at Hadamar. When the territory of Nassau was occupied by the Duke of Berg, he obtained a similar appointment at Düsseldorf. In 1809 he re-entered the service of Nassau as vice-director of the supreme court at Wiesbaden and referendary to the privy council of the duchy. In this latter capacity he acted for Nassau in the conference of commissioners appointed by the states of Hesse, Nassau, and Frankfurt to make arrangements for the adoption of the Code Napoleon. The conferences lasted from September, 1809, till April, 1810, but ended without any practical result for the public. They occasioned, however, a personal quarrel between von Almendingen and von Grolman, which put an end to their joint labours in the department of penal law. The details of the conference will be given more appropriately in the life of von Grolman, and the literary labours of the triumvirate in the life of Feuerbach. In his relations to these two eminent men, the part of von Almendingen was always secondary.

Von Almendingen took an active though subordinate part in the new organisation of the Nassau territory, rendered necessary by the state revolutions of 1813 and 1815. In 1816 he was vice-president of the court at Dillenburg, in point of rank the second tribunal in the duchy. Being however still engaged in the revision of the laws, he was excused from personal attendance. In the same year he published remarks on the political position and prospects of Germany ("Politische Ansichten über Deutschland's Vergangenheit, Gegenwart und Zukunft), which, though far from popular, has been liberally used by subsequent writers. His ungovernable temper had by this time involved him in personal quarrels with most of the legal and political writers of his time and nation, and he thus came to occupy a conspicuous position in the literary gossip of

the day; but, like all mere personalities, these discussions soon lost their interest.

Before he was promoted to the vice-presidency of the court at Dillenburg, von Almendingen had been engaged as counsel for the widowed princess of Anhalt Bernburg in a law-suit between the senior and junior branches of that family respecting some castles and villages. With the permission of his court, von Almendingen proceeded to Berlin in 1819 to undertake the personal management of his client's case. He maintained that cognizance of the business belonged properly to the court of revision for the Rhine provinces; the Prussian minister of justice asserted his authority to decide in which court the case ought to be tried. Von Almendingen as usual drove the discussion to a personal quarrel, and published at Brunswick a fierce attack upon the Prussian system of jurisprudence. A prosecution was immediately commenced against him in the Prussian courts by the Prussian government. He pleaded in vain that he was not a Prussian subject, and that the book was not published in Prussia. The court sentenced him to a year's imprisonment in a fortress. The court of Nassau interfered to prevent the execution of the sentence, and continued von Almendingen in the receipt of his full salary; but was obliged to yield so far to the resentment of the Prussian court as to place him on the list of retired civil servants. The sentence was pronounced in 1822, and von Almendingen, regarding it as degrading, took it so much to heart that he never quitted his apartment from that time till his death on the 16th of January, 1827.

It is mainly as collaborateur of Feuerbach and von Grolman that von Almendingen is entitled to notice. His writings, although bearing frequent marks of a genial intellect, have contributed little positive addition of knowledge or correct views in law and political science. His appointment as commissioner to the conferences between Hesse, Nassau, and Frankfurt, relative to the adoption of the Code Napoleon, and quarrel with the Prussian government, will give him a place in the constitutional history of Germany. His best works are his contributions to the "Bibliothek für die peinliche Rechtswissenschaft und Gesetzkunde," conducted by Feuerbach, von Grolman, and himself; his pamphlet on the political condition and prospects of Germany, mentioned above; and his criticism of the Code Napoleon, "Vorträge über den Codex Napoleon und seine organische Umgebungen gehalten in den Conferenzen zu Giessen, 1811 und 1812." Thibaut speaks slightingly of his merits as a civilian; but Feuerbach dedicated his system of penal law to "his von Almendingen and von Grolman." (*Zeitgenossen*, dritte reihe, erster band.) W. W.

ALMER, JOHANN CHRISTIAN, a Danish painter, born at Copenhagen in 1742. He studied at the academy of Copenhagen, and gained several prizes both in drawing and in painting. He was afterwards appointed teacher of decorative drawing in the academy. His paintings are few, but have considerable merit; his drawings, especially decorative, are more numerous. He died in 1792. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ALMERAS, LOUIS, was born at Vienne in Dauphiny in 1768. He early entered the army, and gained great distinction by the bravery with which, at the head of only two hundred men, he repulsed the attack of fifteen hundred Piedmontese in the Val d'Aosta. He served as adjutant-general during the Italian campaigns of Napoleon in 1796 and 1797, and was afterwards employed against the Royalists of the south of France; for the vigour he displayed against whom, and especially for the capture of their chiefs, St. Christol and Dominique Allier, he received the thanks of the Council of Five Hundred. He was attached to the staff of General Kleber in Egypt, where he highly distinguished himself at the battles of Heliopolis and of Boulak, in the latter of which he was severely wounded. On his return to Europe he was sent to a kind of honourable exile, as governor of the Isle of Elba; it was supposed in consequence of his friendship with Kleber, which was no recommendation to the favour of Napoleon. In 1809 he re-entered active service as general of brigade under Eugene Beauharnais in Italy and Germany, and was wounded at the battle of Wagram. In the campaign of Russia he attracted the emperor's attention by his bravery at the Moskva; and for his services on that day, and also in the command of the second desperate attack on the redoubt at Borodino, where he was once more wounded, he was promoted to the rank of general of division. He was taken prisoner in the retreat, and for some time detained on the frontiers of the Crimea. On the fall of Napoleon in 1814 he was released, and soon after Louis XVIII. honoured him with the order of St. Louis. From that time he lived in retirement until 1823, when he tendered his services to the Duc d'Angoulême for the war in Spain; and although this offer was declined, he received the appointment of commandant of Bordeaux. This office, with that of commander of the eleventh military division, he held until his death, which took place on the 7th of January, 1828. (Arnault, &c., *Biographie Nouvelle des Contemporains*, i. 127.; Notice by General Lamarque in the *Memorial Bordelais*, quoted in the *Moniteur* for 1828, p. 83.) J. W.

ALMEYDA, TEODO'RO DE, a Portuguese ecclesiastic, member of the "Congregados do Oratorio," an order founded by the Florentine Saint Philip de Neri, was born in

1722. He was a voluminous and bold writer, who laboured with success to introduce into his country the study of philosophy on rational principles. He published at Lisbon, in 1751, his most celebrated work, to which he gave the title of "Recreação filosofica." This work brought him into collision with the Jesuits, whose aim was always to hold an ascendancy in the business of education, and but for their banishment, owing to their part in the conspiracy against Joseph II., they would probably have endangered the personal liberty of Almeyda. He was, however, a zealous supporter of the court of Rome at the time of its famous rupture with Joseph, and so becoming obnoxious to the minister, Pombal, he was compelled to fly for refuge to France, where he remained until the death of Joseph and the disgrace of his favourite. He found on his return that his countrymen had outstripped him in progress, but this did not detract from the merit of his former services. He wrote, after his return, a moral tale called "O homem feliz independente do Mundo e da Fortuna" ("The Happy Man independent of the World and of Fortune"), which is translated into Spanish, and esteemed by the Spaniards. He also wrote another book called "Harmonia da Razão e a Religião" ("The Harmony of Reason and Religion"). He died at Lisbon in 1805, aged eighty-three, having published forty-two volumes on various subjects, besides five of translations, leaving also several manuscripts of original and translated works. He was at his death a member of the Royal Academy of Lisbon and of the Royal Society of London. (*Dictionnaire Universelle, Historique, Critique et Bibliographique, par une Société des Savans*; Chalmers, *Biographical Dictionary*; *Gentleman's Magazine*, vol. lxxiv.) W. C. W.

AL-MEYDA'NI'. [AHMED AL-MEYDA'NI'.]

ALMI'CI, CAMILLO, was born at Brescia in 1714, and died in 1779. He became at an early age a priest of the Oratory. Both from the information which is accessible in regard to his works, and from the circumstantial memoir of his life written by his friend and admirer Mandelli, he seems to have been an indefatigable student in many departments of theology, history, and philosophy, and to have been held in high estimation among the ecclesiastics of his country as an advocate of extreme Roman Catholic orthodoxy. The only work of his which can here be described from actual perusal is his treatise "Sopra I Martiri della Chiesa Cattolica," contributed anonymously to the "Dissertazioni Recitate nell' Adunanza Letteraria del Conte Mazzuchelli" (ii. 271. Brescia, 1765). This essay is not a little lumbering and confused in composition, and far from being critical in its use of authorities. It treats the history of the martyrs as a proof of the truth of Christianity generally, and of Roman Catholic Christianity in particular. Another of his publications, a refutation of Hontheim's noted treatise, is entitled "Riflessioni Critiche sopra il Libro di Giusto Febronio, De Statu Ecclesiæ," &c. He published also attacks upon Voltaire's "Siècle de Louis Quatorze," and upon Beccaria, "Dei Delitti e delle Pene." He left in manuscript a sacred tragedy, and a large number of treatises on theology, civil and ecclesiastical history, and the principles of legislation. — His younger brother, GIOVANNI BATTISTA, whose name is inserted in Mazzuchelli's catalogue, was in 1751 vicario to the podesta of Crema. (*Nuova Raccolta d'Opuscoli Scientifici e Filologici*, Mandelli's portion of the series, tom. xxxviii. Art. 8. 1783.) W. S.

AL-MODHAFFER (the conqueror or the victorious) Abú Bekr Mohammed, second king of Badajoz of the dynasty of the Beni Al-aftas, succeeded his father 'Abdullah about A. H. 430 (A. D. 1039). His reign, which was of long duration, affords few remarkable events. He is principally known as having been a great patron of literature, which he himself cultivated with success. He was an excellent poet and a diligent historian, and he is said to have written a sort of historical Cyclopædia, in fifty volumes, entitled "Tedhkar," or "Tedhkarah" ("Reminiscenees"), but which is better known as "Kitábu-l-modhafferí," or the book of Al-modhaffer. No portion of this extensive work is preserved in the libraries of Europe; but Ibn Hayyán, Al-homaydí, Ibn Bashkúwál, and other writers, whose works we possess, give ample extracts from it. Al-modhaffer died at Badajoz in A. H. 460 (A. D. 1067), and was succeeded by his son Yahya. (Al-makkarí, *Moh. Dyn.* i. 193. ii. 256.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 212.; Conde, *Hist. de la Dom.* ii. 45.; Hájí Khalfah, *Lexic. Bibl.* voc. "Al-modhafferi;" Hoogvliet, *Specimen e Litteris Orientalibus*, p. 28.) P. de G.

AL-MODHAFFER, ('Abdu-l-malek Ibn Abí 'A'mir), second king of Valencia of the dynasty called the Beni Abí 'A'mir, succeeded his father 'Abdu-l-'azíz in A. H. 432 (A. D. 1040-1). Soon after his accession, Al-modhaffer received an embassy from Al-mámún, king of Toledo, offering him the hand of his daughter, and requesting his assistance against Al-mu'tadhed, king of Seville. The offer was accepted by Al-modhaffer, who shortly after sent a body of cavalry to the assistance of his father-in-law. But Al-mámún having been defeated near Cordova, and compelled to raise the siege of that capital [AL-MA'MU'N IBN DHI'-N-NU'N], Al-modhaffer recalled his army, and when Al-mámún applied to him for his contingent of troops, refused to send him any. Enraged at what he considered a breach of faith on the part of his son-in-law, Al-mámún proceeded to Valencia, and, having surprised Al-modh-

affer in his palace, deposed him and sent him a prisoner to the castle of Xelva, in Dhí-l-hajjah, A. H. 437 (Dec. A. D. 1065). Al-modhaffer remained in that fortress until, having succeeded in evading the vigilance of his guards, he made his escape, and with the assistance of Al-mu'tamed, king of Seville, recovered his kingdom. He died soon after, in A. H. 470 (A. D. 1078), and was succeeded by his son Abú Bekr. (Conde, *Hist. de la Dom.* ii. cap. 5—7.; Casiri, *Bib. Arab. Hisp. Esc.* ii.) P. de G.

AL-MODHAFFER. ['Abdu-l-ma'lik.]

AL-MODHAFFER. [Ba'dis Ibn Habu's.]

ALMODO'VAR, the duke of, a Spanish author and diplomatist of the eighteenth century, who was successively ambassador to Russia, Portugal, and England. When marquess of Almodovar and ambassador extraordinary at London in 1779, during the American war, he addressed a letter to Lord Weymouth, then secretary of state, in which, without the slightest foundation, he reproached the English government with meditating an attack on Cadiz and an invasion of the Philippine islands. This letter was immediately followed by a declaration of hostilities on the part of Spain, a measure to the last degree impolitic, and which finally led to the loss of her own colonies. Almodovar, on his return to Spain, occupied an honourable post under government, and employed his leisure in translating, or rather paraphrasing, Raynal's "History of the East and West Indies," considerable alterations in which were of course necessary to enable it to pass the Spanish censorship. The work was published at Madrid in five volumes, the first in 1784, the last in 1790, under the title "Historia politica de los Establecimientos ultramarinos de las Naciones Europeas," or "Political History of the transmarine Establishments of the European Nations." It bore the name of Eduardo Malo de Luque, which is said to have been that of Almodovar's secretary. The author in the preface states that he is so far from wishing with the original author that it should be impossible for a reader to guess his religion, his country, and his condition, that he wishes every one to know he is a Roman Catholic, a Spaniard, and a layman. The alterations in the work are numerous. The translator rectifies several errors respecting matters of fact into which Raynal had fallen with regard to the Spanish colonies, and warmly defends the conquerors of Spanish America from what he considers the undue severity of the censures that have been heaped upon them, in consequence of the statements of "the crazy Las Casas." The most important addition, among many, is a sketch of the English government and constitution, which occupies more than two hundred pages of the second volume, and in which the writer shows some talent and considerable impartiality. He is however much at fault in his political prognostications, speaking of the decline of England as a necessary consequence of the loss of its North American colonies. "England," he remarks, "will always be a considerable power, but no longer that which entirely gave the law to Europe and to the whole world, and whose resolutions were looked upon as oracles or decrees of the supreme tribunal of the universe." The style of this history is spoken of by Sempere in terms of high commendation. Almodovar was also the author of a work entitled "Decada Epistolar sobre el Estado de las Letras en Francia" (Madrid, 1781, 8vo.), or "An Epistolary Decade on the State of Literature in France." It was intended to disabuse two classes of the author's countrymen, those who imagined that no other nation equalled the Spanish in literature, and those who, on the contrary, ascribed all literary merit exclusively to the French. Almodovar died at Madrid in 1794. (Bourgoing, *Tableau de l'Espagne moderne*, edit. of 1807, i. 304.; Article by Bourgoing in *Biographie Universelle*, i. 604.; Sempere y Guarinos, *Biblioteca Española de los mejores Escritores del Reynado de Carlos III.* iv. 1—6.; Coxe, *Memoirs of the Kings of Spain*, edit. of 1815, v. 42.; *Historia politica de los Establecimientos, &c.*) T. W.

ALMOHADES, a word corrupted from the Arabic Al-muwáhhedún, i. e. Unitarians, is the name for a Berber dynasty which lasted for upwards of one century, and whose dominions extended at one time over the greater part of Spain and Africa. The founder of this dynasty was Abú 'Abdillah Mohammed, surnamed Al-mahdí, who, upon the strength of a prophecy attributed to Mohammed, purporting that a man would appear in the West who would prove the regenerator of mankind, gave himself out as that personage, and worked a revolution by means of which he overthrew the empire of the Almoravides. ['Abu' 'Abdillah Mohammed.] His followers were called Al-muwáhhedún (Unitarians), because, like most impostors of his nation, Al-mahdí appeared at first only as a religious reformer, preaching against the Almoravides, whom he accused of not adhering strictly to the precepts of the Korán, and calling them Al-mujassemún (Corporealists), because they partook in some degree of the opinions of Mohammed Ibn Kerám, who described God as finite and circumscribed on all sides, and as being tangible to the hand and visible to the eye. Al-mahdí, who was a pupil of Abú Hámid Al-ghazzálí, and professed the doctrines of the 'Asharites [Al-ashari] called his followers Al-muwáhhedún (Unitarians). There were thirteen sultans of this dynasty without counting Abú 'Abdillah Al-mahdí, who would never assume the title of sultan. The first was 'Abdu-l-múmen, son of 'Ali,

surnamed Abú Mohammed, who reigned from A. H. 524 to 558 (A. D. 1130—1162); Yúsuf I. (Abú Ya'kúb), from A. H. 558 to 580 (A. D. 1162—1184); Ya'kúb I. (Abú Yúsuf), surnamed Al-mujáhid bisabíli-llah (the fighter of battles for the cause of God), and Al-mansúr bifadhli-llah (the conqueror by the grace of God), from A. H. 580 to 595 (A. D. 1184—1199); Mohammed, surnamed An-násir lidín-illah (the defender of the faith), from A. H. 595 to 610 (A. D. 1199—1214); Yúsuf II., surnamed Al-muntaser (the assisted by God), from A. H. 610 to the end of 620 (A. D. 1214—1224); 'Abdu-l-wáhed (Abú Mohammed), from January, A. D. 1224 to August of the same year; 'Abdullah (Abú Mohammed), surnamed Al-'ádil (the just), from A. H. 621 to 624 A. D. 1224—1227); Yahya (Abú Zakariyyá, or Abú Suleymán), surnamed Al-mu'tassem billah (he who places his confidence in God), from A. H. 624 to the end of 626 (A. D. 1227—1229); Idrís 'Abú-l-'ala, surnamed Al-mámún billah (the trusted by the grace of God), from A. H. 626 to 629 (A. D. 1229—1232); 'Abdu-l-wáhed II. (Abú Mohammed), surnamed Ar-rashíd (the firm or steady in the faith), from A. H. 629 to 640 (A. D. 1232—1242); 'Ali (Abú-l-hasan), surnamed As-sa'íd (the fortunate), from A. H. 640 to 646 (A. D. 1242—1248); 'Omar (Abú Hafss), surnamed Al-murtadhi (the accepted), from A. H. 646 to 665 (A. D. 1248—1266); Idrís II., surnamed Abú Dabús (the father of the battle-axe), from A. H. 665 to the end of 667 (A. D. 1266—1269). Idrís was the last sovereign of this dynasty of the Almohades, which was overthrown by Abú Yúsuf Ya'kúb Ibn 'Abdi-l-hakk, the founder of the dynasty of the Bení Merín. [Ya'ku'b Ibn 'Abdi-l-hakk.] There are several histories of the dynasty of the Almohades, which is sometimes called "Daulat 'Abdu-l-múmeniyah" (the dynasty of 'Abdu-l-múmen), owing to that sultan having in reality been the first sovereign of his race. The principal are — "Al-holalu-l-maushiyah fí akhbári-l-morrekoshiyah" ("Variegated Robes: on the History of Morocco"), by an anonymous writer of the fourteenth century; "Táríkh aulád 'Abdi-l-múmen" ("Chronological History of the Posterity of 'Abdu-l-múmen"), by Abú-l-hajjáj Yúsuf Ibn 'Omar, a native of Seville; and, lastly, that by Ibn Sáhibi-s-salát, of which there is a copy in the Bodleian library (Marsh, No. 433.), the same which have been consulted for this article. P. de G.

ALMO'LI, SOLOMON (ר' שלמה אלמולי), a Levantine rabbi who lived during the latter part of the fifteenth and beginning of the sixteenth centuries. He seems to have added to his rabbinical office the practice of physic, as appears from the title of one of his works, in which he is styled "Harophe" (the Physician). His works are — 1. "Sharshoth Gabluth" ("Chains of Terminations, or twisted Chains") (*Exod.* xxviii. 22.), a Hebrew dictionary, in which all the radical words of the language are explained in alphabetical order as far as the letter ב; and the opinions of the various Jewish lexicographers and rabbis in their interpretations of scripture are compared, and those of the celebrated David Kimchi are frequently combated. Bartolocci says that this work was printed at Constantinople, but neither the "Siphte Jeshenim," Plantavitius, nor Wolff has any notice of this edition. 2. "Pithron Chalomoth" ("The Interpretation of Dreams"), which contains all that is found on this subject in the Talmud, Zohar, and other rabbinical writings, especially those of Joseph Hatzadik and Hai Gaon, and also in the Greek and Roman writers. The whole is reduced into a compendium, in which the reader is instructed what dreams presage good or evil, and also how good dreams are to be procured, and what ceremonies are to be observed in fasting. It was printed twice at Constantinople, and then at Cracow, edited by R. Jacob ben Naphtali, 8vo., without date in the title. The two editions of Constantinople were printed also at Amsterdam, A. M. 5397 (A. D. 1637), and again at the same place by Menasseh ben Israel, A. M. 5402 (A. D. 1642); also at Wilmersdorf in Franconia with the "Shaare Tzion," A. M. 5450 (A. D. 1690), 4to.; and finally in the German-Hebrew at Dyrenfurt, by R. Shabtai, A. M. 5455 (A. D. 1695), in 8vo. Wolff says that in R. Oppenheimer's library he met with a work called "Mephasher Chalamin" ("The Interpreter of Dreams"), printed at Saloniki, without date, in 4to., which he supposes to be the same as the "Pithron Chalomoth" of Solomon Almoli. Plantavitius erroneously attributes this work to R. Hai Gaon, probably because so much of the matter contained in it is extracted from that author's works. 3. "Shaar Jehovah Hachadosh" ("The New Gate of the Lord"). It was printed at Constantinople by Gerson Ben Moshe Soncinati, A. M. 5293 (A. D. 1533), 4to. In the title it is called the first part of a larger work written by the same author, called "Shomer Amunim" ("The Watcher of the Truths"), which treats on all religions. 4. "Halicoth Sheba" ("The Steps of Sheba"), which is a short Hebrew grammar, printed at Constantinople, A. M. 5280 (A. D. 1520), 4to. This little book was in R. Oppenheimer's library. 5. "Hammeammetz lecol Hammachanith" ("The Strengthener for all Trials or Temptations"). This work, of which he does not give the subject, Wolff also saw in MS. in the collection of R. Oppenheimer; all he notices is, that in the title the author is called "Harophe" (the Physician). This writer has been variously designated by the authors who have treated on his work: by Hottinger he is called Almouli; by Le Long, Almobi; in the Bodleian catalogue (in which we find the "Pithron Chalomoth," Amst.

1642) Almuli; and by Plantavitius, R. Solomon Almurius. (Wolfius, *Biblioth. Hebr.* i. 1042. iii. 1026, 1027.; De Rossi, *Diction. Storic. degl. Autor. Ebr.* i. 48.; Id., *Annali della Typogr. Ebr. del* 1501 *al* 1540; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 369.; Plantavitius, *Biblioth. Rabbin.* 719.; Le Long, *Biblioth. Sacra*, iii. 1179.; Hottinger, *Biblioth. Orient.* ch. xi. 46.) C. P. H.

ALMON, JOHN, a political writer and publisher during the earlier half of the reign of George III., was born at Liverpool about the year 1738, educated at Warrington, and apprenticed to a printer and bookseller in his native town. Not liking the confinement of business, he went to sea about 1756, and visited various parts of Europe and Africa; but in 1758 or 1759 he returned, and settled in London, where he obtained the acquaintance of several distinguished men, among whom were Goldsmith and Wilkes. In 1759 Almon commenced his literary career by publishing a pamphlet entitled "The Conduct of a late noble Commander examined." The subject of this production was the behaviour of Lord George Sackville at the battle of Minden; and as it was popular at the time, the pamphlet passed through two editions. Almon's next work was what he called a "Military Dictionary," containing an account of the most remarkable battles and sieges by sea and land, from the reign of Charlemagne to the year 1760. It forms a folio volume, and was published in weekly numbers. A project was set on foot about the beginning of 1760 for the establishment of a new daily newspaper; there being at that time only three published in London: the "Daily Advertiser," the "Gazetteer," and the "Public Advertiser." The new paper was called the "Public Ledger," and its avowed object was to rival the "Gazetteer." The proprietor and printer of the "Gazetteer," Mr. Say, engaged Almon at a handsome salary, in order that he might better contend with the literary talent of the "Ledger," to which Goldsmith became a regular contributor. Almon accordingly wrote much in the "Gazetteer," under various signatures; and his letters, many of which are signed "An Independent Whig," were subsequently collected and twice reprinted, first in four volumes 12mo., and then in two volumes 8vo., under the title of "A Collection of interesting Letters from the Public Papers." In addition to his newspaper labours, Almon wrote, after the death of George II., "A Review of His Majesty's Reign," in one volume 8vo., which appeared in 1761, and went through two editions. When Pitt, afterwards Lord Chatham, resigned the seals of office in October, 1761, Almon wrote a volume entitled "A Review of Mr. Pitt's Administration," which, like the preceding work, was published anonymously. It reached a fourth edition; and it led to the introduction of Almon to Earl Temple, to whom it was dedicated, and who subsequently honoured him with his friendship and patronage. On occasion of the political differences between Earl Temple and his brother, Mr. George Grenville, Almon wrote "A Letter to the Right Honourable George Grenville," under his newspaper signature of "An Independent Whig." This pamphlet was answered by Grenville's private secretary, Mr. Charles Lloyd; and both the "Letter" and Lloyd's reply had an extensive circulation. About the same time Almon published a "History of the Parliament of Great Britain, from the Death of Queen Anne to the Death of George II.," and also "An impartial History of the late War, from 1749 to 1763." The resignation of Lord Bute in April, 1763, led him to write "A Review of Lord Bute's Administration," of which three editions were sold. Lord Temple furnished Almon with several interesting facts for this publication.

On the 30th of April, 1763, when the king's messengers entered Wilkes's house, and apprehended him by virtue of a general warrant, on account of the publication of No. 45. of the "North Briton," Almon happened to call on Wilkes, who took him aside, told him what had occurred, and desired that he would immediately go to inform Earl Temple. This he did, and subsequently, by his lordship's advice, he took measures for obtaining a writ of habeas corpus to bring Wilkes before the Court of Common Pleas. The messengers who apprehended Wilkes were much blamed by Lord Halifax for not having also detained Almon, which they might have done. After Wilkes was set at liberty, and had printed his "Essay on Woman," which was attacked by the Rev. J. Kidgell, Almon wrote a pamphlet, which was extensively circulated, called "A Letter to J. Kidgell, containing a full Answer to his Narrative."

By the publications above enumerated, Almon became known to the leading members of the opposition. Supported by their encouragement, he relinquished his connection with the "Gazetteer" in 1763, and opened a shop in Piccadilly, opposite Burlington House, for the sale and publication of political pamphlets. During the period when "Wilkes and Liberty" was the popular cry, and publications were circulated which no bookseller of established reputation would venture to print or sell, the political party with which Almon was connected issued a succession of pamphlets through him, and relied implicitly upon him for the necessary secrecy. In such cases an ample sum to meet all contingent expenses was deposited with every manuscript intrusted to him, and he was allowed all the profits of the sale. He thus became eminent as a political publisher, and his shop became a common resort for the members of the opposition. Among the works thus issued was "A Letter concerning Libels,

Warrants, and the seizure of Papers, and Sureties for the Peace of Behaviour, with a view to some late Proceedings, and the Defence of the Majority." This pamphlet, which ran through several editions, was ascribed by some to Mr. Dunning, and by others to Lord Camden; and it attained much celebrity owing to a prosecution against Almon for publishing it, instituted at the instance of Lord Mansfield, whose doctrine of libels was severely attacked in the "Letter." The arguments of counsel in this cause continued three terms; but at length the prosecution was dropped, owing to an error in the proceedings.

On the breaking up of the old minority, owing to the change of ministry in July, 1765, Almon wrote and published anonymously an octavo volume called "The History of the Minority, during the years 1762, 1763, 1764, and 1765; exhibiting the Conduct, Principles, and Views of that Party." An impression of only twelve copies of this work was privately printed in 1765; it was reprinted, with additions, in the early part of the next year; and in little more than six months upwards of ten thousand copies were sold. In May, 1767, Almon commenced a monthly work entitled the "Political Register," which was illustrated with humorous caricatures; but, although it had a large sale, it was discontinued at the close of the second volume. The offence given by this work to some parties high in office appears to have been one of the causes of a prosecution instituted against Almon in 1770 for *selling* a common magazine, called the "London Musæum," in which Junius's "Letter to the King" was printed. He was convicted, fined, and bound over to good behaviour for a limited period. With regard to this prosecution it is remarked in the "Gentleman's Magazine," that the injury done to an individual was by no means the only ground of exception to the proceedings, but that the liberty of the press was evidently struck at, and a most dangerous precedent was established. This affair led to the publication of "Another Letter to Mr. Almon in matter of Libel, with a Postscript upon Contempt of Court, and Attachment," and a "New Postscript to the Letter of Libels," &c. He also published "The Trial of John Almon," a pamphlet which contained little else than the obnoxious letter of Junius, converted into the information of the Attorney-General against Almon.

It would be difficult to enumerate all the pamphlets and larger works written or edited by Almon, particularly as most of them were published anonymously. It may suffice to mention further, — 1. "The New Foundling Hospital for Wit," a collection of miscellaneous pieces in prose and verse, by several writers, and comprising many of his own. It was published in parts, in 1768 and succeeding years, and was several times reprinted, the last edition being in six small volumes; 2. Some years later appeared a similar miscellany, called the "Asylum for Fugitive Pieces," of which a new and enlarged edition was published in four volumes 12mo., in 1785, 1786, 1795, and 1798 respectively. 3. "A Collection of all the Treaties of Peace, Alliance, and Commerce between Great Britain and other Powers, from the Revolution in 1688 to 1771," in two volumes 8vo., 1772. It was reprinted in 1781, with a supplemental volume, containing public papers from the year 1495; and the whole was again published in 1785, with alterations and additions. 4. "The Parliamentary Register," a periodical work containing reports of the daily proceedings of both houses of parliament. In this work, which was commenced in 1774, Almon was assisted by several peers and members of parliament. 5. He also published the parliamentary debates, in several distinct portions, from 1742, the year at which Chandler's collection ends, to the commencement of the "Parliamentary Register." 6. A collection of the "Protests of the House of Lords," 1772. 7. A "Letter to the Earl of Bute," published about 1772. 8. "The Remembrancer," a monthly collection of papers relating to the American war of Independence, which obtained celebrity, and was particularly recommended by Burke. It was continued to the end of the war, and extended to twenty volumes, which are now very scarce. 9. "A Letter to the Right Honourable Charles Jenkinson," and, 10. "A Letter to the Interior Cabinet;" two popular tracts upon the subject of what Burke called a "double cabinet," published soon after the ministerial changes of 1782. 11. "Free Parliaments; or, a Vindication of the Parliamentary Constitution of England, in answer to certain visionary Plans of modern Reformers," 1783. 12. Almon did not confine his pen strictly to political topics, for among his pamphlets is a very severe one entitled "A Parallel between the Siege of Berwick and the Siege of Aquilea," published to ridicule a tragedy called "The Siege of Aquilea," by the Rev. John Home. 13. "Anecdotes of the Life of the Right Honourable William Pitt, Earl of Chatham, and of the principal Events of his Time, with his Speeches in Parliament, from the Year 1736 to 1778. The first edition of this work appeared in 1792, in two volumes 4to.; the second in four volumes 8vo.; and the third, fourth, fifth, and sixth editions, in three volumes 8vo. In a letter to Lady Chatham, accompanying a presentation copy of the first edition, Almon states that he had received the most interesting part of these anecdotes from Lord Temple, and others from several noblemen and gentlemen whose names he enumerates. 14. "Biographical, Literary, and Political Anecdotes, of several of the most

eminent Persons of the present Age," three volumes, 8vo., 1797. 15. "The Correspondence of the late John Wilkes with his Friends, printed from the original Manuscripts; in which is introduced Memoirs of his Life," in five volumes 8vo.

To resume the narrative of Almon's personal history, which has been interrupted in order to preserve the continuity of the list of his works. The "Gentleman's Magazine" states that he acquired an ample fortune by his business, and at one time aspired to a seat in parliament. He however abandoned this design, and retired, upon a decent competence, to a pleasant villa at Boxmoor, near Hemel Hempstead, Hertfordshire, leaving his business in the hands of Debrett, who had for a short time previously been in partnership with him. The date of this event is not given, but it must have been as early as 1783, in which year the above-mentioned pamphlet on "Free Parliaments" was published by Debrett. A life of idleness not being to his taste, on the death of Mr. Parker, printer of the "General Advertiser," Almon married his widow, and became proprietor and editor of that newspaper. He obtained, at the same time, a seat in the Common Council as one of the representatives of the ward of Farringdon without. By the "General Advertiser" he lost much of his savings; and, having been imprisoned in the King's Bench for a libel, he was eventually outlawed. What he did during this time is not stated by the authority above cited; but in a work published in 1798, entitled "Literary Memoirs of living Authors of Great Britain," it is related that, after retiring from business, he emigrated to America. When extricated from his difficulties, he returned to Boxmoor with the wreck of his fortune, and subsequently published the last three of the works above enumerated. A contemporary memoir of Almon appeared in the "Public Characters" of 1803-4, which Chalmers says was evidently contributed by himself; but while the minute information which it contains respecting some of his works may favour such an assumption, the omissions and errors of the narrative seem to render it improbable. It contains no allusion whatever to the events given above on the authority of the "Gentleman's Magazine." Almon, who was of robust constitution, died at Boxmoor on the 12th of December, 1805. (*Public Characters* of 1803-4, pp. 120—138.; *Gentleman's Magazine* for December, 1805; Chalmers's *Biographical Dictionary*.)

J. T. S.

ALMONACID, SEBASTIAN DE, an early Spanish sculptor, who executed in 1500, together with a Dutch sculptor of the name of Copin, the statues and other sculptures of the great altar of the cathedral of Toledo. In 1509 and 1510 he was employed at Seville, where he made several statues for the cathedral, which however were all destroyed by the earthquake of 1512. In 1527 Almonacid was again in Toledo. The dates of his birth and death are apparently unknown. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España*.)

R. N. W.

ALMO'NDE, PHILIPS VAN, a Dutch lieutenant-admiral, was born in 1646 at the Briel, and first went to sea in 1661. He soon rose to the command of a ship, and took part as captain of the Dordrecht in the desperate sea-fight in the Downs between the Dutch under De Ruiter and the English under Monk, duke of Albemarle, and Prince Rupert, which lasted four days, from the 11th to the 14th of June (N. S.), 1666. (Kok and Chalmot, and the Biographie Universelle, say, by mistake, 1668.) He distinguished himself, in 1672, in the great battle between De Ruiter and the Duke of York in Solebay, on the 7th of June, N. S. (or 28th of May, O. S.), by running his vessel between that of his admiral, De Ruiter, and two English fire-ships which were bearing down upon him, one of which got entangled with the Dordrecht, but by Almonde's skilful seamanship was again got adrift, and burnt to the water without doing any harm. In 1676, on the death of De Ruiter off Palermo, Almonde was sent to assume the command of the fleet, and soon after received orders to return home with the body of De Ruiter. In the next year he took part in the victory gained by Kornelis Tromp over the Swedes. In 1687 he was sent on a cruize against the Algerine corsairs, who at that time being at war with Holland, rendered the Channel unsafe for Dutch vessels, annoyed the coasts of Holland and Zeeland, and were said to be encouraged by the English allowing them to make free use of the harbours in the Isle of Wight. Almonde accompanied the Prince of Orange in his expedition to England in 1688, and from that time till the close of his life fought side by side with the English. He commanded the Dutch fleet at the battle of La Hogue on the 19th of May (O. S.), 1692, one of the most useful though not one of the most glorious victories ever gained. It was owing to Almonde that the battle was fought at all. In the council of war it had been determined to send for instructions to Queen Mary of England, then regent; and it was at Almonde's suggestion that Russell, the English admiral, gave orders to stand over to the French coast in the meanwhile, where Tourville, the French commander, not aware that the Dutch fleet had joined the English, had the temerity to attack, with a much inferior force, and received in consequence the most signal naval defeat since the battle of Lepanto. Almonde had also a conspicuous share in the destruction of the Spanish fleet, in the Bay of Vigo, on the 12th of October,

1702 (o. s.), in the war of the Spanish succession. The English admiral, Sir George Rooke, and the other English and Dutch flag officers, hesitated in making the attack, on account of the dangers of the coast in that quarter, when Almonde assured them that he had visited that spot four and twenty years before, and that he could answer for it the coast was not more dangerous there than elsewhere. These statements, it should be mentioned, rest on the authority of Dutch historians, and are not corroborated by the English accounts of the same transactions. After the battle of Vigo, the name of Almonde became well known throughout Europe. He died on the 6th of January, 1711 (N. S.), at his country house of Haaswijk, at the age of sixty-six years, and his remains were honoured by a splendid monument in the principal church of the Briel. (Kok, *Vaderlandsch Woordenboek*, ii. 671—676.; Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 157—160.; Wagenaar, *Vaderlandsche Historie*, xv. 381.; Alkemade, *Beschryving van de stad Briele*, i. 54, &c.; Burchett, *Transactions at Sea*, 461, &c. 622, &c.) T. W.

ALMOR, DON JUAN, a Spanish historical painter of Saragosa. He painted many pictures for the Carthusian convent of the Conception, near Saragosa, into which he had retired, and where he died towards the end of the eighteenth century. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ALMORAVIDES, a word corrupted from the Arabic "Al-morabettín," is the name generally given to an African dynasty founded by 'Abdullah Ibn Yásín, in conjunction with a chief of the tribe of Lamtúnah, named Abú Bekr Ibn 'Omar. ['ABDULLAH IBN YÁSI'N.] "Al-morábettún," and in the objective case "Al-morábettín," means "men devoted to the service of God." The modern "Morabite" is derived from it. There were six sultans of this dynasty, whose dominions extended at one time over the greater part of Africa and the whole of Mohammedan Spain: 'Abdullah Ibn Yásín, the founder, who was succeeded by his partner in power, Abú Bekr Ibn 'Omar; Yúsuf Ibn Táshefín, who reigned from A. H. 480 to 498 (A. D. 1087—1104); 'Ali Ibn Yúsuf, from A. H. 498 to 537 (A. D. 1104—1142); Táshefín Ibn 'Ali, who lost his life in A. H. 539 (A. D. 1144-5); and lastly, Ibráhím Abú Is'hák, who was killed in Shawwál, A. H. 541 (April, A. D. 1147), on the taking of Marocco by the Almohades. Some writers, however, reduce their number to five, by not counting 'Abdullah Ibn Yásín, who, they say, exercised no temporal authority. There are several histories of the Almoravides, the most celebrated of which are those entitled "Anwáru-l-jalliyah fí akhbári-d-daulati-l-morábetiyyah" (The Shining Stars: on the History of the Almoravide Dynasty), by Abú Bekr Yahya Ibn Mohammed Ibnu-s-seyrafí, a native of Granada, and "Al-iklíl fí daulati-l-homayriyah" ("The Diadem: on the Homayrite Dynasty"), by Mohammed Ibnu-l-hasan Ibn Ahmed Ibn Ya'kúb Al-hamdání. The name of Homayrites was also given to the Almoravide sultans because 'Abdullah Ibn Yásín was, or pretended to be, descended from Homayr or Himyar, son of Seba'.

P. de G.

ALMOSNI'NO, R. JOSEPH (ר׳ יוסף אלמושנינו), a Jewish writer, the grandson of Rabbi Moses Almosnino. He was arch-rabbi of the synagogue of Belgrade in Servia (Alba Græca), and was living in the early part of the eighteenth century. He wrote "Eduth Bi Joseph") ("The Testimony of Joseph") (*Psalm* lxxxi. 6.), which is a collection of questions and answers on the Law, printed at Constantinople by Naphtali ben Azariah of Wilna and Jonah ben Jacob, A. M. 5476 (A. D. 1716), fol. From the conclusion of the author's preface it appears that this is only the first volume of the author's answers, the author having many more in his possession intended for publication. The secret of the date of publication, 476 (Note, Vol. I. p. 7.), lies concealed in the first word of the title "Eduth" (עדות), in which the letter ד is printed in a smaller type than the others, and not admitted into the computation, which runs thus: ת 400, ע 70, ו 6. This will throw some light on the system of rabbinical numeration. (Wolfius, *Biblioth. Hebr.* iii. 385.)

C. P. H.

ALMOSNI'NO, MOSES BEN R. BARUCH, (ר׳ משה אלמושנינו בן ר׳ ברוך). A Levantine rabbi, one of the most learned and voluminous of the Jewish writers of the sixteenth century, was born at Saloniki, the ancient Thessalonica, A. M. 5283 (A. D. 1523). After distinguishing himself in his native city by his learning and his eloquent preaching, in A. M. 5327 (A. D. 1567) he removed to Constantinople, where he became equally popular among the Jews. He resided at Constantinople as the agent or representative of the synagogues of Saloniki. His works are very numerous, and on almost every subject on which the Jewish writers generally treat. Among those best known and most esteemed are the following:—1. "Jede Moshe" ("The Hands of Moses") (*Exod.* xvii. 12.) This is a highly esteemed and elaborate commentary on the five Megilloth, that is, on the Song of Songs, Ruth, the Lamentations, Ecclesiastes, and Esther. (Note, Vol. I. p. 131.) Bartolocci says of this commentary, that it is written on philosophical principles, though in accordance with the doctrines of the Talmudists. It was printed at Saloniki, A. M. 5332 (A. D. 1572), 4to., with the text of the five holy books, and at Venice, by Daniel Zanetti, A. M. 5357 (A. D. 1597), 4to. At the end of this latter edition is an epistle to the reader by R. Samuel Aben Dejesus, to whom the care of this edition was confided. This work was finished by the author A. M. 5330 (A. D.

1570). 2. "Beth Elohim" ("The House of God") (*Gen.* xxviii. 17.) This is a Hebrew translation of the work "De Sphæra Mundi" of Joannes de Sacrobosco, with a commentary by Moses Almosnino, written in the year A. M. 5313 (A. D. 1553). It appears that it has never been printed, though the "Siphte Jeshenim" cites it as printed at Venice, but without date: this, however, is not confirmed by Bartolocci, Wolff, or De Rossi. The original manuscript is in the Bodleian library, among those of Dr. Robert Huntington. It is written on paper, with the date A. M. 5313 (A. D. 1553), and comprises the book of Sacrobosco, with the commentary written by R. Moses ben Baruch Almosnino. It is divided into four parts: the first describes the nature of a sphere, its axis, poles, which it proves to be the form of the world; the second describes the circles drawn on the surface of the globe, and the imaginary circles of the heavens which answer to them; the third treats on the heavenly bodies, their rising and setting, the cause of day and night, and the diversity of climate; the fourth, on the orbits and motions of the planets, and the cause of eclipses: there are twenty-four figures in the body of the work, and ninety-six at the end. De Rossi had also a MS. copy in his library, in which it is followed by, 3. "Shaar Hashamajim" ("The Gate of Heaven") (*Gen.* xxviii. 17.), which is a Hebrew translation of the planetary theory of Purbachius by the same author. 4. "Hannehagoth Hachajim" "Regimiento della Vida," ("The Government of Life"), printed at Saloniki by Joseph ben Isaac Jabetz, A. M. 5324 (A. D. 1564), 4to., and at Venice, A. M. 5364 (A. D. 1604). It is in the Spanish language, though printed in Hebrew characters, and is divided into three parts, of which Part I. treats on the origin of good and evil, and whether we are to look for them from the providence and foreknowledge of God, or from the influences of the heavenly bodies; it then goes on to treat of the proper government of our bodies, of the right ordering of diet, the cause of dreams, and other matters connected therewith. Also on the manners of children, and proceeds to inquire wherefore the good too generally die early, while the wicked live long? Why, also, the former times appear to have been better than those present? This part is comprised in fourteen chapters. Part II., which is divided into twenty chapters, treats on the doctrine of free will, which is defended against its opponents; after which it treats on twelve virtues in succession, beginning with fortitude, temperance, and liberality. Part III. follows out the same subject, discoursing chiefly on the virtues of justice and friendship, with instructions for cultivating the latter. Then comes a treatise on dreams and their interpretations; and at the end, an index of the most difficult Spanish words with Hebrew explanations. The whole work consists of forty-seven chapters. 5. "Meametz Coach" ("The Increaser of Strength") (*Prov.* xxiv. 5.), a collection of sermons, printed at Venice by Jo. de Gara, A. M. 5348 (A. D. 1588), 4to. They were published soon after the author's death, edited by his son Simeon, who to the author's own preface adds one of his own, in which he expresses gratitude to Abraham and Absalom Almosnino, for having taken upon themselves the expenses of publication. The full title of this work, which is very characteristic of the rabbinical style, runs thus when translated: "The Book of the Increaser of Strength; that is, a Collection of twenty-eight new Discourses (drawing Man near to God, they will be sweet to the Palate) which have been selected from the Multitude of Sermons of the Author of the Work heretofore printed, called 'The Hands of Moses.' Is he not the great, illustrious, and perfect Doctor, R. Moses Almosnino?" These discourses are on various subjects, and preached on various occasions. Many of them are written for the solemn festivals of the Jewish religion, and they are mostly accompanied by prefaces and indices; there are also many funeral sermons, as No. VIII. on the death of Joshua Soncinati, preached at Saloniki, A. M. 5329 (A. D. 1569). IX. On the death of Don Moses Nasi, in the same year, preached in the synagogue called "Geresh Kastilia" (of the Castilian Exile). X. On the death of R. Moses de Boton, delivered in the Polish synagogue at the same place, A. M. 5330 (A. D. 1570). XI. On the death of the preacher's own mother, who died at Saloniki in the same year. XII. On R. Isaac Badreshi, who also died in the same year. XIII. On R. Solomon of the family of Chasan, who died on the 27th of the month Tisri (October), A. M. 5331 (A. D. 1571), preached in the synagogue called "Geresh Katalonish)" (of the Catalonian Exile). XXV. On the death of R. Perachja Cohen, preached in the Italian synagogue. XXVI. On the death of R. Joseph Gaon. XXVII. On the wife of R. Meir Arama, preached in the synagogue of Aragon, in the same city, A. M. 5316 (A. D. 1556). There is one peculiarity in this list of funeral sermons—such a number of synagogues for Jews, from every nation of Christendom, prove that Saloniki must have been at that period a place of great importance in a commercial point of view, to have attracted such numbers of so speculating and money-making a people; it also shows the liberal and tolerant spirit of the Mohammedan rulers as contrasted with the Christian governments of that day. 6. "Pirke Moshe" ("The Chapters of Moses"), which is a commentary on the "Pirke Aboth" (Chapters of the Fathers"), printed at Saloniki in A. M. 5323 (A. D. 1563), 4to. 7. "Tephillah Le Moshe"

("A Prayer of Moses") (*Psalm* xc. 1.). This work is divided into three parts, and treats — I. On the excellence of, and the advantages to be derived from, the Mosaic law. II. Of the great and admirable uses of that law. III. Of the excellence of the prayer "Shemah." Plantavitius, in treating of this work, calls it a commentary on the Hebrew prayer book; but in this he is confounding it with another work of the same name by R. Moses Cordoverus, which is an explanation of the prayer book used by the Spanish Jews, but is not in print. The "Siphte Jeshenim," Bartolocci, Wolff, and De Rossi, all agree in the description of this work which has been here given. It was printed at Saloniki by R. Isaac ben Joseph Jabetz, A. M. 5323 (A. D. 1563), 4to.; and at Cracow, A. M. 5346 (A. D. 1586), 4to. 8. "Pene Moshe" ("The Face of Moses") (*Exod.* xxxiv. 35.), a commentary on the Pentateuch, which was among the manuscripts in R. Oppenheimer's library, and which is noticed by R. Asher Phorins at the end of the preface to the "Meametz Coach" as among the works of the author intended for the press, as it is also by the author's son, R. Simeon Almosnino, at the end of the same work. 9. "Migdal Hoz" ("A Tower of Strength") (*Psalm* lxi. 4.), which is a commentary on the "Opinions of the Philosophers" of Abu Ahmed Alghazzali, which De Rossi cites as among his own manuscripts, and bearing all the marks of being the original manuscript of the author. Both Bartolocci and Wolff differ from De Rossi in the title of the work of Alghazzali here translated. 10. "Tickkun Sopherim" ("An Instruction for Scribes"), which treats on the drawing up of legal instruments, as conveyances of property, deeds of gift, and the like; it was among R. Oppenheimer's manuscripts. 11. "Extremos y Grandezas de Constantinopla, compuesto por Rabi Moysen Almosnino Hebreo traducido por Jacob Cansino" ("The Boundaries and Greatness of Constantinople, composed by the Hebrew Rabbi Moses Almosnino, translated by Jacob Cansino"). This description of the city of Constantinople was written originally in Hebrew. It was printed at Madrid, A. D. 1638, 4to. 12. "Torath Moshe" ("The Law of Moses") (*Jos.* viii. 31.) is an alphabetical index to the Talmuds and the most celebrated commentaries on them: according to Jo. Andr. Danzius, it is of great value; but Wolff, who alone gives this account of this work, does not inform us where it is to be found, nor does Buxtorff or the "Siphte Jeshenim," who merely cite the title without naming the subject of it. Besides the works here cited, Moses Almosnino edited, with a preface, the "Naveh Shalom" ("Habitation of Peace") of R. Abraham ben Isaac Shalom, printed at Constantinople, A. M. 5298 (A. D. 1538), 4to. [ABRAHAM BEN R. ISAAC BAR R. JUDAH BEN R. SAMUEL SHALOM.] He also says in the "Maametz Coach," p. 62., that he has written a commentary on the book of Job. Besides the works here cited, Bartolocci and Plantavitius, and after them Hendreichius in his "Pandects," p. 121., assign several other works to this author, as "Vajakhel Moshe" which is by Moses Alpalas; "Masseath Moshe" and "Ene Moshe," which are both by Moses Alsheic; and "Nora Tehilloth," which is a work of R. Joel ben Shoeb. But, without borrowing the works of other authors, we fully agree with Wolff, that enough of his own has been cited to prove that Moses Almosnino was one of the greatest writers of his age and nation, uniting a knowledge of the philosophy of the age, and of various languages and sciences, to his great skill as a Jewish theologian. (Wolfius, *Biblioth. Hebr.* i. 805—807. iii. 731—735. iv. 905.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 60, 61.; Plantavitius, *Biblioth. Rabbin.* Nos. 168. 222. 305. 418. 587. 762. in *Florileg. Rabb.* 568—640.; Le Long, *Biblioth. Sacra*, ii. 869.; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 48, 49.; Urus, *Catal. MSS. Orient. Biblioth. Bodl.* i. 84.; Hyde, *Catal. Libror. Impress. B. Bodl.* i. 34.)

C. P. H.

ALMOSNI'NO, R. SAMUEL (ר׳ שמואל אלמושנינו), a Levantine rabbi of the fifteenth century. His works are — 1. "Biur le Rashi" ("A Commentary on Rashi"), that is, an explanation on the more obscure and difficult passages of the celebrated commentary of R. Solomon Jarchi on the Pentateuch, which is commonly called "Rashi," from the abbreviation of that celebrated rabbi's name (רשי), meaning ר rabbi ש Shelomo י Jarchi. The "Biur le Rashi" of R. Samuel Almosnino was printed at Constantinople, according to the "Siphte Jeshenim" of R. Shabtai, together with the commentaries of three other rabbis on the Pentateuch, namely, those of R. Aaron Abu Aldari, R. Moses Albelda, and R. Canisol. De Rossi says that among his manuscripts he possessed a copy of this commentary of Samuel Almosnino. There is also a copy in the Bodleian library, among the MSS. of Dr. Robert Huntington: it is on paper, badly written, and bearing date A. M. 5226 (A. D. 1466), the title being "Biur le Rashi Shehasa R. Shemuel Almosnino Tenatzbah" ("A Commentary on Rashi, which was made by R. Samuel Almosnino." May his soul be bound up in the bundle of the living.) It is also among the 4to. MSS. of the Vatican library. 2. "Peshatim al Terc-eser" ("Notes on the Twelve," i.e. Minor Prophets), which were printed from the author's manuscript by R. Moses of Frankfort, with the title "Koheloth Moshe" ("The Collection of Moses"), in the Rabbinical Bible printed at Amsterdam, A. M. 5484 (A. D. 1724), folio. (Wolfius, *Biblioth. Hebr.* i. 1090. iv. 993.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 390.;

De Rossi, *Dizionar. Storic. degl' Autor. Ebr.* i. 49.; Buxtorfius, *De Abbreviat. Hebr.* 184.; Urus, *Catal. MSS. Orient. B. Bodl.*, i. 25.)

C. P. H.

ALMOWÁT, a dynasty so called because its founder, Hasan Ibn Sabbáh or Sabáhk (as other authors write his name) fixed his residence at Almowat or Almowut, a fortress in that part of Persia which the Arabian geographers call Jebál. Hasan II., the fourth sultan of this dynasty, professing to be a descendant of Al-mustanser the Fátimite, the princes of his posterity are generally known as the Isma'ílians or Ismaelites of Persia. [HASAN IBN SABBA'H.] They are also called Bátinites (mysticists); but their more common appellation — that under which they are mentioned by European writers — is that of Assassins, a corruption from the Arabic word *hashishín*, i. e. people who partake of the herb called *hashíshat al-fokará*, or the herb of the fakirs, an intoxicating plant of the genus *cannabis*, of which the enthusiastic followers of the Sheikhu-l-jebál, or ruler of Jebál, not the old man of the mountain, as he is erroneously called by the historians of the crusades, are said to have made immoderate use before they set off on their murdering expeditions. There were eight sultans of this dynasty, which lasted from A. H. 488 to 654 (A. D. 1095—1256) when Roknu-d-dín Khúr Shah was dethroned by Huláku. Their names were: Hasan Ibn Sabbáh, the founder, who ruled for about thirty years, from A. H. 488 to 518 (A. D. to 1095—1124); Ghiya Buzurg 'Omeyd, from A. H. 518 to 532 (A. D. 1124—1138); Mohammed I., from A. H. 532 to 557 (1138—1162); Hasan II., from (A. H. 557 to 561 (A. D. 1162—1166); Mohammed II., from A. H. 561 to 607 (A. D. 1166—1210); Hasan III., surnamed Jelálu-d-dín (glory of the faith), from A. H. 607 to 618 (A. D. 1210—1221); Mohammed III., surnamed 'Alaud-dín (exalter of the faith), from A. H. 618 to 653 (A. D. 1221—1255); Khúr Shah (by others called Húr Shah), surnamed Roknu-d-dín (pillar of the faith), from Shawwál, A. H. 653, to the month of Ramadhán of 654 (November, A. D. 1255, to December, 1256). Authors are divided as to the pronunciation and etymology of the word Almowat, which some write Alamut, others Almut, but the greater number Almawat or Almowat. Mirkhond says that *Alah-mut* (the nest of the vulture) is the real name of the castle where the Sheikhu-l-jebál resided. (Price, *Chronol. Retrosp. of Moham. History*, ii. cap. vi.; D'Herbelot, *Bib. Or.* voc. "Ismaeliens," "Bathania," &c.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Hammer, *History of the Assassins*, translated by Wood (Lond. 1835, 8vo.); *Notices et Extraits des MSS. de la Bibliothèque du Roi*, ix. 154.)

P de G.

AL-MUHDI' BILLAH (the directed by the grace of God) Mohammed II., eleventh sultan of Cordova of the dynasty of the Beni Umeyyah, was the son of Hishám, son of 'Abdu-l-jabbár, son of An-násir lidíni-illah, the eighth sultan of that family. In A. H. 399 (A. D. 1008) 'Abdu-r-rahmán, son of Al-mansúr, not satisfied with the high office of hájib or chamberlain to Hisham II., prevailed upon that weak prince to appoint him his successor to the throne. Upon this Mohammed and other princes of the family of Umeyyah who were residing in Cordova entered into a conspiracy to rid themselves of the man who had deprived them of their inheritance. Accordingly, in February, A. D. 1009, profiting by the absence of 'Abdu-r-rahmán, who was then fighting against the Galicians, the conspirators surrounded the royal palace, massacred the guards, penetrated into the royal apartments, and seized on Hisham, whom they compelled to sign an order for deposing 'Abdu-r-rahmán, and appointing Mohammed in his stead. The news of this revolution reaching the camp of 'Abdu-r-rahmán, he hastened to Cordova. On his approach, however, he found the city gates shut, and the inhabitants prepared to make resistance. Soon after dissensions broke out in his camp, and most of his soldiers having deserted him, he hastened to Cordova, where he was attacked, taken, and put to death. [ABDU-R-RAHMA'N.] On his accession to power Mohammed took the surname of Al-muhdí (the directed), or according to other authorities, Al-mahdí (the director).* Instead, however, of being contented with the title of hájib, and reigning in Hisham's name, as Al-mansúr and his two sons 'Abdu-l-málik and 'Abdu-r-rahmán had done, Al-muhdí confined his unhappy sovereign to an apartment of his palace, gave out that he was dead, and assumed the titles of khalif and imám. One of the first acts of his government was to order the execution of all the partisans of the proscribed family who fell into his hands, and to curtail the influence of the Berbers, whom he rightly considered as the chief instruments of Al-mansúr's usurpation. If the Berbers had not been numerous and united by a sense of their common danger, they would undoubtedly have been all destroyed. As it was, they were insulted through the streets of the capital, and an order was issued forbidding them to bear arms or to appear on horseback within the precincts of Cordova. At last, indignant at the treatment which they experienced, the chief of the Berbers came to the resolution of dethroning Al-muhdí, and appointing in his stead a cousin of his named Hisham. But before they had time to carry their design into execution, Al-muhdí, having summoned

* *Al-mahdi* and *Al-muhdi* are both derived from *hada* (to direct); the former being the participle active and the latter the passive of that verb; but as they are both written with the same consonants (the Arabs using no vowels), it is next to impossible to decide which of the two readings is right, especially as both *Al-mahdi* and *Al-muhdi* are surnames of khalifs and sultans.

the people of Cordova to arms, attacked the Berbers in their barracks and expelled them from the city. Hishám, moreover, was arrested and conveyed to the presence of Al-muhdí, who killed him with his own hand. After their expulsion from the capital, the Berbers pitched their tents in a plain south of Cordova, swearing not to move from the spot until they had taken ample vengeance on the citizens of Cordova. In the meantime, a nephew of the murdered prince, named Suleymán, hearing of the fate of his uncle, left Cordova in disguise, and reached the camp of the Berbers, who proclaimed him khalif on condition that he would immediately lead them against the enemy. Suleymán, however, thinking that the time was not yet come to make an attack upon Cordova, dissuaded them from their undertaking, and retired with them to the frontiers of Castile, where he obtained from Sancho Garcés a strong body of troops to aid him in his enterprise. Thus reinforced, Suleymán advanced upon Cordova, whilst Al-muhdí went out to meet him at the head of all his forces. Not far from Cordova, in a plain called Jebal Kantish, now Javalquinto, the two hosts met about the beginning of Shawwál, A. H. 400 (May, A. D. 1010). The battle was long and well contested; but in the end the Cordovans were defeated with the loss of upwards of twenty thousand men, and Al-muhdí fled to Toledo. The victor hastened to Cordova, where he was immediately proclaimed sultan by the terrified inhabitants [SULEYMA'N]; but fearing the vengeance or treachery of the Cordovans, he withdrew to Medínat Az-zahrá in the neighbourhood of that capital. Shortly after, Al-muhdí, aided by Raymond, count of Barcelona, and several governors who remained faithful to his cause, appeared near Cordova to renew the contest. This time, the rival powers met at a place called 'Akbatu-l-bakar (the defile of the cows), ten miles from that capital, when the Berbers were defeated, and Al-muhdí regained possession of his capital, in Shawwál, A. H. 400 (May or June, A. D. 1010). Suleymán retreated to Algesiras; but though pursued by a superior force, headed in person by his bitter rival, he suddenly turned round and inflicted a severe defeat upon Al-muhdí, whom he shortly after besieged in Cordova. Weakened by the desertion of his Christian allies, and still more by the disaffection of the Cordovans, Al-muhdí could not hold out long. Taking advantage of this alienation of popular feeling, a Slavonian eunuch named Wádheh, who knew where Hishám was concealed, took that khalif out of confinement, and showed him to the astonished populace. His reappearance was hailed by the multitude with cries of joy. The royal palace was next attacked, and forced by the populace, who seized the usurper, put him to death, and sent his head to the camp of Suleymán. According to the historian Al-homaydí, this event happened in Dhí-l-hajjah, A. H. 400 (August, A. D. 1010). The reign of Al-muhdí had lasted ten months, counting the six that his rival Suleymán was in possession of Cordova. He was thirty-four lunar years old when he was murdered, having been born in A. H. 366 (A. D. 976–7). He is represented by the historians of the time as a man of depraved morals and cruel propensities. (Al-homaydí, *Jadhwatu-l-moktabis*, MS.; Al-makkarí, *Moham. Dyn.* ii. 227., and App. p. viii.—xxv.; Conde, *Hist. de la Dom.* i. cap. 1.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 207.; Abú-l-fedá, *Ann. Musl.* sub anno 400; Alfonso el Sabio, *Cronica de España*, part iii. fol. 268.; Mariana, *Hist. general de España*, lib. viii. cap. ix.; Rodericus Toletanus, *Hist. Arabum*, ad calcem Erpenii, cap. 32—35.; Morales, *Cronica general de España*, lib. iii. cap. xvi.) P. de G.

AL-MUHTADI' BILLAH (the guided by God) was the surname of Abú 'Abdullah Mohammed, the son of Al-wáthik, and the fourteenth khalif of the family of 'Abbás. He was born in A. H. 218 (A. D. 838), came to the khalifate on the twenty-seventh of Rajeb, A. H. 255 (A. D. 869), and was killed after a reign of eleven months, A. H. 256.

Al-muhtadí was the most just, religious, and austere of all the princes of the house of 'Abbás; he took 'Amr Ibn 'Abdu-l-'azíz as his example. He presided himself in the court of oppression, for which he had erected a new building with four gates. In this court all classes could appeal against the injustice and oppression of persons in office. He strictly interdicted indulgence in spirituous liquors, and in singing and music; and he acted in every other point strictly according to law. Every Friday he went to the great mosque, and preached before the congregation. He was in fact rather the pontiff than the king of his nation; for the power was entirely in the hands of the Turkish mercenaries. This khalif, who might have saved the state if he had reigned half a century sooner, was not suited to the turbulent times in which he lived: he was disliked by all classes for his austerity. But he had the moral courage to attempt to remedy the evil radically by destroying the Turkish mercenaries, although he had no friend, not even in his own family. He fell a victim to his endeavours.

At the time of the death of Al-mu'tazz, the predecessor of Al-muhtadí, Músa, the son of Boghá the elder, who was then the most powerful of the Turkish generals, was governor at Ray, and engaged in a war against the 'Alites, who had risen in rebellion, and invaded Kazwín and Daílem under Al-hasan Ibn Zeyd Al-huseyní, and under other leaders of their party. When Músa, the son of Boghá, heard that his rival Sálih, the son of Wasíf the Turk, had set a new khalif on the throne without his con-

sent, he marched towards Baghdád under the pretence of revenging the death of Al-mu'tazz, but in reality in order to wrest the power which Sálih had over the new khalif from his hands, or to dethrone Al-muhtadí. The khalif sent orders to Músa not to leave his post; but Músa cared little for the orders of the khalif, and came in A. H. 256 (A. D. 870) before the gates of Sámarrá. At the approach of Músa (Moses) the people came before the palace of the khalif, and called out, in allusion to the name of this general, "O Pharaoh! Moses is come." Sálih took flight, and left the khalif to his fate.

Some historians accuse Al-muhtadí of having secretly invited Músa to come to Sámarrá whilst he gave him publicly orders to remain in his province. The object of this duplicity of the khalif was to make the Turks fight against each other; for at the same time he secretly ordered Baïkiál, another powerful Turkish general, to put Músa to death. Baïkiál understood the intentions of Al-muhtadí, and conspired with his rival Músa against his life. When Músa entered Sámarrá, Al-muhtadí was sitting in the court of oppression. The court was thronged with people. The Turkish soldiers dispersed them with violence. They requested the khalif to mount a horse which they had brought for him, and they conducted him to the palace of Marjúj, who was one of the Turkish leaders of the party of Músa, where Músa was waiting for him. He remained there with Músa three days in confinement. Al-muhtadí was obliged to give him his most sacred promise never to act against his views. On the third day, the tumult, not only of the people but of the Turkish soldiers, became so violent that Músa was obliged to set the khalif free. Sálih Ibn Wasíf, who had been deprived of his power by Músa, now prepared for war in order to get the khalif again into his power; but he was assassinated by the orders of Músa.

Whilst these disorders continued at Sámarrá, the Beduins formed regular armies to prosecute, on a larger scale, the predatory incursions into the fertile districts on the skirt of the Desert, and in the Delta of the Tigris. Al-muhtadí prevailed upon Baïkiál and Músa to march with their armies against the rebels. In the mean time he collected all his troops, in order to render himself independent; but the two generals returned before they had seen the enemy, and Baïkiál marched straight against Sámarrá. The khalif opposed him at the bridge which leads to Sámarrá, and killed Baïkiál with his own hand; and he would have gained the victory had not two ambuscades of the Turkish army decided the battle. Al-muhtadí took flight into Sámarrá, and ordered the inhabitants to rise in a body against his enemies, reminding them that he had attempted to bring back the glorious times of the first four khalifs. But the people answered him that the khalifs in former times went with their nation, but now they armed Turks and other foreign soldiers against their nation. The enraged Turkish soldiers fell upon Al-muhtadí to revenge the death of their leader, and the nephew of Baïkiál was the first who wounded him with a hatchet. He was killed in the month of Rajeb, A. H. 256 (June, A. D. 870). The people understood the good intentions of this khalif too late, and he was lamented by them, and even by the Turkish soldiers. The rebellious spirit of the Turkish soldiery had been fostered in a great measure by the sons of Mutawakkel, by one of whom he was succeeded.

During the reign of Al-muhtadí began the rebellion of 'Ali the Zanjite, which has been related under the name of 'Ali. (Al-mas'údí, *Meadows of Gold and Mines of Gems*, p. 734. MS. of the author; Karamáni, *Tárikh Ad-dowal*, MS. of the author; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chronological Retrospect of Moham. History*, ii.; Soyútí, *Tárikh Al-Kholafá*, MS.; *Gulsheni Kholafá*, printed at Constantinople.) A. S.

AL-MU'IZZ the Fátimite. [Mu'izz.]

AL-MU'IZZ IBN ZEYRI AL-MAGHRAWI', chief of the Berber tribe of Zenátah, was born about A.H. 370 (A.D. 980-1). On the death of his father, Zeyri Ibn 'Atiyah, in A. H. 391 (A. D. 1001), Al-mu'izz succeeded him in the command of his tribe. Having despatched an embassy to Cordova, he concluded a treaty of peace with 'Abdu-l-malek, the hájib or chamberlain of Hishám II., who granted him the investiture of Western Africa, on condition of his remitting to Spain a horse, a shield, and a certain sum of money, every year, in token of vassalage, and of his sending also one of his sons, named Mu'anser, to Cordova, to be security for his fidelity. Al-mu'izz reigned over Western Africa until his death, in Jumada the first, A. H. 422 (May, A. D. 1031). He appointed as his successor a nephew, named Himámah. (Sousa, *Hist. dos Souberanos da Africa*, p. 112.; Al-makkarí, *Moham. Dyn.* ii. 192.; Conde, *Hist. de la Dom.* i. cap. civ.—cvii.) P. de G.

AL-MUKTADER BILLAH (the powerful through God) was the surname of Ja'far, the son of Al-mu'tadhed and brother of Al-muktafí. He succeeded Al-muktafí in the khalifate on the 12th of Zú-l-ka'dah, A. H. 295 (13th August, A. D. 908), at the age of thirteen, and was the eighteenth khalif of the house of 'Abbás. The little power which the Turkish guard left to the khalif was exercised by his vizírs, for Al-muktader was in the beginning of his reign too young, and subsequently too enervated, to undertake the administration. On one occasion even one of his female slaves presided in a court of justice. It was impossible for a vizír to stand against the intrigues to which such a weak khalif was exposed. Al-muktader was therefore constantly changing his vizírs, and the

vizírs in turn imitated the example of their master. Mohammed Ibn 'Obaïdullah, one of Al-muktader's vizírs, was so difficult to please, that he changed the governor of Máhu-l-kúfah seven times in twenty days.

The first vizír of Al-muktader was Al-'abbás Ibn Al-hasan, who was put to death by the khalif, and succeeded by 'Ali Ibn Mohammed Ibn Músa Ibn Al-forát, who held this post three years and nine months, at the end of which time his property was confiscated and his harem sold. In A. H. 399 (A. D. 911–12), Mohammed Ibn Obeydullah Ibn Yahya Ibn Khákán was invested with the dignity of the vizírship. He was sent to prison on the 11th of Moharram A. H. 301 (28th of August, 912), and 'Ali Ibn 'Isá, whose grandfather, Dáwúd Ibn Al-jerrah, was one of the best Arabic historians, followed him, first in the vizírship, and on the 8th of Dhí-l-hajjah, A. H. 304 (A. D. 917) to prison. On the 26th of the former Jumáda, A. H. 306 (8th of November, A. D. 918), Hámid Ibn Al-'abbás was raised to the vizírship, but he soon fell into disgrace, and 'Ali Ibn Mohammed Ibn Músa Ibn Al-forát rose a second time to the dignity of the vizírship; but he lost in A. H. 312 (A. D. 924) his place again, on account of the abuse by Al-mohsen, 'Ali's son, of the power of his father: they were both put to death, and the post was given to 'Abdullah Ibn Mohammed Ibn 'Obeydullah, the Khákánite. After him, Al-muktader made Ahmed Ibn 'Obaïdullah Al-hosaïbí his vizír; then 'Ali Ibn 'Isá was restored to his place, but he was soon succeeded by 'Ali Ibn Mohammed Ibn Moklah, who introduced into general use the present Arabic handwriting. Subsequently the khalif ordered his right arm to be cut off. Arabic authors of a later period state that Ibn Moklah is the inventor of the present Arabic hand; but the existence of documents in this hand which are more ancient than Ibn Moklah disproves the statement. Before the time of Ibn Moklah the clumsy Kúfic character was in general use for writing Arabic. The three successors of Ibn Moklah were Solaïmán Ibn Al-hasan Ibn Mokhalled, 'Obeydullah Ibn Mohammed Al-Kalwazání, and Al-huseyn Ibn Al-kasim Ibn 'Obeydullah Ibn Solaymán Ibn Wahb, who was killed at Rakkah. In the Fihrist, several monographs on the history of the vizírs of Al-muktader are mentioned.

In A. H. 296 (A. M. 908-9) some leaders of the Turkish guard and most of the kádhis declared themselves against Al-muktader, and elected 'Abdullah, the son of Al-mu'tazz, in his place. The troops which had remained faithful to Al-muktader gave battle to the party of the new khalif, and were victorious. 'Abdullah was thrown into prison, where he died. It is probable that he was strangled, although the party of Al-muktader pretended that he died a natural death. 'Abdullah was a pupil of Al-mobarred, one of the greatest Arabic prose writers, and a man of superior talents and amiable character.

In A. H. 301 (A. D. 913-4), Abú Sa'íd Al-hasan, the leader of the Karmatians, was murdered in the bath by one of his own slaves, who was a Slavonian by birth. When he had committed the crime, he went to one of the Karmatian generals and told him that his master had sent for him, and when the general was come to the bath, he had the same fate as Abú Sa'íd. After the slave had in this manner despatched four men, his stratagem was discovered, and he was put to death. Abú Sa'íd was succeeded by his eldest son Sa'íd, but he was soon obliged to give way to the superior talents of his younger brother, Abú Táher Soleymán. The Karmatians were then in possession of Bahreyn, Yemámah, and almost the whole of Central Arabia. From these dominions, which were protected by deserts, they made invasions upon the rich towns near the frontier of Arabia, but merely for plunder. In A. H. 311 (A. D. 923) they surprised Basrah, and after seventeen days of plunder and massacre, they returned into the desert. The following year they attaeked the pilgrims on their way to Mecca, and plundered them. Most of those who were spared by the sword of the Karmatians died of thirst and hunger. Soon after they invaded Kúfah, and held it for six days; they spent the day in the town in plundering, and at night they returned into their camp, in order not to be surprised by the troops of the khalif.

"In the middle of the former Rabi', A. H. 315 (the beginning of June, A. D. 927)," says Hamzah of Ispahán, "the troops at Baghdád rose in rebellion against the khalif. They assembled at the private palace, thence proceeded to the place of parade (al-masáff), and entered Baghdád at the Masallah (prayer place). The next day they went in procession through the suburbs of Báb At-ták and Rusáfah, making a frightful noise, and cursing the khalif for not having protected the pilgrimage. The following day they plundered and burned Mosharayah, which was another palace of the khalif, then the kobbah, which was the court of justice in which the khalif used to preside, and the palaces called Utroj (the orange), and Kaukebah (the star). The next morning they began to riot before the palace of Hasan, in which Al-muktader used to live, and insulted the khalif the whole day. The following morning they stormed the Kasr al-badí' (the wonderful palace), but they were finally brought to order by Bolayk, whom Al-muktader had sent to them with considerable gratuities. At the same time the Greeks made an invasion upon Samisat, where they made great slaughter, and took much booty; they also took Malatia, of which they burnt the greater part.

Still more frightful than the invasion of

the Greeks was the attack of the Karmatians upon Kúfah. They entered this town on the 7th of Shawwál. They gave quarter to the inhabitants, and promised to respect their property. They only pillaged the property of the state which was in Kúfah, for in this city were the stores for the pilgrims. The government sent Yúsuf Ibn Abí-s-Sáj with an army of forty thousand men from Wásit against them. The army of the Karmatians mustered no more than seven hundred horse and eight hundred foot. Ibn Abí-s-Sáj was so sure of success, that he wrote the despatches, in which he announced to the khalif his victory, before the battle. Indeed, there was no time left for him to write after the engagement. The Karmatians waited for a favourable wind, which drove the dust into the eyes of their enemies, and made a furious charge. Ibn Abí-s-Sáj's army was defeated, and he himself was made a prisoner and put to death by Abú Táher, the Karmatian chief. The news of this defeat caused fresh riots at Baghdád. The citizens, soldiers, and even the household of the khalif, were in great alarm, and exclaimed before the palace, 'Down with Al-muktader! Let another man occupy the throne, who is able to protect his nation.' The western part of the capital being more exposed to the Karmatians, was deserted by the inhabitants, who went over the river to the eastern part of the town. During this commotion at Baghdád, the remnants of the army of Ibn Abí-s-Sáj arrived there to increase the alarm, and towards the end of this month the Karmatians took Anbár, whence the inhabitants came by the canal of the Euphrates to Baghdád. On the fourth of the following month (Dhí-l-k'adah, A. H. 315, January, A. D. 958), Batíhah fell into the hands of the Karmatians, and they contrived to form a bridge of boats, and crossed the Euphrates. Baghdád was now in great danger. Nazúl was intrusted with the defence of the town, and Múnas commanded the army which was to meet the enemy. Nazúl had taken care that the reeds, boats, and other objects which might help the enemy in crossing the numerous canals and branches of the Euphrates and Tigris, should be removed. The bridges near Baghdád were destroyed, and the gates of the town were fortified. On the eleventh of this month the Karmatians met the army of Múnas near Tell Akarkúf, on the river Waradah. Múnas had destroyed the bridge, and his camp was therefore protected. But Bolayk, who marched on the twentieth of the same month against the Karmatians with his own army, and with the remnants of the army of Ibn Abí-s-Sáj, had to quell a mutiny in his own camp; and as most of his soldiers refused to fight, he was defeated, and he fled to the army of Múnas, whose only care was to fortify his camp. The Karmatians now spread over all the Sawád. They directed their march towards Sámarrá, which fell into their hands, and they plundered the caravan of the pilgrims, from which they took property to the amount of two hundred thousand dinars." Baghdád was spared; for, as the Karmatians had no intention to change the government, there was more to be lost than gained in making an attempt upon the capital. When the Karmatians had booty enough, they returned to Hajar in Yemámah.

The ravages of the Karmatians explain an important fact which occurs in the history of the East. The delta of the Euphrates and Tigris, which by its geographical position and by its fertility is one of the richest countries in the world, had always been the seat of a wealthy empire. When the dynasty which occupies the throne of such a country is worn out, it becomes the prey of mercenaries, who tyrannise over the nation, and whose only care is to keep their power. The wealth of the towns in which these robbers spent their pay, and the luxury of the court, attracted the Beduins, who had united to make predatory incursions upon the towns and villages of the Sawád ever since the time of Mansúr, the second 'Abbáside khalif. The new religious principles of the Zanjites and of the Karmatians effected a union of many tribes. The Beduins despise the comforts of settled life, and even if they reside for some time in a town, they will retire again into the desert. Their only object in such incursions is excitement and booty, which they squander away as fast as they gain it: for an Arab is not esteemed for his wealth, but for his liberality; and his wish and merit are, not to possess, but to give. For this reason no common interest or fear is strong enough to bring these nomadic tribes under one leader, except religion. There was not a single year under the Sásánide nor under the Persian dynasties which preceded them in which the Arabs did not make similar incursions into Babylonia, and they were one of the principal causes of the short duration of the eastern dynasties. When a strong religious principle, like that of Mohammed, had joined all the Arabs, and given an undisputed superiority to one tribe, like that of the Koraíshites, it was the interest of this tribe to exchange a tent for a throne, and to form a dynasty in the conquered country. The most striking instances of this sort are the conquests which the Arabs made immediately after Mohammed, and by analogy we may infer that the ancient Assyrian dynasty had been founded in the same way.

In A. H. 316 (A. D. 928), the Karmatians invaded the northern provinces of the empire of Al-muktader. They first took Rahabah, and pillaged it; then they pillaged Rakkah. They found no resistance, except perhaps from the inhabitants of the cities which they assaulted. They proceeded as far as Sinjár.

The citizens of this town capitulated, and promised a sum of money. The Karmatians returned into the desert, for the mountains of Armenia impeded their further progress.

In A. H. 317 (January, A. D. 930) the Karmatians took Mecca during the time of the pilgrimage. Thousands of pilgrims, who had overcome all the hardships of a long journey through a desert country, were put to the sword in the very temple which they came to visit; others found their death outside the ka'bah. When the Karmatians had plundered the pilgrims and sacked the city and the temple, they took the black stone which, according to Arab tradition, fell from heaven in the time of Abraham, the father of the Arabs, and which was, and is still, the principal object of veneration with the Mohammedans. This black stone was afterwards brought back into the ka'bah, but the identity of it is doubtful.

During the reign of Al-muktader (A. H. 296, A. D. 908-9), 'Obaïdullah Ibn Mohammed, who, according to his own pretensions, was descended from 'Ali and Fátimah, but according to the assertions of his enemies, from a Jew, or from Daïsán, a heresiarch, laid the foundation of the Fátimite dynasty in Ifrikiyah (Africa Provincia). He assumed the titles of khalif, and did not even keep up the forms of dependence on the 'Abbásides, as most other dynasties had done. In A. H. 301 (A. D. 913-4) the Fátimites made an attempt upon Egypt: they succeeded in taking Fayyúm and Alexandria, but they were soon displaced by Múnas. They repeated their attempts upon Egypt the next year, and again took Alexandria, but they were again driven out of it by Múnas. In A. H. 306 (A. D. 918-9), they sent a third time troops into Egypt by land and by sea. They took Alexandria, proceeded thence as far as Jízeh, and took part of Upper Egypt. Múnas had much difficulty in recovering the country. He fought several battles without any decisive result. The Fátimite army received assistance by sea. On the declaration of Múnas that Egypt would be lost without the interference of the naval power of the khalif, twenty-five ships were sent to him from Tarsus, and the war was decided by a naval combat off Rashíd (Rosetta), in which the Fátimites mustered eighty ships. The Fátimites were defeated both by sea and in the battle which was fought at the same time on the shore. This was the last attempt which the Fátimites made upon Egypt under Al-muktader, but they conquered this country after his reign, and held it for above two hundred years.

Under the reign of Al-muktader, the Sámánite dynasty made great progress in Khorásán; they were in possession of almost the whole of that immense province, including Máwaránnahr; and in A. H. 304 (A. D. 916-7), they united with their dominions Tabaristán and the other countries of the 'Alite dynasty, that was extinguished, or rather suspended, by the death of Al-otrúsh.

Under Al-muktader's reign another dynasty was founded in the east of Persia, by Merdáwinj [MERDA'WINJ], who, in A. H. 315 (A. D. 928) and the following years, took Kazwín, Ray, Dinawar, Komm, Yezdejerd, and Ispáhán. These provinces although nominally dependent on the khalifs, had been unproductive to them for a century. In A. H. 319 (A. D. 931), however, Merdáwinj touched the vital parts of the empire of the khalifs. He was opposed by Al-muktader's troops near Hamadán, but Merdáwinj was victorious, and he took the whole mountainous district south and west of the Caspian, and some of his detachments proceeded as far as Holwán.

Notwithstanding the disasters which befel the nation during the time of Al-muktader, the court was in the highest splendour, and the tranquillity of the khalif could not be disturbed by the misery of the country so long as he could enjoy his harem and his wine. The magnificence with which the khalif in A. H. 305 (A. D. 917) received the Greek ambassadors is thus described by Abú-l-fedá, ii. 328. "Before the palace paraded his army. The palace was embellished with arms and with the most precious decorations. No less than one hundred and sixty thousand men, infantry and cavalry, were drawn up in line. The pages of the palace were most splendidly dressed; they wore golden girdles inlaid with precious stones. The eunuchs, who were seven thousand in number, had nearly the same dress. Four thousand of the eunuchs were white men, and three thousand were negroes. Another line was formed by the doorkeepers, who were seven hundred in number: they all wore the most brilliant dresses. On the Tigris plied pleasure boats, and boats with fireworks (which represented a naval combat in the evening): they were richly decorated. The palace was illuminated in the evening, and there were no less than thirty-eight thousand curtains suspended on the walls of the palace, twelve thousand and five hundred of which were made of gilt dábáj (brocade?). The floor of the palace was carpeted with twenty-two of the most splendid carpets. One hundred keepers of wild beasts exhibited a hundred lions belonging to the menagery of the khalif. Among other ornaments there was a tree shown to the ambassadors which was made of gold and silver; it had eighteen main branches, which, as well as the leaves and the smaller branches, were made of the same material. On the tree sat various birds of gold and silver. When the machinery of the tree was set in motion, the branches moved as if they were blown by the wind, and the birds began to sing. The

Greek messengers were not admitted to the khalif, but they spoke to the vizír, who brought to them the answer of the khalif." The principal leaders of the guard lived nearly in as much splendour as the khalif himself, and they were constantly buying thousands of slaves to increase their armies. The revenue of the immediate dominions of the khalif was mostly devoured by the army. But the tribute and presents which were sent to Baghdád by the dependent Mohammedan dynasties were considered as the private property of the khalif and his generals.

Literature was in a flourishing condition under Al-muktader, for literature was one of his luxuries. There were also a number of new dynasties rising which were, in most instances, headed by men of great talents, and by great patrons of learning. If, therefore, a distinguished man could not succeed at one court, he found encouragement at another. At the time of Al-muktader lived Al-mas'údí and At-tabarí, the two best known Arabic historians; Al-battání (Albategnius), the greatest Arabic astronomer; Al-mutenabbí, the most celebrated Arabic poet; Ar-rází, the most skilful Arabic physician; Ibn As-sarráj, one of the greatest lexicographers; and so many other men who were distinguished by their learning, that it may be said there was no reign, not even that of Al-mámún, in which literature and science were so universally and successfully cultivated as under Al-muktader. It must, however, be added, that the flourishing condition of Arabic literature was not owing to the encouragement which Al-muktader gave to science, but it may rather be considered as the result of the patronage of Al-mámún and Hárún Ar-rashíd.

The end of Al-muktader's reign was worthy of his life. On the 14th of Moharram, A. H. 317 (27th of February, A. D. 929), Al-muktader fell into disgrace with Múnas, who from a slave had become the master of the khalif. The cause of this enmity was the extravagance of the khalif and his court, and the power which his concubines and eunuchs exercised in his name. All the troops assembled round Múnas, and he proceeded with them before the palace of the khalif, made him and his family prisoners, and took him to his house, where he was compelled to abdicate before Abú 'Amr the kádhi of Baghdád. The anarchy which at that time reigned at Baghdád cannot be described. The soldiers, obeying no orders, plundered and burnt houses, violated women, and killed everybody who dared to resist them. The palace of the khalif was pillaged and partly destroyed, and every one in it was tortured to betray the hidden treasures, and not without success: they found that the mother of the khalif had buried six hundred thousand dinars.

On the third day after Al-muktader had abdicated, great festivities were to take place in honour of Al-káhir the new khalif. The soldiers were drawn up in the parade place, and the concourse of people was immense. After they had waited a long time in vain for Múnas and for the new khalif, they began to riot; they demanded the presents which were usually given at the accession of a new khalif, and sent Yárúk, one of their leaders, for Al-káhir. When the new khalif arrived he was so frightened at the sight of drawn swords that he ran away. The soldiers, enraged that they should wait still longer for their presents, pursued Yárúk and Al-káhir in their flight, and murdered Yárúk in the palace. Al-káhir would have had the same fate if he had not concealed himself. The soldiers, screaming out "O Al-muktader! O victorious khalif!" went to the house of Múnas and carried Al-muktader back to the palace on their shoulders.

It appears that the whole catastrophe had been brought about by the intrigues of Múnas, who wanted to free himself from Yárúk his rival. Yárúk, in order to deprive Múnas of the confidence of the soldiers, made them hate Al-muktader. Múnas was obliged to give way to the soldiers, who demanded the deposition of Al-muktader; but, having the treasury in his hands, he kept out of the way, and rendered it impossible for Yárúk and the new khalif to give to the soldiers the customary presents; and this, he knew, would cause a rebellion among the soldiers, of which Yárúk fell the victim.

The next year the Masáffian guard (the guard which had to do duty on the parade place) became so insolent that Múnas was obliged to attack them, as other means had no effect. He defeated them, first at Baghdád, and when they had retreated to Wásit they were once more beaten by Múnas and dispersed.

Towards the end of A. H. 319 (December, A. D. 831) Múnas and Al-muktader were again on bad terms; and in the beginning of A. H. 320 Múnas went with his army to Mosul. It appears that Al-muktader was tired of the servitude in which he lived under Múnas, and that he wrote to the Hamdánite dynasty, which reigned at Mosul, to deliver him. This was the reason why Múnas went himself to Mosul. When Múnas had left Baghdád, the khalif wrote to the Hamdánites to shut the gates against him, but Múnas defeated them in a battle and took the town. The troops of the empire came from all sides to join him, and he marched through Tekrit towards Baghdád. When he approached the capital, the khalif, deserted by almost all his troops, by the advice of his friends collected his remaining force, dressed himself in the bordah (the cloak inherited from the Prophet), and went, preceded by the divines and Korán readers, who carried the Korán open before him, to meet Múnas, with a view of inspiring him with respect.

But he was not so successful as Pope Leo I. had been against Attila. Al-muktader engaged in battle, in which he was defeated and killed in his flight. His body was buried on the spot, but his head was sent to Múnas, who had not been himself present at the battle. Múnas shed tears when he saw the head of his master. The best history of the reign of Al-muktader was written by his contemporary Abú 'Obeydullah Ibn 'Abdús Al-hamsháni (Al-hamsházi?), in a work of more than a thousand folios, but his book is lost. We have however the work of Hamzah of Ispahán, in a MS. of Leyden, and in a MS. of the late Professor Habicht of Breslau. Hamzah was also a contemporary of Al-muktader, and he describes the events of his reign in the eighth section of the tenth chapter of his Chronicle. (Al-mas'údí, *Meadows of Gold and Mines of Gems*, MS. 798.; Karamáni, *Táríkh Addowal*, MS.; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chronol. Retrospect of Mohammedan History*, ii.; Soyúti, *History of the Khalifs*, MS.; Rampoldi, *Annali Musulmani*, v. 115, Milan, 1822-26; Kosegarten, *Chrestomathia Arabica*, p. 121.) A. S.

AL-MUKTADI BIAMRI-LLAH (he who hastens with the commands of God) Abú-l-kásim 'Abdullah, the twenty-seventh khalif of the house of 'Abbás, succeeded his grandfather Al-káyim biamri-llah, in Sha'bán, A. H. 467 (April, A. D. 1075). He was the son of Mohammed Adh-dhakhírah, son of Al-káyim, who died in A. H. 449 (A. D. 1057-8). His reign is described by the Arabian writers as having been unusually prosperous, his authority having been recognized throughout Yemen, Syria, Palestine, and other provinces; but in reality the only advantage which Al-muktadi derived from these recognitions was the *khotbah* or mention of his name in the public prayers as spiritual ruler of the Moslem community, he himself being a mere tool in the hands of the Seljúkides, as his predecessors had been in those of the amírs of the race of Buwayh. In A. H. 479 (A. D. 1086), Malek Shah, the Seljúkide, son and successor of the celebrated Alp-Arslán, paid a peaceful visit to Baghdád for the purpose of betrothing his daughter to Al-muktadi. In the month of Safar of the ensuing year, Malek Shah returned to his capital of Ispahán, from whence his daughter was by his directions conducted to Baghdád with unparalleled splendour. The princess was received on her arrival with extraordinary rejoicings; and she entered the metropolis accompanied by the whole court of her royal consort amidst an illumination which, according to the Arabian writers, eclipsed the stars and set the firmament in a blaze. This was followed, the next day, by an entertainment of unexampled magnificence, the total cost of which is estimated at three millions of dirhâms. Al-muktadi died at Baghdád in the month of Moharram, A. H. 487 (Jan. A. D. 1094), at the age of thirty-nine, and after a reign of nineteen lunar years and five months. According to Elmacin, Al-muktadi was killed by poison which Barkiyárúk, the son of Malek Shah, sent him in a letter. Ibnu-l-athír relates that Malek Shah, unwilling even to leave a shadow of authority in the hands of Al-muktadi, attempted to dethrone him, and sent him a message bidding him to quit Baghdád and retire to another city of his dominions; that Al-muktadi, fearing that conqueror's vengeance, asked for a respite of ten days, at the expiration of which he promised to quit his capital. But before the ten days were elapsed, Malek Shah died suddenly, and Al-muktadi was released from his promise. (Abú-l-fedá, *Ann. Musl.* sub anno 487; Elmacin, *Hist. Sarac.* lib. iii. cap. viii.; Price, *Chron. Retrospect of Moham. History*, vol. ii. cap. v.; D'Herbelot, *Bib. Or.* voc. "Malekschah;" Ibnu-l-athír, *'Ibratu-l-awali*, MS.) P. de G.

AL-MUKTADIR BILLAH, second sultan of Saragossa of the first dynasty of the Beni Húd. [Ahmed Ibn Hud.] P. de G.

AL-MUKTAFI BILLAH (he whose mind rests in God) was the surname of Abú Mohammed 'Alí, the son of Al-mu'tadhed. He was the seventeenth khalif of the house of 'Abbás, and succeeded his father on the 21st of the latter Rabí', A. H. 289 (2d of April, A. D. 902), at the age of twenty years. He was at Rakkah when his father died, and the oath of allegiance was received for him from the principal men of Baghdád by Al-kásim Ibn 'Obeydullah, who had been a great favourite of Al-mu'tadhed, and became the vizír of Al-muktafi. The new khalif arrived on the ninth of the following month in his capital. The first act of Al-muktafi, after his entrance in Baghdád, was to abolish the subterranean gaols which his father had built for torturing prisoners, and to set the prisoners free.

The Turkish guard soon took advantage of the mild temper of Al-muktafi. Bedr, who was then the favourite of the Turkish soldiers, first attempted to ingratiate himself with the khalif; but as he could not succeed on account of the intrigues of the vizír, Al-kasim Ibn 'Obeydullah, he went to Wásit, and compelled the khalif to seek his friendship.

Under the reign of Al-muktafi the empire suffered much from the wars of the Karmatians. The founder of the sect of the Karmatians was Al-faraj Ibn 'Othmán, surnamed Karmat, from a Nabathæan doctor, who cured him of a dangerous disease, and who was called Karmínah (the man with red eyes). In A. H. 277 (A. D. 890) he published a book, in which he declared that Christ, the Word of God, the Mahdí (the last imám of some Shí'ites, who is immortal and will come to save mankind), Ahmed Ibn Mohammed Ibn Al-hanifiyah, and the angel Gabriel, are

all the same person, and that this person said of him (Al-faraj), when he had assumed a human form, "Thou art the Holy Ghost (Paraclete), and thou art the preacher." In order to unite Mohammedans, Jews, and Christians, he acknowledged the prophetic mission of Mohammed Ibn Al-hanifiyah, of Christ, and of the prophets of the Old Testament. He ordered his followers to say prayers four times a day, turning their faces towards Jerusalem; and he established the mihrján (the summer solstice) and Naïrúz (the winter solstice) as the two principal festivals of the year. These two days had been celebrated from ancient times on the Tigris, by illuminating boats, and by other rejoicings on the river. For although they were no religious feasts for the Mohammedans, they were so for the Guebers and Christians (Christmas, and the feast of Christ's body), and the Mohammedans were well inclined to adopt foreign habits. He promised them paradise for their sufferings in this world, and particularly for fighting against their enemies.

Karmat found the first followers of his doctrine at Kúfah, whence it spread into the desert. Under the reign of Al-mu'tadhed, which was very energetic, the Karmatians could extend their power only in Arabia, and toward the frontiers of Syria, for this province was of very little importance for the government, and no power but religion can coerce the Beduins. The Karmatians made use of this opportunity to lay a firm basis of their power in Yemámah. Under Al-muktafí they became very dangerous. In A. H. 290 (A. D. 903) they defeated the army of Togj the father of Akhshíd [AKHSHI'D], and laid siege to Damascus. The population of Syria, like that of Kúfah and Basrah on former occasions, rose against the Karmatians, and killed their leader Yahya. His brother Al-huseyn, who changed his name into that of Ahmed, succeeded him in the command. He made new attempts upon Damascus, and the inhabitants were obliged to pay him a heavy sum to induce him to raise the siege. He marched to Hems (Emesa), which he took. After this victory he was named in the public prayers, and entitled Amíru-l-múmenín (commander of the faithful), and Mahdí (saviour). At the same time he declared his nephew, the son of Yahya, his successor, and gave him the title of Al-mudathir (wrapt up in the prophetic mission), in allusion to the first verse of the seventy-fourth súrah of the Korán. He next took Hamáh, Ma'rrah, Salamiyah, and other towns of Syria. He massacred women and children, and even the boys in the schools did not escape his cruelty.

In A. H. 294 (A. D. 903) Al-muktafí marched to Rakkah to meet the Karmatians, and on the 7th of Moharram (29th of November, 903), there was a general engagement near Hamáh, in which the Karmatians were defeated, and their leader, Ahmed, and his presumptive successor, Al-mudathir, were made prisoners and beheaded at Baghdád. But the Karmatians rallied, and in A. H. 293 (A. D. 905-6), they destroyed Tiberias, and marched thence to Kúfah. The khalif sent all his great generals against them, such as Wasíf Ibn Sowártekín, Al-fadhl the grandson of Boghá, Bishr Al-afshíní, and Ráyik; but they were defeated, and obliged to return with great loss to Baghdád. In A. H. 294 (A. D. 906-7), the Karmatians attacked the pilgrims who used to collect on the Tigris from all the eastern provinces of the empire in order to go to Mecca. They were twenty thousand in number, and not one of them escaped the sword of the Karmatians. Al-muktafí sent another army against the rebels, which was victorious, and took their leader Zarkawayh, who died of his wounds on the sixth day of his captivity. His head was severed from his body and carried in triumph to Baghdád.

In A. H. 292 (A. D. 904-5) the khalif recovered possession of Egypt. The Túlúnides, who had rendered themselves independent in that province, had outlived their power. Most of the mercenaries of the Túlúnides enlisted in the army of the khalif, for the finances of the Túlúnides were exhausted through the devastations and wars of the Karmatians and Greeks in Syria, which had been a province of the Túlúnides, and through the increasing expenses of their court. Al-muktafí sent (A. H. 292) Mohammed Ibn Suleymán with an army against them. Mohammed took Damascus, proceeded towards Egypt, and defeated Hárún, the reigning prince of the Túlúnides, in several battles. These reverses created discontent in the army of Hárún, and he was assassinated by one of his own soldiers. Sháybán, an uncle of Hárún, who succeeded him on the throne, saw that his cause was lost, and surrendered; but not considering the word of Mohammed sufficient guarantee for his personal safety, he took to flight, and was never heard of again. The rest of the Túlúnide family, with all their property, fell into the hands of Mohammed, the general of Al-muktafí.

In the month of Shawwál, A. H. 295 (July, A. D. 908) all the Mohammedan and Greek prisoners were exchanged. The number of Moslems released on this occasion amounted to two thousand eight hundred and forty-two.

In the same year died Al-kásim Ibn 'Obeydullah, the vizír of Al-muktafí, on the 10th of the latter Rabí' (17th of January). Al-kásim was cruel, and he had great influence over the khalif.

In this year the last of the Aghlabite princes of Africa Provincia, Zeyádat Allah, sent rich presents to Al-muktafí, consisting, among other things, of one hundred and fifty

females, and of two hundred black and white slaves. The latter were mostly Europeans, who came from Spain and from Arles.

Al-muktafí died a natural death on the 12th of Dhí-l-ka'dah, A. H. 295 (13th of August, A. D. 908) at Baghdád. Al-muktafí was very avaricious: he left in his treasury eight millions of dinars and twenty-five millions of dirhems, and in his stables nine thousand horses, camels, and mules. (Abú-l-fedá, *Annal. Muslemici*, vol. ii.; Price, *Chronol. Retrospect of Mohammedan History*, vol. ii.; Al-mas'údí, *Meadows of Gold*, p. 790. MS.; Abú-l-faraj, *Hist. Dyn.*) A. S.

AL-MUKTAFI LIAMRI-LLAH (he who hastens to execute the commands of God) Abú 'Abdillah Mohammed, the thirty-first khalif of the race of 'Abbás, succeeded Ar-ráshid in A. H. 530 (A. D. 1136). He was the son of Al-mustadh'her, the twenty-eighth sovereign of that family, and was born at Baghdád in A. H. 489 (A. D. 1096.) Ad-diyárbekrí says that his mother's name was Bughyatu-n-nafus (the desire of the soul); others call her Nesím (zephyr). When, in the month of Dhí-l-ka'dah, A. H. 530 (Aug. A. D. 1136), Ar-ráshid abandoned his capital, which was besieged by the troops of Mas'úd the Seljúkian, his nephew Abú 'Abdillah Mohammed was immediately proclaimed khalif by the inhabitants, under the title of Al-muktafí liamri-llah. At first all the authority was vested in the hands of Sultan Mas'úd, by whom the khalif was excluded from all share of power. But in A. H. 540 (A. D. 1145-6), upon the death of the Seljúkian sultan, the splendour of the khalifate was in some measure restored, Al-muktafí no longer permitting any of the princes of the race of Seljúk to enter the gates of his capital. Mohammed, the son of Mas'úd, attempted to recover the power. Having collected considerable forces he marched against Baghdád, which he besieged in A. H. 551 (A. D. 1156); but, before he could make himself master of that capital, the news of the revolt of his brother Malik Shah in Persian 'Irák compelled him to raise the siege. In A. H. 552 (A. D. 1157) Al-muktafí caused a gate of exquisite workmanship to be made, and sent it to Meeca to be fixed at the entrance of the sanctuary; the old one was by his directions sent to Baghdád to form a coffin for himself. After a reign of four and twenty years, three months, and twenty-one days, Al-muktafí died at Baghdád on Sunday, the 2d of Rabí' the first, A. H. 555 (March 13. A. D. 1160), at the age of sixty-six, leaving behind him the character of a mild and beneficent prince. Mr. Price has erroneously placed the accession of this khalif in A. H. 532 (A. D. 1138.) Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Price, *Chronol. Retrosp. of Moham. History*, ii. cap. vii. p. 202.; D'Herbelot, *Bib. Or.* voc. "Moktafi.") P. de G.

AL-MUNDHIR, surnamed ABU'-L-HAKEM, sixth sultan of Cordova of the dynasty of the Beni Umeyyah, was the son of Mohammed I., whom he succeeded, in Safar, A. H. 273 (July, A. D. 886). During his father's lifetime Al-mundhir had distinguished himself in war against the Christians of Galicia and Navarre, as well as against several rebels. In A. H. 251 (A. D. 865) his father had sent him at the head of an army into Alava, which country he had devastated in every direction. Alfonso III. of Leon, having attempted to arrest the march of the Mohammedan forces, was defeated with great loss, and obliged to abandon his kingdom to the infidel. In A. H. 263 (A. D. 876-7) he had penetrated into Navarre, and ravaged the country to the walls of Pamplona. Five years later, in A. H. 268 (A. D. 881), after reducing Saragossa, where a chief named Lob Ibn Músa had revolted, Al-mundhir had made an incursion into the province of Burgos and destroyed several fortresses. Against 'Omar Ibn Hafssún, a brigand chief, whose frequent rebellions distracted more than one reign, Al-mundhir was equally successful. Having defeated him in a pitched battle near Pamplona, he besieged him in a neighbouring castle where he had taken refuge, and obliged him to make his submission; but whilst 'Omar was marching under a strong escort to Cordova, where, according to the capitulation, he was to fix his residence, a party of his own men, who lay in ambush on the road, attacked and killed his guards, and set their chief at liberty. About this time Mohammed died, and Al-mundhir was obliged to repair to Cordova to receive the oaths of the people. Soon after he took the field against 'Omar Ibn Hafssún, who now ruled in Saragossa, Toledo, and other large cities. Háshim Ibn 'Abdi-l-azíz was charged with the reduction of Toledo, where the rebel himself was, whilst Al-mundhir in person, at the head of another army, marched against the Christians who had assisted that chief in his rebellion. Seeing himself closely surrounded, 'Omar offered to surrender the place and to retire into the mountains of Ronda, on condition that he was not to be molested in his retreat. Though Háshim had been instructed by his sovereign not to put faith in 'Omar's words, he accepted the offer, and a detachment of the royal troops took possession of the city. Háshim returned to Cordova; but he had scarcely arrived there when he was followed by a courier bearing news that a body of troops which 'Omar Ibn Hafssún had left concealed in Toledo had again seized on the citadel and massacred the royal forces. Mad with rage, Al-mundhir summoned the imprudent general to his presence, and having reproached him with his want of foresight, ordered him to instant execution. His vengeance extended even to that general's children; he ordered them to be im-

prisoned and their estates confiscated and sold. Shortly after Al-mundhir marched against 'Omar Ibn Hafssún, whom he tracked from district to district until he besieged him in his castle of Bishter, among the mountain fastnesses of the Serranía de Ronda. In a sally, however, which that daring rebel made, Al-mundhir, whose intrepid courage often exposed him to imminent danger, received a mortal wound, of which he died on Saturday the 15th of Safar, A. H. 275 (July, A. D. 888), after a reign of little more than two years. He left no sons, and was succeeded by his brother 'Abdullah, whom an author named Ibn Hazm accuses of having hastened the death of Al-mundhir by bribing his surgeon to poison the instrument with which his wound was probed. (Ibn Hayyán, *Al-moktabis* (Bodl. Lib. No. 137. fol. 2.); Al-makkarí, *Moham. Dyn.* ii. 131.; An-nuwayrí, *Hist. of the Beni Umeyyah of Spain*; Conde, *Hist. de la Dom.* i. cap. 57, 58.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 200.; Rodericus Toletanus, *Hist. Arab.* cap. 28.) P. de G.

AL-MUNDHIR, or MUNDHIR AL-TOJIBÍ, an Arabian chief, who after the overthrow of the dynasty of Umeyyah in Spain in A.H. 407 (A.D. 1016-17), declared himself independent at Saragossa, of which city he was governor. In A.H. 408 (A.D. 1017-18) he assisted Al-murtadhi in his unfortunate attempt to gain the throne of his ancestors; but after the assassination of that prince [AL-MURTADHI] he returned to Saragossa, where he maintained himself till his death, in A.H. 430 (A.D. 1039), when he was succeeded in his dominions by Suleymán Ibn Húd. (Conde, *Hist. de la Dom.* ii. 23.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 211.) P. de G.

AL-MUNTASER BILLAH (he who expects help from God), was the honorific name of Abú Ja'far Mohammed, the son of Al-mutawakkel, and the eleventh khalif of the house of 'Abbás. He came to the khalifate on the 4th of Shawwál, A.H. 247 (January, A.D. 862), at the age of twenty-four years, after he had conspired against the life of his own father with Boghá, the principal leader of the Turkish guard; and it was by parricide that Al-muntaser obtained the title of khalif, and his accomplice Boghá the absolute power in the empire. The place in which Al-muntaser murdered his father was called Al-máhúr, and it was the same place on which Shaïrwaïh had killed his father, the Chosroes Abrawaïz. Seven days after Al-muntaser had committed the crime, he left Al-máhúr, and gave orders to destroy it. It is stated by Al-mas'údí that there were the portraits of Shaïrwaïh the parricide, and of Yezíd Ibn Walíd, the murderer of his nephew, on the borders of the carpet on which Al-mutawakkel was killed, and that Al-muntaser used this carpet with the marks of blood upon it until it was burnt by Boghá and Wasíf. Shaïrwaïh occupied the throne only six months, and Al-muntaser died after a reign of six lunar months and two days. A. S.

AL-MUNTASSER. [YU'SUF III.]

AL-MURTADHI BILLAH (the accepted or acceptable to God) is the surname of a prince of the family of Umeyyah in Spain, who revolted against the Beni Hammúd, but failed to recover the throne of his ancestors. His name was 'Abdu-r-rahmán, and he was the son of Mohammed, son of 'Abdu-l-malek, son of 'Abdu-r-rahmán III., eighth sultan of Mohammedan Spain of the dynasty of Umeyyah. In A.H. 407 (A.D. 1016), when 'Alí Ibn Hammúd, after putting to death Suleymán, usurped the throne of Cordova, Al-murtadhi fled to Almeria, the governor of which, Khayrán the Slavonian, one of the staunchest partisans of his family, received him kindly. Khayrán having, through his spies at Cordova, ascertained that the inhabitants of that capital were disposed to shake off the yoke of the Africans, caused his guest to be proclaimed under the name of Al-murtadhi (the accepted), and armed in defence of his rights. Having prevailed upon Al-mundhir At-tojibí, at that time governor and afterwards sultan of Saragossa, and other chiefs attached to the party of the Beni Umeyyah, to join their forces to his, he prepared to march against the capital. During these transactions 'Alí Ibn Hammúd was assassinated by some of his Slavonian pages (A.D. 1017), and succeeded by his brother Al-kásim Ibn Hammúd, who immediately marched against the rebels. Al-Murtadhi and his auxiliaries began the campaign by the siege of Granada, where a Berber chief named Zawí Ibn Zeyrí, the founder of the dynasty of the Zeyrites of Granada, ruled. But either Khayrán was bribed by the enemies of Al-murtadhi, or, what is more probable, he was displeased with the haughtiness of that prince: the fact is, that in conjunction with Al-mundhir he sent a message to Zawí, and offered to desert Al-murtadhi if he would attack him on a certain day. Zawí accepted the proposition, and, having previously sent a messenger to Khayrán to inform him of his intended attack, he left Granada at the head of his cavalry, and charged the right wing of the army, which was commanded by Al-murtadhi. That prince defended himself with great courage; but as soon as the engagement commenced, the troops commanded by Al-mundhir and Khayrán quitted the field, and left Al-murtadhi to fight the battle alone. The contest was terrific, but short. After the slaughter of the greater part of his followers, Al-murtadhi fled, and with great difficulty escaped from the field of battle to Almeria. The unfortunate prince remained for some time in concealment; but Khayrán having sent a body of cavalry in pursuit of him, he was discovered and put to death at a place in the

neighbourhood of Guadix, whither he had gone for the purpose of crossing over to Africa. This happened in A. H. 409 (A. D. 1018). (Al-makkarí, *Moh. Dyn.* ii. 235.; Conde, *Hist. de la Dom.* i.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 206.) P. de G.

AL-MURTADHI BILLAH, Abú Hafss 'Omar, thirteenth sultan of the dynasty of the Almohades, succeeded As-sa'íd Abú-l-hasan in A. H. 646 (A. D. 1248). He was the son of Sídí Abú Ibráhím Is'hák, son of Yúsuf, the sixth sultan of that dynasty. On the death of As-sa'íd, who was killed at the siege of Tamezjurt, on Tuesday, the 15th of Safar (Aug. 14. A. D. 1242), the sheikhs of the Almohades sent a deputation to Abú Hafss, who was then residing at Telemsán, to offer him the crown. Agreeably to their invitation, Abú Hafss repaired to Marocco, where he was proclaimed on the 12th of Rabi' the first (Sept. 12. A. D. 1242), under the title of Al-murtadhi billah (the acceptable to God). One of the first acts of his reign was to lead an army against Abú Yahya Ibn 'Abdi-l-hakk, the chief of the Benú Merín, who had some time before taken possession of Fez; but after a desultory warfare, Al-murtadhi was obliged to return to his capital without obtaining any decisive advantage over the enemy. In A. H. 653 (A. D. 1255), however, having decided to destroy, if possible, so dangerous a neighbour, Al-murtadhi raised another army and marched to Fez, which he besieged; but owing to a sudden panic which seized his troops, he was defeated with great loss, and obliged to raise the siege. Soon after his return to Marocco, Al-murtadhi had to contend against one of his relatives, named Abú-l-'ola Idrís, who, with the assistance of the Benú Merín, disputed the throne with him. [AL-WA'THIK BILLAH.] Having gained admittance into the capital by means of his secret partisans, the rebel invested the kassábah, where Al-murtadhi had taken refuge with an intention to defend himself. Perceiving, however, that his enemy was master of the capital, and that he had no hopes of succour, Al-murtadhi left that fortress and fled to Azamór, where a son-in-law of his, named Ibn 'Attúsh, commanded. Instead, however, of finding in him a faithful subject, as he had expected, Al-murtadhi found only a traitor. In order to ingratiate himself with the new sovereign, he seized his guest and delivered him to Abú-l-'ola, who put him to death, in Moharram, A. H. 655 (Oct. A. D. 1266). (Casiri, *Bib. Arab. Hisp. Esc.* ii. 224.; Ibn Khaldún, *Hist. of the Berbers*, MS. part viii.; Conde, *Hist. de la Dom.* iii. 443.) P. de G.

AL-MUSTADH'HER BILLAH (he who seeks the protection of God) 'Abdu-r-rahmán IV., thirteenth sultan of Cordova of the dynasty of the Benú Umeyyah, was the son of Hishám, son of 'Abdu-l-jabbár, son of *An-násir* lidín-illah, the eighth sultan of that race. In A. H. 414 (A. D. 1024) the citizens of Cordova, after fighting with Al-kásim and his Berbers, and expelling that sultan from their walls, decided upon restoring the empire to the Benú Umeyyah. Three members of that family offered themselves as candidates; Suleymán, brother of Al-murtadhi, who had perished in an attempt to dethrone 'Alí Ibn Hammúd [AL-MURTADHI], Mohammed Ibn 'Abdi-r-rahmán, and 'Abdu-r-rahmán, the son of Hishám. The choice fell on 'Abdu-r-rahmán, who was accordingly proclaimed on the 13th of Ramadhán A. H. 414 (November 28. A. D. 1023), and assumed on the occasion the honorary surname of Al-mustadh'her billah. But he had scarcely occupied the throne six weeks when a formidable conspiracy, at the head of which was Mohammed Ibn 'Abdi-r-rahmán, was formed against him. It appears that Al-mustadh'her had, upon his accession to the throne, intrusted the direction of affairs to Abú 'A'mir Ibn Shoheyd and Abú Mohammed Ibn Hazm, two young men of dissolute morals, who had been the companions of his youth. This naturally gave offence to the sheikhs, vizírs, and other powerful citizens, who expected to have a share in the government. Accordingly, on the 26th of Dhí-l-ka'dah (Feb. 10. A. D. 1024), a body of conspirators, at whose head was Mohammed, invested the royal palace, slew the guard, and having penetrated into the harem, where Al-mustadh'her was concealed in an oven, dragged him out of his hiding-place, and put him to death, after a short reign of forty-seven days. Al-mustadh'her was then in his twenty-third year, having been born in A. H. 391 (A. D. 1001). He left no posterity. (Al-makkarí, *Moham. Dyn.* ii. 242. and App. p. xiv.; Conde, *Hist. de la Dom.* i. cap. 114.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 206.; Rodericus Toletanus, *Hist. Arab.* cap. 45.) P. de G.

AL-MUSTADH'HER-BILLAH (he who seeks the protection of God) Abú-l-'abbás Ahmed, the twenty-eighth khalif of the house of 'Abbás, succeeded his father, Al-muktadi, in Moharram, A. H. 487 (Jan. A. D. 1094). His reign, which lasted upwards of five and twenty lunar years, is entirely devoid of events. Like his father, Al-muktadi, and his grandfather, Al-káyim biamri-llah, Al-mustadh'her enjoyed little or no temporal power, being a mere tool in the hands of Barkiarúk and his son Malek-shah, sultans of the race of Seljúk. Al-mustadh'her died in the month of Moharram, A. H. 512 (Dec. A. D. 1118), leaving behind him the character of a just and equitable prince, possessing considerable genius for poetry and eminent skill in penmanship. He was born in A. H. 461 (A. D. 1068-9), according to Ibnu-l-athír. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awali.*; Abú-l-feda, *Ann. Musl.* sub anno 512; Elmacin, *Hist. Sarac.* lib. iii.

cap. 9.; D'Herbelot, *Bib. Or.* voc. "Barkiarok," &c.) P. de G.

AL-MUSTADHI BILLAH (he who seeks for the light of God) Abú Mohammed Hasan, the thirty-third khalif of the house of 'Abbás, succeeded his father, Al-mustanjed billah, in A. H. 568 (A. D. 1170). Authors do not agree as to the title which Abú Mohammed assumed on his accession, some calling him Al-mustadhi billah, as above; others, Al-mustadhi binúri-llah, which has a similar meaning; and others, like Price, Al-mustandhi billah (the illumined by God). He was born in A. H. 539 (A. D. 1144-5). His reign, which lasted nine years and eight months, is barren of events, if we except the overthrow of the Fátimite dynasty, which had long been the rival of that of the Beni 'Abbás. The celebrated Saláhu-d-dín (Saladin), having dethroned Al-'ádhed, the fourteenth and last khalif of Egypt of the posterity of 'Ali, became the sole ruler of that country, where he acknowledged the spiritual supremacy of Al-mustadhi, and ordered that the coins should be struck and the khotbah repeated in the name of the 'Abbáside khalif. Al-mustadhi died in Shawwál, A. H. 575 (March, A. D. 1180), at the age of thirty-nine, and was succeeded by his son An-násir. (Addiyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awáli*, MS.; Abú-l-feda, *Ann. Musl.* sub anno 575; D'Herbelot, *Bibl. Or.* voc. "Mostadhi," "Ayoub;" Al-makrízí, *Khittát Misr*, MS.) P. de G.

AL-MUSTA'IN BILLAH (he who prays for God's assistance) was the surname of Ahmed the son of Al-mu'tasem, and he was the twelfth khalif of the dynasty of 'Abbás. After the death of Al-muntaser, which happened in the former Rabí', A. H. 248 (June, A. D. 862), the citizens of the capital and part of the army attempted to put one of the sons of Al-mutawakkel on the throne. But Bogha and Wasíf, who were then the most powerful leaders of the Turkish guards, compelled them to acknowledge Al-musta'in the khalif of their choice, who was consequently completely in their power. A contemporary poet made, on this occasion, the following play on the name of Bogha: "The khalif is like a bird in a cage between Wasíf and Bogha, and he must repeat what they say, for he is a mere Babagha (parrot)."

Whilst the government at Sámarrá was wholly occupied with maintaining itself against the nation, whose rights they usurped, the provinces of the empire offered the most melancholy aspect. Basrah and the south of the 'Irák had for several years past been the scene of the atrocities of the Zanjites, a set of rebels of the lowest class of the people, whose only object was plunder. With 'Alí for their leader, it was a principle to destroy what they could not take, and to kill every human being who was their enemy. In A. H. 249 (A. D. 863) the Greeks invaded Syria; they fought a battle with the Mohammedans at Marj-al-askaf, in which 'Omar Ibn 'Abdullah 'Al-akta' the Moslem general was killed and his army put to flight. The Greeks now carried their predatory excursions into Mesopotamia. Ya'kúb Ibn Leyth, who had made himself independent in Sejistán, extended his sway without difficulty as far as Herát. The people of Hems (Emesa) twice expelled their governor. This infringement on the government of the khalif was the only one that was revenged; for the two successive governors happened to be Turks, who had obtained this province for the services which they had rendered to their party. Músa, the son of Bogha the elder, marched in A. H. 290 (A. D. 864) to Syria: after he had gained a victory over the rebels of Emesa between this town and Rastan, he took Emesa, and put a great number of the inhabitants to the sword.

In A. H. 248 (A. D. 862) or A. H. 250 (A. D. 864), a Tálebite of the name Yahya At-tayyár rose in rebellion at Kúfah. This was one of the first national risings of the genuine Arab soldiers against the dominion of the Turks. Yahya At-tayyár was beloved for his justice and mildness. He was, however, soon put down, and his head was sent to Baghdád to inspire the people with a horror of rebellion. It had, however, the contrary effect, for his grave was visited as the grave of a martyr.

More success attended the rebellion of Al-hasan Ibn Zayd, an 'Alite. He first collected an army in Taberistán, and took this province; after many battles he added Jorján (Georgia) to his possessions. He held these two provinces about nineteen years, and when he died in A. H. 270 (A. D. 883), he left them to his brother Mohammed Ibn Zayd, who held them eighteen years longer. In the same year, A. H. 250 (A. D. 864), in which Al-hasan made himself independent in Taberistán, one of his generals made an attempt upon Ray, but he could not hold the town. The governor of the khalif in Khorásán made him prisoner, and brought him to Nishapur, where he died in prison. The attempt upon Ray was renewed in the same year by another 'Alite of the name of Ahmed Ibn 'Isá; but he was obliged to fly, for Khorásán was then in the hands of a new and powerful dynasty called the Táherite dynasty, which, although perfectly independent, kept up the forms of allegiance towards the khalif. The Táherites accordingly defended Ray.

Whilst the provinces were thus thrown into confusion, the capital was not at peace. In A. H. 249 (A. D. 863) the inhabitants rose in arms against the tyranny of the Turkish guards, broke open the prisons, and attacked the barracks; but they could not stand against the ranks of the Turkish cavalry, and were obliged to submit after great loss. In the same year the Turks

themselves killed Atámish, one of their leaders, who belonged to the party of Boghá and Wasíf. Bághir, another Turkish leader, had made himself very popular among the Turkish guard, and was attempting to displace Boghá the younger and Wasíf, by rendering them and their principal officers odious to the soldiers. Atámish was the first victim of his intrigues, for he had had the greatest opportunity of appropriating to himself part of the public money, and his murder and the plunder of his house promised greater profit than the death of any other leader. In A. H. 251 (A. D. 865), Boghá the younger and Wasíf imprisoned Bághir, in the name and in the palace of the khalif, and when the Turkish soldiers assembled tumultuously before the palace of Al-musta'ín, and demanded that their leader should be set free, they put him to death and gave the soldiers his body, hoping by this decisive measure to remove the cause of the rebellion. The soldiers, however, driven frantic by the death of Bághir, besieged the palace of Al-musta'ín, in which was the khalif, together with Boghá the younger and Wasíf, and the khalif was obliged to take refuge with his two generals in Baghdád. The Turkish soldiers were now without a leader and without a khalif. They sent therefore a deputation to Baghdád requesting the khalif and his two generals to return to Sámarrá: they confessed their guilt, and begged the pardon of the khalif. They sent him at the same time the insignia of his power, the sceptre and the bordah, which was an Arabic cloak that had been worn by the Prophet, and two hundred thousand dinárs, and various articles from his treasury. The governor of Baghdád had taken the part of Boghá and Wasíf; and, expecting that if they would remain in his city and under his protection the administration would devolve upon him, he prepared for the Turkish deputation a bad reception on the part of the khalif, who was entirely in his power, and sent them ignominiously back to Sámarrá. As soon as they were arrived at Sámarrá, the Turks proceeded to elect Al-mu'tazz, a son of Al-mutawakkel, as khalif, who took possession of the public and of the private treasures of Al-musta'ín, which, as usual, were in the hands of his mother, and divided them among the soldiers; he then sent his brother Al-muwaffik with an army against Baghdád. The governor of this city found himself too weak to defend the city, and Boghá and Wasíf were unwilling to fight on his behalf against their own countrymen. They therefore entered into negotiations with Al-mu'tazz, promising that they would prevail upon Al-musta'ín to abdicate, if the new khalif would confirm them in their power. Having obtained this concession, they gave up the cause of Al-musta'ín. Al-mu'tazz wrote to Al-musta'ín an autograph letter, in which he stipulated for the following conditions: that Al-musta'ín should abdicate in his favour, but his person and his family and their property should not be touched; he should live at Mecca, and until he would proceed thither he was to stay at Wásit. On the third of Moharram, A. H. 252 (May, A. D. 866), Al-musta'ín abdicated on these conditions, and went, a short time after, to Wásit, where Ahmed Ibn Túlún, a Turk who subsequently founded a new dynasty in Egypt, was governor. In the month of Ramadhán of the same year, Al-mu'tazz sent orders to Ibn Túlún to put Al-musta'ín to death. Ahmed refused to imbrue his own hands in the blood of the khalif, but he delivered him to Sa'íd Ibn Salíh, who was then chamberlain at Kátúl. Sa'íd put Al-musta'ín to death, and sent his head to Sámarrá, about seven months after he had abdicated. (Al-mas'údí, *Meadows of Gold and Mines of Gems*, p. 716. MS.; Abú-l-fedá, *Annales Muslemici*, ii. 208.; Price, *Chron. Retrospect of Mohammedan Hist.* ii. 157.; Soyúti, *History of the Khalifs*, MS. of the Brit. Museum; Abú-l-faraj, *Historia Dynastiarum*; Al-makín, *Hist. Sarac.*)

A. S.

AL-MUSTA'ÍN IBN HÚ'D, Abú Ja'far Ahmed, fourth sultan of Saragossa of the first dynasty of the Beni Húd, succeeded his father, Al-mutamen Yúsuf, in A. H. 478 (A. D. 1085-6). On his accession to the throne he took the surname of Al-musta'ín billah (he who implores the assistance of God), and gave all his attention to recruit a large army with which to resist the aggressions of his neighbour, Sancho I. of Aragon. After redueing one by one the Mohammedan fortresses between the Pyrenees and the Cinca, the Christian king had invested and taken the important city of Monzon (A. D. 1089), and had even pushed his incursions to the Ebro. Al-musta'ín took the field in person, and by his activity and his courage succeeded in arresting for some time the victorious career of Sancho, who, in A. D. 1094, was killed at the siege of Huesca. But in 1096, Pedro I., who succeeded Sancho in the kingdom of Aragon, attacked and defeated Al-musta'ín near Alcoraza; and, although he was not then able to take Huesca, he reduced several other fortresses north of the Ebro. Alfonso I., the brother of Pedro, who succeeded in A. D. 1104, was more successful than any of his predecessors. Having, in 1114, obtained reinforcements from France, he laid siege to Saragossa. Al-musta'ín was then absent from his capital, but having hastily collected some forces, he advanced to succour the besieged. Near Tudela he was encountered by Alfonso, who defeated and killed him. Al-musta'ín was succeeded by his son 'Imádu-d-daulah, under whose reign Saragossa was reduced by Alfonso. (Al-makkarí, *Moham. Dyn.* ii. 256.; App. xlvi.; Casiri, *Bib. Arab. Hisp.*

Esc. ii. 212.; Conde, *Hist. de la Dom.* ii. cap. xxi.) P. de G.

AL-MUSTA'IN IBN HU'D, first sultan of Saragossa of the first dynasty of the Benî Húd. [SULEYMA'N.] P. de G.

AL-MUSTAKFI BILLAH (he who is contented with God) Abú-l-kásim 'Abdullah, the twenty-second khalif of the race of 'Abbás, was born in A. H. 293 (A. D. 905-6). His father, Al-mutakki, having been deposed in Safar, A. H. 333 (Oct. A. D. 944), by the Turk Tuzún, who filled the post of amíru-l-omrá at Baghdád [AL-MUTAKKI BILLAH], 'Abdullah was appointed to succeed him under the title of Al-mustakfi. Tuzún, however, did not long enjoy the fruit of his crimes: as if a signal judgment had pursued him for his cruelty to Al-mutakki, he was smitten with blindness; and he died in Moharram, A. H. 334 (Aug. A. D. 945). On the death of Tuzún the dignity of amíru-l-omrá, of which the government of Baghdád was at that time an appendage, devolved upon a chief named Abú Ja'far Ibn Shirzád, who exercised his authority with so much oppression, that the inhabitants of Baghdád sent a message to Ahmed Ibn Buwayh, who had by that time extended his conquests to Ahwáz, to deliver them from the tyranny of Ibn Shirzád. Ahmed Ibn Buwayh marched immediately to Baghdád, which was abandoned at his approach, by Ibn Shirzád and his Turkish Mamlúks. On his entrance into the capital, Ahmed Ibn Buwayh was met by the khalif, who, expressing the utmost joy and gratitude, called him his liberator, and conferred on him the dignity of amíru-l-omrá, and the title of Mu'izzu-d-daulah (the exalter of the empire). For a few days Al-mustakfi and his new master lived in apparent harmony; but a misunderstanding having ultimately arisen between them, this phantom of a khalif was in the course of the same year seized by Mu'izzu-d-daulah and deprived of his sight, in which situation he survived to the year 338 (A. D. 949-50). His reign lasted about sixteen months. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. iii.; Abú-l-fedá, *Ann. Musl.* sub anno 338.) P. de G.

AL-MUSTAKFI BILLAH (he who is contented or satisfied with God) Mohammed III., fourteenth sultan of Cordova of the dynasty of the Benî Umeyyah, succeeded 'Abdu-r-rahmán IV., whom he opposed and slew in Dhí-l-ka'dah, A. H. 414 (February, A. D. 1024). He was the son of 'Abdu-r-rahmán Ibn 'Obeydillah, a prince of the race of Umeyyah, whom, like other members of that family, Al-mansúr Ibn Abí 'A'mir caused to be put to death on the charge of plotting against Hishám II. [AL-MANSU'R.] On the evacuation of Cordova by Al-kásim and his Berbers in A. H. 414 (A. D. 1024), the inhabitants of that capital having resolved to restore the empire to the Benî Umeyyah, three members of that illustrious family offered themselves as candidates for the throne. Mohammed was one of them, but the choice of the citizens fell on his cousin, 'Abdu-r-rahmán. Mohammed, who was a man of great ambition and vindictive temper, resolved upon dethroning his cousin. Having secretly formed a party against 'Abdu-r-rahmán, he attacked him in his palace, took him prisoner, and put him to death, immediately after which he was proclaimed king by the inhabitants under the surname Al-mustakfi-billah (he who is contented with God). Al-mustakfi however did not long enjoy his usurpation; sixteen months after his elevation, Yahya Ibn 'Ali, of the house of Hammúd, who since the defeat and capture of his uncle Al-kásim at Xerez [AL-KA'SIM IBN HAMMU'D] had ruled undisturbed over Malaga and Algesiras, marched to Cordova, and entered that capital without opposition. Al-mustakfi fled to the frontiers of Castile, where he wandered some time in disguise accompanied only by a confidential friend. This man, however, being tired of wandering about, resolved to put the sultan to death, and accordingly he prepared a fowl with some poisonous herbs, and served it to Al-mustakfi, who died shortly after partaking of it, at a place called Shamunt in the district of Medínah Selím (Medinaceli). Al-mustakfi is represented as having been fond of letters; he had a daughter named Waládah, who was a great poetess, and who is equally celebrated by the writers of Mohammedan Spain for her learning and her virtues. [WALA'DAH.] To this princess was dedicated the celebrated risalat or epistle, by Abú-l-walíd Ibn Zeydún, which Reiske published in Arabic and Latin: "Risalet seu Epistolium Ben Zeidun Abul Walid," Leipzig, 1755, 4to. (Al-makkarí, *Moham. Dyn.* ii. 242. and App. p. xiii.; Conde, *Hist. de la Dom.* i. cap. 115.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 205.; Alfonso el Sabio, *Crónica de España*, part iii.; D'Herbelot, *Bib. Or.* voc. "Ommiah;" Abú-l-fedá, *Ann. Musl.* sub anno 407; Cardonne, *Hist. de l'Afrique et de l'Espagne*, vol. i.; Ibn Khallikán, *Biog. Dict.*, in the life of Abú-l-walíd Ibn Zeydún.) P. de G.

AL-MUST'ALI BILLAH (the exalted by the grace of God), Abú-l-kásim Ahmed, ninth khalif of Egypt of the dynasty of the Fátimites or 'Obeydites, was born on the 20th of Moharram, A. H. 467 (Sept. 16. A. D. 1074). He was the son of Al-mustanser billah, the eighth khalif of that race, whom he succeeded in Dhí-l-hajjah, A. H. 487 (Jan. A. D. 1095). His father had appointed his eldest son Nazár to succeed him, with the title of Mustafau-d-dín (the elect of the faith), but taking offence at some act of that prince, he deprived him of his inheritance, and chose his younger son Al-must'ali. No sooner however was the news of Al-mustanser's death known in

Cairo, than Nazár fled to Alexandria for the purpose of asserting his right to the crown. The governor of that city, who had been his father's slave, gave him the most cordial reception, and immediately acknowledged him as legitimate successor to his father's dominions. Al-must'ali, however, having sent some forces under the command of his vizír Al-afdhal, the governor of Alexandria was taken in battle and put to death; and Nazár, becoming also the prisoner of the khalif's troops, was conveyed to Cairo, and confined by his victorious brother in a dungeon, where he died. The reign of Al-must'ali was not so prosperous as that of some of his predecessors. In A. H. 490 (A. D. 1096-7) Damascus and other places in Syria which acknowledged his sway and recited the khotbah for the Fátimite khalifs, renounced his authority, and proclaimed Al-mustadh'her of the race of 'Abbás. An army which his vizír and general Al-afdhal led into Syria against the crusaders was defeated near Askalon, in A. H. 491 (A. D. 1097). Al-afdhal himself was closely besieged in that port, and he would have fallen into the hands of the enemy if he had not made his escape by sea to Egypt. Two years after, in A. H. 493 (A. D. 1099-1100), a dreadful plague broke out in Egypt, which carried off thousands of the population. Al-must'ali died suddenly on the 16th of Safar, A. H. 495 (Dec. A. D. 1101), at the early age of twenty-seven, and after a reign of seven years and two months. According to Al-makrízí he died of poison, which his brother's partisans administered to him. (Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Al-makrízí, *Khittát Misr* (chapter treating of the Fátimites); Abú-l-fedá, *Ann. Musl.* sub anno 495; Elmacin, *Hist. Sarac.* lib. iii. cap. 9.)

P. de G.

AL-MUSTANJED BILLAH (he who seeks for strength in God) Abú-l-modhaffer Yúsuf, the thirty-second khalif of the house of 'Abbás, succeeded his father, Al-muktafi liamri-llah, in A. H. 555 (A. D. 1160). He was born in A. H. 508 (A. D. 1114-15). His mother's name was Tawús (peacock). Although Al-mustanjed had been appointed by his father, Al-muktafi, to succeed him on the throne, his brother Abú 'Ali, in concert with his mother, seems to have formed a design to seize the power. Accordingly, Al-mustanjed was no sooner firmly seated in the khalifate than he confined the aspiring prince to a dungeon, and caused some unfortunate females of the harem, who were accomplices in his design, to be thrown into the Tigris. Except this instance of unavoidable severity, Al-mustanjed is generally admitted to have been a just and enlightened ruler, anxious to forward the ends of justice, to relieve the distresses of the indigent, and to promote the welfare of his subjects. He was, above all, a discourager of detraction under all its disguises. As a proof of this, it is related by an historian that, having consigned to prison one of his subjects for informing against his neighbour, he was applied to by one of the friends of the delinquent for his release, with an offer of ten thousand dinárs; to which Al-mustanjed observed that he would himself willingly give that sum to any one who would engage to discover another person guilty of a similar crime. Al-mustanjed died in A. H. 566 (A. D. 1170), in the fifty-sixth year of his age, and after discharging the functions of the khalifate for about twelve years. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 568; D'Herbelot, *Bib. Or.* voc. "Mostanged.")

P. de G.

AL-MUSTANSER BILLAH (he who implores the assistance of God) Abú Temím Ma'd, the eighth of the Isma'ílian khalifs, or as they are otherwise called, the 'Obeydites or Fátimites of Egypt, succeeded his father, Adh-dháher, in A. H. 427 (A. D. 1036). According to Al-makrízí, Al-mustanser was only seven years old when he ascended the throne, having been born on the 16th of Jumáda the second, A. H. 420 (Aug. A. D. 1029). His mother, who was a black slave from Súdán, was at first the cause of much dissension in the state. Adh-dháher had bought her from a Jewish merchant named Abú Sa'd Sahl Ibn Harún At-tusteri (from Shuster?), and, being attached to her former master, she had given him a lucrative employment in her son's household, and had conferred upon him many honours and distinctions to which the Jews had never before been admitted. Upon the death of Abú-l-kásim Al-jarjaraí, who had been Adh-dháher's vizír, Abú Sa'd applied for the vacant office, and would have obtained it through the influence of the queen-mother, had not a deputation from the principal 'ulemas in Cairo called upon Al-mustanser and dissuaded him from yielding to his mother's solicitations. Abú Sa'd, being soon after convicted of a treacherous plot against his sovereign, was put to death. Al-mustanser extended his sway to Syria and to other countries. In A. H. 443 (A. D. 1051-2) a rebel, named 'Ali Ibn Mohammed As-solayhí, who had declared against the 'Abbásides in Yemen, sought the assistance of Al-mustanser, and recited the khotbah in his name. [As-solayhi.] In A. H. 448 (A. D. 1056-7) Abú-l-hareth Al-besásirí, who revolted against Al-káyim bi-amri-llah, the twenty-sixth khalif of the race of 'Abbás, implored likewise the protection of Al-mustanser, who sent him money and troops, and helped him to gain possession of Baghdád, in A. H. 449 (A. D. 1057-8). About the same time Haleb (Aleppo), Wásit, Basrah, and other important cities, entered under his rule. After a prosperous and unusually long reign of upwards of sixty lunar years, Al-mustanser died on Thursday, the 2d of Dhí-l-hajjah, A. H. 487

(May 13, A.D. 1094), at the age of sixty-seven lunar years and five months. (Al-makrízí, *History of the Fátimite Khalifs*, forming part of his *Khittát Misr*, or topographical description of Cairo, MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. viii.; Abú-l-feda, *Ann. Musl.* sub annis 427, 487, &c.; Ibn Khallikán, *Biog. Dict.* in the lives of As-solayhí, Al-besásirí, and others; D'Herbelot, *Bib. Or.* voc. "Mostanser-billah.") P. de G.

AL-MUSTANSER BILLAH, Abú Ja'far Mansúr, thirty-sixth khalif of the race of 'Abbás, succeeded his father, Adh-dháher billah, in Rejeb, A.H. 623 (July, A.D. 1226). He is generally described as a prince of kind and benevolent disposition, whose chief occupation was to promote the happiness of his subjects; a sovereign, in short, worthy of being ranked with the just 'Omar, the pious Abú Bekr, and the enlightened Al-mámún. As a proof of his benevolence, it is related by Mirkhond, that a few days previous to the 'Idu-l-korbán or the festival of the victims, as he was walking on the terrace of his palace with his chief vizír, he observed the roofs of the neighbouring houses covered with apparel. Having inquired the reason of it, the vizír informed him that the inhabitants had been washing their clothes in order to appear with decency at the approaching festival. Al-mustanser, having expressed his regret that his subjects should not be able to have the comfort of a new suit, gave orders to his goldsmiths to prepare a number of small balls of gold, which he caused to be shot with pellet bows into the different houses throughout the city. Nor was Al-mustanser less anxious to preserve his subjects. A body of Moguls under Manghu Nuyán having laid siege to Ardebil, a city of Azerbiján, the garrison withdrew to the citadel and despatched a messenger to implore the assistance of Al-mustanser. The khalif sent to their relief an army commanded by one of his best generals, who attacked and defeated the Moguls, and returned victorious to Baghdád. Al-mustanser was a liberal patron of literature. In Rejeb, A.H. 625 (July, A.D. 1228), he founded and endowed at Baghdád a magnificent madrisah or college called Al-mustanseryah after him. It is described by the Arabian writers as the most splendid and extensive endowment ever established by any khalif of the house of 'Abbás. After a peaceful and prosperous reign of sixteen years, nine months, and sixteen days, Al-mustanser died at Baghdád on the 20th of Jumáda the first, A.H. 640 (Nov. 14, A.D. 1242), at the age of fifty-one. (Ad-diyárbekrí, *Gen. Hist.* MS.; Price, *Chron. Retrospect of Mohammedan History*, ii. cap. vii.; D'Herbelot, voc. "Mostanser.") P. de G.

AL-MUSTANSER BILLAH. [ABU' YA'KUB YU'SUF.]

AL-MUSTANSER BILLAH. [AL-HAKEM II.]

AL-MUSTARSHED BILLAH (he who seeks for direction in God) Abú Mansúr Fadhl, the twenty-ninth khalif of the race of 'Abbás, succeeded his father, Al-mustadhher, in Moharram, A.H. 512 (April, A.D. 1118); others say in Rabi' the first (July, A.D. 1118). He was born in A.H. 485 (A.D. 1092), and was the son of a concubine named Lubábah. Al-mustarshed is distinguished among the sovereigns of his family for the spirit with which he endeavoured to check the encroachments of the sultans of the race of Seljúk. Soon after his accession he found himself involved in a contest with his brother Abú-l-hasan, who fled from Baghdád to Wásit, where he caused himself to be proclaimed khalif; but the governor of Hillah, Ways Ibn Sedkah, having marched against him at the head of considerable forces, the ambitious prince perceived his inability to sustain a conflict with his brother's troops, and fled into the desert. Being however pursued by a body of cavalry, he was taken and conveyed to the presence of Al-mustarshed, who signalised his triumph by sparing the life of his brother. A misunderstanding having shortly after broken out between Al-mustarshed and Ways Ibn Sedkah, the chief by whose exertions the rebellion of Abú-l-hasan had been put down, it terminated in open hostility. A battle ensued, in which the victory remained with the khalif's troops; but the rebellious governor, betaking himself to the court of Toghrúl-Bek, persuaded that sultan to march against Baghdád in A.H. 519 (A.D. 1125). Al-mustarshed left Baghdád to oppose the invaders. Receiving intelligence of the departure of Al-mustarshed from his capital, Toghrúl-Bek directed his march immediately for Baghdád, whilst he despatched Ways to encounter the khalif. Fortunately for Al-mustarshed, at this crisis Toghrúl-Bek experienced a severe attack of fever and ague, which accident, added to the incessant rains, rendered the advance of the Seljúkians impracticable. At the same time, Ways, in endeavouring to surprise the khalif's camp, was himself surprised, and his army dispersed. In A.H. 529 (A.D. 1134-5), Al-mustarshed made an unsuccessful attempt to throw off the yoke of the Seljúkian sultans. On the death of Mahmúd, the fifth sultan of the dynasty of the Seljúks, the khotbah or public prayer was recited at Baghdád in the name of his brother Mas'úd. But some of the principal officers of that sultan, having gone to Baghdád for fear of their master's displeasure, prevailed on Al-mustarshed to strike out his name from the public prayers, and to lead an army into the dominions of the Seljukians. The issue of the war was unfavourable to Al-mustarshed: having met Mas'úd in the neighbourhood of Dinawar, he was defeated and taken prisoner, together

with his chief vizír and principal officers. Mas'úd took his royal captive into Azerbijân; but on his arrival at Merághah, he proposed to set him at large, on condition that Al-mustarshed would engage to remit him annually from the revenues of Baghdád two hundred thousand dínars (about one hundred thousand pounds sterling), and to abstain from all hostility. But whilst this arrangement was in contemplation, one of the Bátinites, or followers of the Sheikhu-l-jebál, found means one day, through the negligence of his guards, to penetrate into the khalif's tent, whom he murdered. As the cause which led to the perpetration of this crime is not stated, it has been supposed by some historians, and among others by Ibnu-l-athír, that Al-mustarshed was murdered by the express orders of Mas'úd. However this may be, every good Moslem showed his abhorrence of the act, and the inhabitants of Merághah were ever after stigmatized with the appellation of "khalifah-kosh," or the murderers of the khalif. This event took place in the month of Rejeb, A. H. 529 (April, A. D. 1135), according to Abú-l-fedá; Ad-diyárbekrí places it four months after, on the 6th of Dhí-l-ka'dah (Aug. A. D. 1135). Al-mustarshed was then forty-three years old; he had reigned sixteen lunar years and six months. The Arabian writers say that he was well versed in the various readings of the Korán and in sacred traditions, and that he composed several works on theological subjects. He was also a good poet; and Ibnu-l-athír gives extracts from his verses. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awáli*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 529; Price, *Chron. Retrosp. of Moham. History*, ii. cap. vii.; D'Herbelot, *Bib. Or.* voc. "Mostarshed.")

P. de G.

AL-MUST'ASSEM BILLAHI-L-WÁ'HED (he who takes refuge from sin in God, the only one), the thirty-seventh and last khalif of the house of 'Abbás, succeeded his grandfather, Al-mustanser billah, in A. H. 640 (A. D. 1242). His name was Abú Ahmed 'Abdullah. Soon after his accession to the throne of the khalifs, Al-must'assem began to display a pomp and magnificence surpassing even that of the proudest sovereigns of his race. He not only exceeded all his predecessors in the vast accumulation of treasure and jewels, of superb and costly furniture, but in the sumptuous display of imperial splendour in every form. No less than four hundred domestics were employed in the ordinary service of his palace; and such was the etiquette of his court, that no subject, however illustrious, could approach the presence of the last of the khalifs. Among other expedients devised to produce an impression of awe for his person, Al-must'assem caused a block of marble, similar to the black stone of the sanctuary at Mecca, to be fixed at the entrance of the imperial apartment, that the people might kiss it, at the threshold. All this ostentatious pomp was ill-suited to the weakened condition of the khalifate. In A. H. 642, the office of vizír having become vacant by the death of Násiru-d-dín Mohammed Ibn Náfiz, Al-must'assem conferred it on Muyyedu-d-dín Mohammed, better known by the surname of Ibn 'Alkamí, who became the principal instrument of the destruction of his country and the overthrow of the 'Abbáside dynasty. About A. H. 651 (A. D. 1252–3) a collision took place between the inhabitants of Karkh, one of the suburbs of Baghdád, who professed the sect of 'Ali, and those of the capital, who were Sunnites. The former having had the advantage in several encounters, Abú Bekr, one of the sons of Al-must'assem, attacked them at the head of considerable forces, and having penetrated into the suburb, put to the sword many thousands of the inhabitants. Ibn 'Alkamí, who was a Shiite, swore to revenge the injury done to his brethren in religion. Knowing that Manghu-khán, third Mogul emperor of the race of Jenghiz-khán, was about to despatch his brother Huláku with an army of one hundred and fifty thousand horse, to conquer the countries situated beyond the Oxus, he sent the latter a message inviting him to Baghdád. Huláku left the Mogul territory in Ramadhán, A. H. 651 (Oct. or Nov. 1253), and, having traversed in his march the whole of Mawará-n-nahr, or Transoxiana, arrived at Samarkand in Shawwál of the ensuing year (Nov. A. D. 1254). After halting in the neighbourhood of that city for some time, Huláku proceeded by easy stages to the Jihún, which he crossed in Dhí-l-hajjah, (Jan. A. D. 1256), and took up his winter quarters in the territory of Shabraghán. After traversing the districts of Khawáf, Tus, and Rudbar, and dethroning Roknu-d-dín Khúr-Shah, the last of the Almowat or Isma'ílians of Persia, he arrived at Hamadán in A. H. 655 (A. D. 1257). Meanwhile the feeble Al-must'assem was a dupe to the insidious counsels of his vizír Ibn 'Alkamí. He first made him believe that his authority was so firmly established that no one would dare attack him; and Ibn 'Alkamí next contrived, by dispersing the greater part of the khalif's body-guard, to insure the consummation of his wicked plans, and to pave the way for the approach of Huláku. When the news of Huláku's approach was made known at Baghdád, Al-must'assem's courtiers took alarm, and endeavoured to awaken their khalif from his dangerous security. All their efforts, however, were in vain. The perfidious vizír continued to flatter his sovereign with the superiority of his arms. "What injury," said he to Al-must'assem, "can the brave troops of Baghdád apprehend from the ferocious but undisciplined Moguls? The very women and children of this capital would be sufficient to

annihilate them in the streets." By these and similar arguments Ibn 'Alkamí succeeded in lulling the mind of Al-must'assem until the intelligence unexpectedly arrived that the advanced guard of the Moguls was approaching Baghdád by the Desert. A detachment of ten thousand horse, under Fatahu-d-dín and Mujahedu-d-dín, was immediately sent to oppose the invading forces; but they were defeated by the Moguls, who, having surprised their camp, put them all to the sword with the exception of Mujahedu-d-dín, one of the generals, and three other individuals, who were fortunate enough to reach Baghdád. As a proof of Al-must'assem's total insensibility to the magnitude of the approaching danger, it is related that when the news of the recent catastrophe was brought to him, he only inquired whether Mujahedu-d-dín was alive; and being answered in the affirmative, he repeated thrice the words, "Al-hamdu-lillah" (God be praised), indicating that the destruction of his followers was a matter of no great importance as long as his general survived. About the end of A. H. 655 (January, A. D. 1258), Huláku in person appeared before Baghdád, which he besieged for two months, during which time the wretched inhabitants were exposed to every privation. At last, in Safar, A. H. 656 (February, A. D. 1258), Al-must'assem, at the suggestion of his perfidious vizír, decided upon visiting the conqueror in his camp. Having previously sent a message to Huláku, he quitted Baghdád by the gate of Dáru-s-selam; and, accompanied by his two sons, Abú Bekr and 'Abdu-r-rahmán, by a numerous group of relatives, and the most distinguished members of his court, proceeded to the tent of the Tatar chief. Here the khalif, with his sons and two or three attendants, was admitted; but, the interview over, they were not allowed to leave the camp. On Friday, the 9th of Safar, A. H. 656 (February 14. A. D. 1258), Huláku made his entrance into Baghdád, followed by Al-must'assem, who, being conducted to the palace and requested to point out the spot where his treasures were concealed, had the mortification to see the vast riches amassed during his reign pass into the hands of the rapacious conqueror. It is even asserted that for several days Huláku confined his victim without food, and that, unable to bear any longer the pangs of hunger, the wretched Al-must'assem sent a message to Huláku begging for something to eat. His prison attendant brought him a dish full of gold and jewels; but, on Al-must'assem expostulating with him, the officer intrusted with the errand said, "Since these are things which thou couldst not eat, how does it happen that thou didst not devote them to the preservation of so many thousands of thy subjects?" In the mean time, a rumour being prevalent at Baghdád that if the blood of the 'Abbáside khalif was in any manner made to flow, some awful convulsion of nature would ensue, it became a subject of deliberation between Huláku and his generals how Al-must'assem should be disposed of; and whilst his councillors were discussing the propriety of putting him to death in spite of popular predictions, the savage conqueror ended the debate by remarking that their fears might be calmed, as it formed no part of his design to spill a drop of that blood which was esteemed so sacred. He accordingly ordered Al-must'assem to be closely wrapped up in blankets, and in that state he caused him to be rolled backwards and forwards on the ground with such violence that every bone in his body was broken. His children, his brothers, and the principal officers of his court were sacrificed to the exterminating vengeance of Huláku. Thus perished, at the age of forty-seven, and in the seventeenth year of his reign, the last khalif of the house of 'Abbás, whose dynasty had lasted for five hundred and twenty-three lunar years, two months, and twenty-three days, counting from A. H. 132 (A. D. 749), in which the inauguration of As-sefáh Abú 'Abdillah Mohammed, their first khalif, took place, to the 15th of Safar, A. H. 656 (March 1. A. D. 1258), when Al-must'assem was put to death. Three years after the overthrow of the 'Abbáside dynasty, a member of the same family named Ahmed, who had escaped the massacre of Baghdád, fled to Egypt, where he was hospitably received by the reigning sultan, Bibars I., the founder of the dynasty of the Mamlúks called Bahariun or Baharides. Seeing that since the death of Al-must'assem the Mohammedans had been deprived of an imám or spiritual ruler, Bibars caused Ahmed to be proclaimed khalif under the surname of Al-mustanser billah. Al-mustanser did not enjoy long his new dignity; he was killed by the Tatars on the third of Dhí-l-ka'dah A. H. 659, and was succeeded by Al-hakem biamri-llah. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibn Shikhnah, *Raudhatu-l-manázer*, MS.; D'Herbelot, *Bib. Or.* voc. "Motassem," "Holagu," "Bibars," &c.; Price, *Chronol. Retrospect of Mohammedan History*, ii. cap. iii.; Al-makrízí, *Kittát Misr*, MS.) P. de G.

AL-MU'TADHED, second king of Seville of the dynasty of the Beni 'Abbád. ['ABBA'D ABU 'AMRU.] P. de G.

AL-MU'TADHED BILLAH (he who implores the assistance of God), whose full name was Abú-l-'abbás Ahmed Ibn Talhah Ibn Al-mutawakkel, was the sixteenth khalif of the house of 'Abbás, and succeeded his uncle, Al-mu'tamed, in the khalifate in the month of Rejeb, A. H. 279 (October, A. D. 892). His father, Talhah, who is better known under the name of Al-muwaffik, was a great general, and had the administration of the state during the reign of Al-mu'tamed. Al-mu'tadhed ac-

companied his father early to the field, and commanded a detachment of his father's army in the war against the Zanjites, A. H. 267 (A. D. 871). Subsequently, Al-mu'tadhed had his own corps of mercenaries. In A. H. 275 (A. D. 888) he was put in prison by his own father, and he was not released till his father's last illness in A. D. 277 or 278 (A. D. 891). His father died in the same year, and Al-mu'tadhed succeeded him in the command of his troops, which consisted of one hundred thousand men, and soon after he prevailed upon the khalif to declare him his successor; and in order to hasten his elevation to the throne, he poisoned the khalif. On the morning after the death of his predecessor he sent for the kádhí Isma'íl Ibn Hamád, who was the first who saluted him by the title of amíru-l-múmenín (commander of the faithful).

Al-mu'tadhed had the Turkish guard entirely under his control. "When Al-mu'tadhed came to the khalifate," says Al-mas'údí, "all hostilities ceased, and the empire was in a state of tranquillity: there was no war, no rebellion, no discord of parties. He overcame all difficulties, and nobody dared to oppose him, neither in the eastern nor in the western provinces of the empire; he received regularly the tribute of his governors; all the armies and officers were submissive to his orders. At his death he left nine millions of dinars and forty millions of dirhams in the public treasury; and twelve thousand horses, mules, and camels in his stable. Notwithstanding his wealth, he was very avaricious and mean, for he saved in many things to which a poor man would have paid no attention."

Al-mu'tadhed was a man of great energy, but cruel. His usual punishment for soldiers who had incurred his resentment was this:—He had a grave dug, in which the victim was put on his head, with his feet upwards. In this posture he was half buried, and left to expire. One day he closed a man's mouth, nose, and ears, and made a hole in his back through which he inflated him until he was swelled to an immense size, and he then shot him with arrows. He had regular torture rooms under ground, with various instruments for torturing people to death.

Soon after his accession he built a palace which was three farsangs long, and which cost four hundred thousand dinars. A contemporary poet said to the khalif, "Many great kings have built palaces in the world, but you have built a world in your palace."

In A. H. 281 (A. D. 894), Al-mu'tadhed marched to Máridín (Mardin) to punish Hamdán, the disobedient governor of Mesopotamia. When the khalif came, Hamdán had taken flight, but the town was defended by his son, who however surrendered it after the first battle.

In order not to incur the anger of Al-mu'tadhed, the second Saffáride prince, 'Amr Ibn Layth sent in A. H. 283 (A. D. 896) rich presents to him: besides four millions of dirhams, a great number of dromedaries, horses, and the like, he sent "an idol which had a human figure with four arms; it wore two belts of silver, studded with rubies and diamonds. Before this large idol were many small ones with several faces and arms, and covered with ornaments and precious stones. These idols were placed in a cart which was just large enough to hold them, and it was drawn by mules. When they arrived at the palace of the khalif they were shown to the public three days, and the crowd was so great, and it was so difficult to get a sight of the idols, that they were called shoghl (trouble). 'Amr Ibn Layth had taken these idols from the towns which he had recently captured in India, particularly in the mountainous parts of this country towards Bost." These are the words of Al-mas'údí, p. 766., who had probably seen this statue of Buddha, for he was a contemporary of Al-mu'tadhed.

Khámarawayh, the Túlúnide prince of Egypt, also thought it prudent to conciliate the favour of Al-mu'tadhed, whose power he had felt in a short war during the reign of Al-mu'tamed, in which Al-mu'tadhed and Khámarawayh had personally fought against each other. He therefore sent in A. H. 279 (A. H. 892) Ibn Khassás, one of his eunuchs, with rich presents and with one of his daughters to the khalif, to offer her to his presumptive heir of the throne, 'Alí Al-muktafí, in marriage. On her arrival she was married by the khalif himself. Ibn Khassás had appropriated to himself a great portion of the dowry which had been sent with the bride, and he became subsequently very rich and powerful at Baghdád. But under the reign of Al-muktader his property, which amounted to above four millions of dinars, was confiscated, and he was put to death. The presents which the khalif made to Khámarawayh were no less magnificent: he allowed him one year's taxes of a part of Mesopotamia, amounting to one million of dinars (about four hundred and fifty thousand pounds), many precious articles from India, China, and the 'Irák, such as a half moon of precious stones, sword belts, a crown, and a tiara. These presents arrived in Egypt in Rejeb, A. H. 280 (September or October, A. D. 893).

The inhabitants of Basrah sent a deputation to Al-mu'tadhed, which came up the Tigris in sea vessels splendidly ornamented. The deputation consisted of all the men who were most distinguished by birth, station in life, eloquence, or learning. They brought their complaints before the khalif against the oppression of the public functionaries, and the cruelty of the men in power, and they represented to him how much they had suf-

fered during the anarchy which had prevailed for so long a time. These representations were accompanied by the cries of the crews of the vessels which stood in sight of the palace. The khalif gave them a public audience, in which he was seated behind a curtain. This habit, which seems to have been introduced by the Turkish mercenaries in imitation of the Dalai Lama, continued in subsequent times, and was in use when Benjamin of Tudela visited Baghdád (A. D. 1160). The object of this usage was to render the person of the khalif more sacred in the eyes of the vulgar, and to make him entirely dependent upon his ministers. The chamberlain or curtain-keeper (hájib) was, in fact, the jailer of the khalif, and his office became soon after Al-mu'tadhed's time the most important in the government. When Abú-l-kásim Ibn 'Abdullah, the vizír of Al-mu'tadhed, and the highest officers employed in the revenue had examined into the complaints of the inhabitants of Basrah, the khalif gave the principal members of the deputation another audience, in which the kádhí of Basrah explained with great natural eloquence the grievances of his city; for instance, that they had to pay double tithes and the like. The khalif promised them relief, and they returned to Basrah.

In A. H. 280 (A. D. 893), Mohammed Ibn Al-huseyn, of the Naubakht family, was seized at Baghdád, and there was a list of conspirators found upon him who had sworn allegiance to the Fátimites. Mohammed was transfixed with three spears and roasted alive before the eyes of the khalif.

In the same year Al-mu'tadhed undertook in person a campaign against the tribe of Shaybán, in which he made predatory incursions into the southern parts of Mesopotamia and into the country about the river Záb, and he put down the robbers. Since the fall of the Beni Umeyyah, the nomadic population of Arabia had been independent of the khalifs, and as predatory incursions promised greater profit than enlisting in the armies of the khalifs, the Beduins preferred robbing to regular military service, and were the enemies of the khalifs.

In the same year the 'Alite rebel, 'Abdullah Ibn Al-hasan, who had made himself independent in Armenia and part of Azerbíján, was beaten by the troops of the khalif. Merághah, one of his principal towns, was taken, and his property confiscated. But the 'Alites continued in possession of Hamadán, Komm, Abhar, and several places of Taberistán and of the Jebál, and in A. H. 287 (A. D. 900), they again extended their power over Jorján and Daylem.

In A. H. 284 (A. D. 897) some riots took place at Baghdád on account of the secret police. Al-mu'tadhed had appointed a number of spies, who denounced any one whom they heard speak disrespectfully of the khalif, and such transgressions were severely punished. A system of secret police had existed before Al-mu'tadhed, but it had not been so injurious to personal liberty. Al-mámún is said to have had sixty thousand persons, particularly women, in pay, who brought him the news of the town. There existed at the same time another system of police, which was connected with the post, and which seems to have continued in the Persian provinces since the time of the Sassanidæ: the postmaster of every town had to give intelligence to the government of all that happened, and he had particularly to watch the governors, and, if he was near the frontier, the neighbouring nations. A postmaster was therefore a man of great trust, and usually a personal friend of the khalif.

In A. H. 280 (A. D. 893) Ahmed Ibn Thaur had taken Bahreyn and 'Omán from the Abádhians, who were heretics and defended the cause of the imám As-salt Ibn Málik. They were about two hundred thousand men in number, and had for a long time disturbed the peace of the empire. This victory of Ahmed Ibn Thaur had not restored peace to Arabia. In A. H. 284 (A. D. 897) the position of the Beduins, under the command of Abú Sa'íd, was so menacing that Basrah was in great danger. The khalif sent forty thousand dinars to restore the walls of that city, and in A. H. 287 (A. D. 900) the army of Al-'abbás Ibn 'Amr was defeated by them.

In A. H. 288 (A. D. 901) a Turkoman general of the guard of the khalif, of the name of Wasíf, attempted to desert from the khalif and to go over to the Greeks. He was however overtaken by Al-mu'tadhed in Syria, and brought back in triumph to Baghdád. When he was on the point of being executed, the khalif sent to him to ask whether he had any further wish, and he asked for perfumes and some amusing books. Among the books that were sent to him he chose particularly histories of ancient kings and descriptions of battles. His life was spared, and he died in prison in A. H. 289 (A. D. 901–2). After his death he was beheaded, and his trunk was crucified and remained hanging on the cross to A. H. 300 (A. D. 912).

Towards the end of Al-mu'tadhed's life the Karmatians made great progress in the 'Irák and in Syria, and several armies sent against them were defeated. Al-mu'tadhed died in the evening of the 21st of the latter Rabí', A. H. 289 (2d of April, A. D. 902), most likely from the effects of poison given to him by one of his concubines, and he was succeeded by Al-muktafi billah. (Al-mas'údí, *Meadows of Gold*, MS.; Soyútí, *History of the Khalifs*, MS.; Karamání, *Tárikh Addowal*, MS.; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chron. Retrospect of Mohammedan History.*) A. S.

AL-MUTAKKI LILLAH or BI'LLAH (he who fears God) Abú Is'hák Ibráhím,

the twenty-first khalif of the race of 'Abbás, was born in Shawwál, A. H. 307 (Feb. A. D. 920). He was the son of Al-muktader billah, the eighteenth khalif of his family, and of a Greek concubine named Khalúb. Upon the death of Ar-rádhi in the month of Rabi' the first, A. H. 329 (Dec. A. D. 940), Bahkam, the Turk, who had usurped the office of amíru-l-omrá at Baghdád, being then absent from that capital, sent instructions to the 'ulemas and kádhis to choose among the relatives of the deceased the person best qualified for the spiritual duties of the khalifate. Their choice fell on Abú Is'hák Ibráhím, the brother of Ar-rádhi, who was accordingly proclaimed khalif under the title of Al-mutakki billah. But the new khalif was not better treated by Bahkam than his predecessor had been. Soon after his appointment, the amíru-l-omrá, happening to send to Baghdád a division of his followers, seized for their use the whole of the horses and camels belonging to Al-mutakki, and took for himself many valuable effects of every description, hitherto deemed the exclusive property of the reigning family. On the death of Bahkam, who was assassinated while hunting by a native of Kurdistán, the dignity of amíru-l-omrá was aspired to by Abú 'Abdillah Al-báridí, who had been governor of Basrah and Ahwáz under Ar-rádhi, and who for the attainment of the object of his ambition approached Baghdád at the head of an army. Being successfully opposed by a body of the Tatar garrison of that capital, Al-báridí was for a time obliged to desist from his undertaking; but in A. H. 330 (A. D. 941-2), he made himself master of Baghdád, which, in revenge for his former miscarriage, he gave up to pillage and slaughter. Al-mutakki, with a band of faithful followers, made his escape to Mosul; whence, having obtained the assistance of Násiru-d-daulah and Seyfu-d-daulah, the sons of 'Abdullah Ibn Hamdán, the governor of Syria, he returned to Baghdád, into which he made his triumphant entry, the usurper betaking himself to Wásit. In the course of A. H. 331 (A. D. 942-3), the dignity of amíru-l-omrá was conferred by Al-mutakki upon a Turkish chief, Tuzún, who proved as rapacious and tyrannical as his predecessors. Some misunderstanding having occurred between the khalif and that chief, both parties had recourse to the sword, when the khalif was again defeated, and compelled to abandon his capital. This time Al-mutakki betook himself to Rakkah, where he was soon after visited by Ikhshid, ruler of Egypt, by whom he was invited to repair to the capital of his dominions, whilst he collected a sufficient force to aid him against Tuzún. The khalif however, for reasons which are not explained, declined his invitation, choosing rather to risk the chance of an accommodation with his enemy, to whom he accordingly applied for peace. Having convened the 'ulemas and kádhis at Baghdád, the perfidious Tuzún swore in their presence and that of the messenger sent by Al-mutakki, that he would thenceforward prove the most loyal subject of the khalif if he would only return to his capital, and he drew up a written engagement to that effect, which he transmitted to the khalif. On the receipt of this insidious paper, Al-mutakki, in spite of the remonstrances of both Násiru-d-daulah and Seyfu-d-daulah, and of his friend and ally Ikhshid, the sultan of Egypt, proceeded towards Baghdád; but before his arrival there he was taken and conveyed to the presence of his enemy, where the searing instrument being applied to his eyes, deprived him of sight. According to Ibnu-l-athír and Ad-diyárbekrí, this event took place near the river or canal of 'Isa, on the 20th of Safar, A. H. 333 (Oct. 12 A. D. 944), after Al-mutakki had exercised his precarious authority for about four years. He is said to have survived his misfortune for five-and-twenty years, and to have died in A. H. 358 (A. D. 968-9). The name of this khalif is erroneously written in the Arabic text of Ibnu-l-'amíd published by Erpenius, as Al-muktakfi instead of Al-mutakki. The names of the two amírs are likewise incorrectly given by Erpenius, *Yahkam* for Bahkam, and *Buzun* for Tuzún. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. ii.; Abú-l-fedá, *Ann. Musl.* sub anno 333; D'Herbelot, *Bib. Or.* voc. "Baridah," "Mutaki.")

P. de G.

AL-MU'TALI. [YAHYA IBN 'ALI.]

AL-MU'TAMED 'ALAI-LLAH (he who places his reliance in God) Mohammed II., third sultan of Seville of the dynasty of the Beni 'Abbád, succeeded his father, Al-mu'tadhed, in Jumáda the second, A. H. 461 (April, A. D. 1069). When young, Al-mu'tamed had greatly distinguished himself in his father's wars against the kings of Badajoz and Toledo. In A. H. 452 (A. D. 1060), he had relieved Cordova, besieged by Al-mámún, king of Toledo, and he had subjected the south-western provinces of Spain, between the Tagus and the Guadiana. His accession to the throne was therefore hailed by his subjects as the signal for the restoration of the Mohammedan empire. Their hopes, however, were disappointed. In A. D. 1080, after some preparatory incursions, Alfonso VI. of Leon invaded the dominions of Al-mu'tamed, who, unable to contend alone with his formidable enemy, sought the assistance of his neighbours the kings of Badajoz and Granada; but, although each of those princes sent him a body of troops, he was defeated, and compelled to make an ignominious peace, one of the conditions of which was, that he should acknowledge himself the vassal of Alfonso, and pay him a considerable annual tribute. In A. H. 475 (A. D. 1082-3), a Jew, named Ibn Shalbib, who was one of Alfonso's

treasurers, repaired to Seville for the purpose of receiving the customary tribute. Having made known his arrival, Al-mu'tamed sent to his dwelling the money by one of the high officers of his court; but either the gold brought was deficient in weight, or, what is more probable, the Jew was instructed by Alfonso to look for a pretext to violate the truce which he had concluded with the King of Seville; the fact is, that the Jew peremptorily refused to take the money, saying, "That gold is not fit to be laid before my master; let your king send me better pieces than these, or else I shall leave his dominions empty-handed, and the vengeance of Alfonso will fall on his head. Next year we will not be satisfied with anything short of all the wealth of his country." This insolent answer being reported to Al-mu'tamed, he caused the ambassador to be brought to his presence, and ordered him to be nailed to a stake on the bank of the Guadalquivir. In vain did Ibn Shalbíb allege his character of ambassador, and offer his weight in gold as a ransom. Al-mu'tamed declared that if Alfonso himself were to offer all his dominions as a ransom for him, he would not take it; and the sentence was accordingly executed. Alfonso prepared to revenge the insult. Having assembled a considerable force, he marched to Seville, which he besieged; but as he had no battering engines with him, after remaining some time on the left bank of the Guadalquivir, and laying waste the neighbouring districts, he returned into Castile. The ensuing year Alfonso was occupied with the siege of Toledo; but when he had reduced that important city, he made greater preparations than before, and having invited the Christian princes of Europe to take part in a crusade against the infidels, he prepared to invade the dominions of Al-mu'tamed, giving out as his intention to drive the Moslems out of the Peninsula, or to perish in the attempt. Al-mu'tamed, seeing the storm gather over his head, invited to his capital all the rulers of Mohammedan Spain to consult with them as to the best means of protecting their threatened independence. All answered his call, and either went to Seville in person or sent their representatives. On the day appointed, Al-mu'tamed, attended by his son Ar-rashíd and several of his vizírs and kádhís, entered the council room. After some deliberation, it was agreed that the danger was so imminent, the forces of the Christians so numerous, and the condition of Mohammedan Spain so deplorable, that all idea of resisting alone the superior power of the enemy must be relinquished. Two of the most powerful men in the assembly then proposed to despatch an embassy to Yúsuf Ibn Táshefín, the Almoravide, who had just subjected Marocco and the whole of Western Africa to his rule, and to implore his aid against the common foe. The proposal was received with general applause by all present, with the exception of an old chief named Zákút, who said, "Who among you can be so insane as to call the Almoravides into Spain — those savage conquerors who resemble the tigers of their native deserts? Suffer them not, I beseech you, to enter the fertile plains of Andalusia; for, once in this country, all the power of the earth will not drive them out. I doubt not that they will break the iron sceptre which Alfonso intends for us; but you will still be doomed to wear the chains of slavery." The aged Zákút spoke in vain; he was even accused of being secretly sold to Alfonso, and the embassy was decreed. Zákút, however, was not the only person in the assembly who entertained these opinions. Ar-rashíd, the son of Al-mu'tamed, remonstrated also with his father, and said to him, "This Yúsuf will no doubt serve us as he has served the princes of Western Africa; he will expel us from our country, and establish his followers in our cities." "Anything," replied Al-mu'tamed, "rather than this country should become the prey of the Christians;" and he added, "better be a camel-driver than a driver of pigs," meaning that he would rather be Yúsuf's prisoner, and guard his camels in the desert, than become the captive of Alfonso, and keep his swine in Castile. The ambition of Yúsuf Ibn Táshefín had for some time been roused by the reports of the fertility and climate of Spain, and he was determined to seize the first opportunity of establishing himself in that country. On receiving the application of the Spanish Moslems he sent down orders to Ceuta for the equipment of a fleet. Having soon after crossed over to Spain at the head of considerable forces, he encountered Alfonso at a place called Zalákah, near Badajoz, and gained a most signal victory over him. [Alfonso VI. of Leon.] Al-mu'tamed, who with most of the rulers of Mohammedan Spain was present at the battle, greatly distinguished himself on the occasion. Yúsuf had given him the command of the right wing of his army, against which Alfonso directed all his attacks, under the impression that if he once succeeded in breaking the ranks of the Spanish troops under Al-mu'tamed, he would have no difficulty in routing the Africans, who, besides being slightly armed, were unaccustomed to the Spanish mode of warfare. Al-mu'tamed and his men fought for several hours with the courage of despair. At last, hemmed in on all sides by the Christians, and expecting no help from the Africans, who, under the command of Yúsuf, were then making an attack on the Christian camp, the Spanish Moslems lost courage, and fled in every direction. Al-mu'tamed only remained with a few devoted followers, and he continued fighting until Yúsuf came to his assistance, notwithstanding his having had three horses

killed under him and his having received several wounds. Al-mu'tamed invited his ally to accompany him to Seville, where he entertained him with such splendour that Yúsuf was advised by his courtiers at once to seize the person of his host and take possession of his wealth. Yúsuf, however, rejected the advice, and crossed over to Africa, leaving a body of Almoravides under Seyr Ibn Abí Bekr to prosecute the war against Alfonso. Al-makkarí relates that Al-mu'tamed, being aware of the plans formed against him, was strongly advised to seize his guest and keep him under restraint until the Almoravides had recrossed the straits by his orders and Yúsuf himself had been made to swear on the Korán never to molest the Moslem rulers of the Peninsula. Two years after these events, in Rabí' the first, A. H. 481 (May, A. D. 1088), Yúsuf returned to Spain, and although his stay was not long, the dethronement of the Mohammedan princes was resolved upon, and intrusted to his general Seyr. After reducing one by one the less powerful of them, on the plea that their cowardice and their subserviency to the Christians had rendered them unfit to rule, Seyr wrote to his master informing him of his success, and asking for further instructions. Yúsuf's answer was, that he should propose to Almu'tamed to surrender his capital and cross over to Africa with all his family: if he consented, he was not to be molested; but if he refused, he was to be besieged in his capital, and, when taken, put to death. Seyr sent a message to Al-mu'tamed intimating his master's pleasure; and upon Al-mu'tamed's refusal to accede to the conditions, he prepared to carry his orders into execution. Having previously detached part of his forces against Al-mámún Al-fat'h, one of Al-mu'tamed's sons, who commanded in Cordova, Seyr with the rest of his army advanced upon Seville, and having taken Carmona in Rabí' the first, A. H. 484 (May, A. D. 1091), he arrived before the capital of Al-mu'tamed, which he immediately invested. Meanwhile Abú 'Abdillah Ibnu-l-háj, whom Seyr had despatched to Cordova, took that city by storm, and put to death Al-mámún. Yezíd Ar-rádhí, another of Al-mu'tamed's sons, who commanded at Ronda, shared a similar fate. He was taken and put to death, and his head was sent to the camp of Seyr, who had it paraded on a spear before the walls of Seville. In this extremity Al-mu'tamed sent to implore the help of Alfonso, to whom he offered the sovereignty of Seville provided he would aid him against the Almoravides; but although Alfonso sent a body of troops to his assistance, Seyr detached ten thousand horse under an experienced general named Abú Is'hák Al-lamtúní, who kept the Christians in check, and prevented them from passing beyond Almodovar on the Guadalquivir. At last, after a siege of several months, during which Fakhru-d-daulah (glory of the state), one of Al-mu'tamed's sons, was killed, the Almoravides fought their way into Seville, and Al-mu'tamed was compelled to surrender, on the 22d of Rejeb, A. H. 484 (Sept. 10. 1091). He was immediately placed on board a vessel with his son Ar-rashíd, and such of his women and slaves as consented to share his fate, and conveyed to the castle of Aghmát, on the western coast of Africa, where he ended his days in Rabí' the first, A. H. 488 (March or April, A. D. 1095), or, according to other accounts, in Dhí-l-hajjah of the same year (Dec. A. D. 1095). He was born at Beja in Alemtejo, in A. H. 431 (A. D. 1039–40), and had occupied the throne of Seville for about twenty-seven years.

Al-mu'tamed is described by all contemporary writers as the most liberal and enlightened ruler of Mohammedan Spain. His capital was the resort of poets and literary men from all parts of the Mohammedan dominions. Himself an excellent poet, he composed several poems, fragments from which have been preserved by Ibn Khákán, in his "Kaláyidu-l-'ikiyán" ("Gold Necklaces"); by Ibn Bessám, in his "Dhakhírah" ("Hoarded Treasure"); by Ibnu-l-lebbánah, Ibn Sa'íd, and others. A collection of all the verses composed by Al-mu'tamed, as well as by his father and grandfathers, who were also poets, was formed by a native of Seville, under the title of "Sakíttu-d-doror wa lakíttu-z-zoher fí sha'ri-bni 'Abbád" ("The falling of Pearls and the spreading of the Flowers: on the Poetry of the Beni 'Abbád"). (Ibn Bessám, *Adh-dhakhírah*, Bodl. Lib. No. DCCXLIX.; Ibn Khákán, *Kaláyidu-l-'ikiyán*, MS. Brit. Mus. No. 7525. fol. 5.; Al-makkarí, *Moham. Dyn.* ii. 271—300.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 209.; Conde, *Hist. de la Dom.* ii. cap. viii.—xxi.; Alfonso el Sabio, *Cronica de España*, part iii.) P. de G.

AL-MU'TAMED 'ALA'-LLAH (he who puts his faith in God) was the surname of Ahmed, the son of Al-mutawakkel. He was the fifteenth khalif of the house of 'Abbás, and succeeded Al-muhtadí in the khalifate in the month of Rejeb, A. H. 256 (June, A. D. 870), at the age of twenty-five.

His predecessor had been dethroned and put to death by the Turkish guard at Sámarrá for being unable to pay fifty thousand dinars which they demanded from him as arrears of their pay. Al-mu'tamed, who owed his election to these guards, received a lesson by this example, and he left the whole administration to the Turkish guard and to his brother Al-muwaffik, who was one of their leaders, putting himself forward wherever his dignity could be useful for uniting parties or commanding respect. His position somewhat resembled that of the constitutional kings of Europe. His good policy procured him a quiet reign, and the turbulent times and the dangers from without caused the

guard to remain united under the command of Al-muwaffik and some other leaders. Al-muwaffik and his colleagues were so economical that on one occasion they refused the khalif three hundred dinars, though he stood much in need of them. Thus the government had more stability than under the preceding three khalifs.

The first danger from without was from the increasing power of the Zanjites, who consisted of the lowest classes of the nation, and since A.H. 255 (A.D. 869) had devastated the 'Irák and Ahwáz. The picture which Al-ma'súdí, who lived less than a century after the event, gives of the miseries suffered by the places which the Zanjites had got possession of, is so horrible that it surpasses all belief. "The Zanjites, during the fourteen years and four months of anarchy, killed men and women, young and old, without distinction. They butchered most of them with the sword, others they drowned or strangled. One hundred thousand persons lost their lives in one battle, which was fought at Basrah. Al-mohallebí, who was their principal leader after 'Alí Ibn Mohammed ['Alí], erected after this battle a pulpit at Basrah in the place called the place of Mugheyrah Beni Yashker, and on Fridays he used to say the public prayers from this pulpit and to preach to his followers. In his prayers he blessed the memory of Abú Bekr and of 'Omar, but he cursed the family of Umeyyah and of 'Abbás; for the Zanjites followed the doctrines of the sect of the Azárikah. The inhabitants of Basrah were horrified at hearing this sermon, and assembled in their own mosques. Al-mohallebí sent soldiers to the mosques, and the greater part of the assembly were cut to pieces. Many of those who had escaped concealed themselves in cisterns and holes, whence they crept forth at night to find dogs and cats, the coarse flesh of which was their only subsistence. After some time they could no longer find dogs, cats, pigs, or other animals considered unclean by the Mohammedans, and they were compelled to eat human flesh. Children devoured their own parents, and relations anxiously waited for each other's death to satisfy their hunger; sometimes they hastened the death of relations by violent means in order to avoid starvation. Two sisters were concealed together with some other women; one of the two sisters was near her death; her companions were so eager to eat her flesh that they killed her and cut her in pieces. The remaining sister ran crying from the hole with the head of her dead sister in her hand, and when she was asked the cause of her tears, she complained that she considered herself unjustly treated, having obtained only the head of their prey, on which she had the greatest claims. Similar instances were numerous. . . . Those who make the lowest estimate of the number of persons who perished in this rebellion make them five hundred thousand (according to another MS. five hundred millions). This estimate however must be wrong, and it is absurd to name any number, for the amount of victims cannot be estimated. The number of female prisoners who were made slaves by the Zanjites was so great that ladies of the best families were sold for two or three dirhems a piece. They were cried in the markets for sale, with their names and the names of their families. There were few Zanjites who had less than ten, twenty, or thirty of these ladies, for the soldiers received sometimes a certain number of female prisoners instead of their pay." All these horrors were going on for twelve years before the government of Sámarrá took any notice of them. It was only in A.H. 267 (A.D. 881), when Baghdád was in danger, that an army was sent under the command of Al-muwaffik, who, after several battles, put an end to the rebellion in A.H. 272 (A.D. 885–6).

Another and greater danger to the government of Al-mu'tamed was in the rapid progress of the victories of Ya'kúb Ibn Leyth, who is usually called As-saffár, because it is said that he was originally a coppersmith. He entered the army of the governor of Sejistán, and was finally made governor by the soldiers. Soon after he made himself independent in his province, and extended his power from Sejistán over Herát, Búshanj, Balkh, and Tabaristán. He was the first Mohammedan conqueror who made much progress in India. He took Kabul and several other towns, from which he sent Indian idols to the khalif. At Bost he received a splendid embassy from an Indian king. When Ya'kúb Ibn Leyth had gained these victories he was the most powerful prince in Western Asia; and it seems he intended to found a new dynasty on the ruins of the khalifate and on the graves of the Turkish soldiery, and to regenerate the nations which had formed the empire of the khalifs. He was a just and merciful prince, and personally so austere that he lived on black barley bread, and he was a great disciplinarian. In A.H. 262 (A.D. 875–6) he marched against the 'Irák and fought with the khalif. In the latter Jumáda of this year he encamped at Kátúl on the Tigris. The khalif, leaving his son as viceroy in the capital, took the field against Ya'kúb Ibn Leyth; for, besides his own soldiers, his army consisted of the troops of the Táherites, who would not fight under a Turkish general, as the Turks would not fight under Mohammed Ibn Táher. The army of the khalif met that of Ya'kúb Ibn Leyth near Kátúl. The Táherites were in the centre, and Músa Ibn Boghá commanded the right wing, which first joined battle with the enemy. Ya'kúb charged the army of the khalif ten times in one day, but he was driven back chiefly

by the courage of Autemish, a Turk. An ambuscade decided the victory for the khalif, Sa'íd Ibn Sálik, a Turk, who was concealed in the reeds on the banks of the Tigris, attacked Ya'kúb Ibn Leyth in the rear, threw fire among the five thousand dromedaries which carried the baggage of Ya'kúb, and drove them into his lines. The troops of Ya'kúb were thrown into confusion and took flight, but the loss was almost equal on both sides. The capital was saved for the time. It appears however that the khalif continued to be in great danger, for we find that when Ya'kúb Ibn Leyth was dying, which happened at Jondisabúr in A.H. 265 (June, A.D. 879), there were ambassadors of the khalif in his camp suing for peace; but Ya'kúb declared his firm determination, if he should live, only to decide by the sword the differences between him and the government of Sámarrá; and as his treasury then contained eight hundred millions of dinars and fifty millions of dirhems, it is certain that he would have been victorious, for the troops on both sides were chiefly mercenaries, and ready to serve him who paid best.

In A.H. 277 (A.D. 890) the Karmatians made their first appearance; they were probably the most dangerous enemies of the empire of the khalifs that ever existed. [AL-MUKTAFI'.]

In A.H. 261 (A.D. 874–5) Al-mu'tamed declared his son Ja'far his successor, and his other son, Abú Ahmed, as the successor of Ja'far; but subsequently he was obliged to substitute his brother, Abú Ahmed Talhah Al-muwaffik, in place of his sons. Al-muwaffik was a man of great military talents, and it may be said that he was the khalif rather than his brother Al-mu'tamed. The way to rise to power in those times was open only to military talents. A good general was obliged to have as great a number of mercenaries as possible, and they were almost all Turks. The larger the army the easier it was to maintain it, for the revenue of the state was the prey of the strongest. The great object of a general was to keep his soldiers in good discipline and to contrive to pay them regularly. Al-muwaffik had one hundred thousand men in his pay. He was a good disciplinarian, and managed well the financial department of the state, which was entirely under his control. Al-muwaffik died in A.H. 277 or 278 (A.D. 891), and his army entered the service of his son, Abú-l-'abbás Ahmed, who compelled the khalif in the following year to declare him his successor, and who succeeded him under the surname of Al-mu'tadhed.

Al-mu'tamed died in the month of Rejeb of the same year, A.H. 279 (October, A.D. 892), in which he had made his nephew his successor, in consequence of excess at table. It appears that the same banquet after which Al-mu'tamed died caused also the death of his jester and of another of his guests. There was therefore a rumour at Baghdád that he had been poisoned by Al-mu'tadhed, who, in order to avoid suspicion, had an inquest held on the body of his uncle, the result of which was that nothing was found to confirm the suspicion.

Al-mu'tamed was fond of refined pleasure, and his evening parties (mejális) were very splendid. His principal courtier was Ibn Khordádbeh, a man of good family of Persian origin (Abú-l-fedá, ii. 116.), who had formerly been postmaster-general somewhere in Khorásán. He was one of the best Arabic historians, and Al-mas'údí acknowledges that he was greatly indebted to him. We only possess a road book of Ibn Khordádbeh, of which there is a copy in the Bodleian library at Oxford. Al-mas'údí relates several conversations which passed between the khalif and Ibn Khordádbeh. The subject of one of them was music. Ibn Khordádbeh says that the music used by the ancient Persian kings at their feasts consisted chiefly of songs, which may be compared with our choral songs, accompanied by the lute. In like manner he enters on the music of the Nabathæans, of several towns of Khorásán, and of the Greeks; and on the songs of the ancient Arabs. It would require a good knowledge of the ancient system of music to understand the whole conversation of the khalif with Ibn Khordádbeh; it would however be important, inasmuch as the Arabic music was a collection of old tunes, and as the system of music in Europe during the middle ages was based upon a Latin translation of Al-farábí's work on music. A fragment of this translation is in the royal library at Paris. The remarks of Al-mu'tamed and Ibn Khordádbeh on music end with some observations on the relation of music to the mind. (Al-mas'údí, *Meadows of Gold*, MS.; Soyútí, *Hist. of the Khalifs*, MS.; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chron. Retrospect of Mohammedan History*, ii.; Rampoldi, *Annali Musulmani*, vol. v.) A. S.

AL-MUTAMEN BILLAH, third sultan of Saragossa of the first dynasty of the Beni Húd. [YU'SUF IBN HU'D.] P. de G.

AL-MU'TASEM BILLAH (he who defends himself through God) was the eighth khalif of the house of 'Abbás. His full name was Abú Is'hak Mohammed, the son of Harún Ar-rashíd. He was born in A.H. 179 (A.D. 795): he came to the khalifate after the death of his half-brother Al-mámún, A.H. 218 (7th of August, A.D. 833), and he died A.H. 227 (January, A.D. 842), at the age of forty-six lunar years and ten months.

Under Al-mu'tasem the empire of the khalifs began to decline, and, as it always happens, there was no man whose natural taste and inclinations could have been more ruinous to the state than those of Al-mu'tasem, although he had much talent and

many good qualities. "He was," says Al-mas'údí, "passionately fond of building, and used to say that building was useful in many respects; that it promotes civilisation, which was the principal object of life, that it increases the revenue of the state, that it spreads money, that it encourages the improvement of cattle, and that it gives occupation to the working classes." He said to his vizír, Mohammed Ibn 'Abdu-l-malik, "If you find a place where I can get, after a year's time, eleven dirhems for ten which I have laid out upon it, point it out to me." "Another propensity of Al-mu'tasem," says the same author in another passage, "was to buy Turkish slaves from any man who happened to possess them. He had no less than four thousand of them, whom he dressed in various kinds of brocade, with gilt girdles and gilt necklaces and bracelets. He gave them a uniform which was different from and richer than that of any other troops in his army. Before he mounted these Turks, he had formed a body-guard of men of the lowlands of Egypt, of Yemen, and of the country of the Kaïs tribe; they were called mogháribah (foreigners). To these he added troops of Khorásán, and (as we have said) of Osrúshanah (in Turkistan)."

This step, which was the only means of keeping the country in order, was the ruin of the empire, for these slaves soon became a prætorian guard, and the masters of the nation and of the khalifs. The original notion upon which the Arabic empire was founded was, that the Arabs, who were all Moslems (for those who refused to embrace the doctrine of Mohammed were expatriated or extirpated), and those who accepted the Islám without resistance, should form the free and fighting population of the empire. They had no taxes to pay, and had on the contrary a claim on the public funds, but they were liable to serve in war as soon as they had attained maturity, without any other recompence than one fifth of the prize-money. According to the regulations of 'Omar they were not allowed to devote themselves to agriculture or to any other profession: they received their maintenance from stipends allowed to them from the revenue levied upon all other subjects of the empire. Many of them had large landed properties (iktá'át), which had been given them by the state for their services, and which were exempt from all taxes excepting the alms.

These hereditary soldiers were originally settled in camps, such as Basrah and Kúfah, which soon became important cities, for the wealth resulting from the prize-money was immense. These cities were called jonúd (armies) in Syria and Mesopotamia, and amsár (misr) in the 'Irák. This latter appellation means literally "Egypts;" but here it has the meaning of settled places, as Egypt was, in opposition to the wandering habits of Arabia. These soldiers were from the beginning very rebellious, and their tumultuous spirit was increased by religious speculations, for their cities, like Basrah, Kúfah, Damascus, and the like, became early the principal seats of genuine Arabic learning, comprising theology, law, the study of Arabic grammar and literature. At the end of the third century there were no less than seventy religious sects among them, of which that of 'Alí, or the Shí'ites was the most numerous; and there never passed a year in which they did not attempt to dethrone the family of 'Abbás and to put an 'Alite on the throne. The attempt of Al-mámún to unite the two families by the marriage of his daughter to the 'Alite pretender, whom he declared his successor, had failed; Al-mu'tasem was therefore obliged to form a new body-guard, consisting of men that had no party. This new guard was accordingly called the guard of foreigners (mogháribah), and it corresponded to the Swiss guard of some courts of Europe. Foreign soldiers had fought in the ranks of the Mohammedans long before the reign of Al-mu'tasem, and thus the Berbers formed whole corps in the Mohammedan armies in Africa, and Turkish soldiers had been employed by Al-mámún in Máwará-n-nahr. But in these two instances they only formed auxiliary corps; and whenever any foreigner was enlisted in the Mohammedan regiments he had been previously adopted by some tribe as a member, and was therefore called the maulá or client of such a tribe, and he had the same rights as if he had been born in it. Al-mu'tasem, on the contrary, made the Arabic troops subordinate to his mercenaries, whom, in order to elude the law, he called his clients. This practice continued after Al-mu'tasem.

The discontent of the Arabs, particularly at Baghdád, against this new guard, was increased by the way in which they treated the citizens. The Turkish soldiers, says Al-mas'údí, rode in the narrow streets and markets of Baghdád without the slightest regard to the citizens; old men and children were trod under the hoofs of their horses. The population became indignant at such insolence, and they frequently attacked and killed the Turkish soldiers in the open street. According to later authors the inhabitants of Baghdád only brought their complaints before the khalif. In consequence of these scenes Al-mu'tasem intended to form a permanent camp in an open spot about four farsangs from Baghdád, at a place called Al-bardán. But the soldiers found it very inconvenient, and the khalif thought the air was not bracing enough. After he had shifted a long time from one place to another, on the banks of the Tigris and elsewhere, he came to a place called Kátúl, which was inhabited by Nabathæans and Jerámikahs; it was situated on a canal of the Tigris, which had also the name of Kátúl. He found it an excellent place, and built there a palace, and

a great number of the inhabitants of Baghdád settled there. The old capital was nearly emptied by this emigration. Whilst the building was in progress, in A. H. 221 (A. D. 836), Al-mu'tasem happened to come to a place called Sámarrá, where there was a Christian monastery. He spent three days there hunting, and found the place so well situated, and the air so salubrious, that he bought it from the monks for four thousand dinars. Here he built a palace and barracks. Labourers and artisans came from all parts of the East. The building went on with great rapidity; and in a few months a magnificent city was erected. The Turkish soldiers were quartered in a place called the Karkh of Sámarrá, which was two farsangs from Sámarrá on the road to Rakkah, and which has subsequently become famous in the annals of rebellion, violence, and bloodshed. They were divided according to the cities from which they came; those who came from Ferghánah were called Ferájhinah, and so on; and in order to avoid all contact, every class of the inhabitants and every regiment of soldiers had their own markets. Some authors identify Kátúl and Sámarrá, but according to the above passage of Al-mas'údí they are to be distinguished from each other. The palace at Kátúl was probably neglected at a subsequent time, as it happened with many others. In A. H. 219 (A. D. 834) Al-mu'tasem gave cause to Mohammed Ibn Al-kásim, an 'Alite, who lived at Kúfah, and was entirely devoted to ascetic exercises, to fear for the safety of his person. Accordingly he took flight to Khorásán, where he declared himself imám. After he had made many proselytes at Merw, Sarakhs, Talikán, and Nisá, he rose in open rebellion against the khalif; but he was defeated, and made a prisoner by Al-mu'tasem's viceroy of Khorásán, 'Abdullah Ibn Táher, and brought to Sámarrá. Al-mu'tasem imprisoned him in his pavilion, where he was poisoned.

The followers of Mohammed Ibn Al-kásim were of opinion that he was the saviour (mahdí) of the Mohammedan nations, that he was immortal, and that he would make them all good and just. In order to vindicate their doctrine after his death, they said that some of his friends penetrated, by means of ladders, into the garden, and delivered him from his prison, and that he was alive, but that he would remain unknown until a favourable opportunity should offer. Many followers of this sect were found in the fourth century of the Hijra at Kúfah, others in Jebál, Taberistán, Daïlem, and in various districts of Khorásán.

While Al-mu'tasem had been directing his attention to the foundation of Sámarrá, the anarchy in the northern provinces of Persia made rapid progress. The cause of this anarchy was a man of the name of Bábek, who preached at the beginning of the third century of the Hijra, a new religion, for which he found many proselytes, because he allowed them all sorts of licentiousness. They were attacked by Al-mámún's general, Mohammed, but the mountainous frontiers of Azerbíján and Jebál offered them safe places of retreat. Al-mu'tasem first sent Is'hak Ibn Ibráhím against them, who, after a bloody war, in which he is said to have slain more than one hundred thousand rebels, returned in triumph to Baghdád, without having put a stop to the disorders. 'Al-mu'tasem therefore equipped an immense force against the rebels, of which he gave the command to Heyder, a Turk, who had the cognomen of Akshín or Ikshín, which was originally the title of the kings of Osrúshanah. In A. H. 222 (A. D. 836), Al-mu'tasem sent reinforcements to his general, together with thirty thousand dirhems to divide among the most distinguished of his soldiers. Akshín besieged Bed, the capital of Bábek, and took it at the beginning of the month of Ramadhán. Bábek escaped with his harem, which was in times of danger usually the depository of the treasures, and he wandered from one place to another, until he came in disguise to Sahl Ibn Sanbat in Armenia, who, in order to gain his full confidence, saluted him as king, but at the same time sent information to Akshín. One day, Sahl Ibn Sanbat sat down to table with Bábek, who in haughty terms espressed his wonder that Sahl dared to sit down with his master. Sahl left the room, and returned with the soldiers of Akshín, who had come to make Bábek a prisoner. The triumph of Akshín was magnificent. Bábek, to be more conspicuous, was put on a white elephant, which had been presented to Al-mámún by some king of India, and his brother on a camel: they were both loaded with fetters, but the elephant and camel were magnificently decorated. He was accompanied by seventeen of his sons, by thirty of his wives and concubines, and by seven thousand prisoners: among them was his hangman, who professed to have executed the duties of his office on twenty thousand prisoners. The number of lives sacrificed to the ambition of Bábek is stated to have amounted to two hundred and fifty thousand, in the space of the twenty-five years during which he pretended to be a prophet. After the triumph the trunk of Bábek was suspended in chains, after the hands, arms, and head had been cut off. The reward of Akshín consisted of twenty millions of dirhems, of the province of Sind, and of the most precious gifts in dresses and arms set with jewels. The khalif put a golden crown studded with rubies and other precious stones on his head; and he married the son of Akshín to the daughter of Eshnás, one of the greatest men of the empire. She was the theme of the poets of the day for her beauty; and the khalif himself gave at the marriage proofs

of his poetical talents. It appears, however, that Akshín never went to Sind. We may therefore conjecture that only the tribute of that province, which from the time of the first conquest up to the fourth century of the Hijra was administered by the same family, was allotted to Akshín.

Bábek had prevailed upon the Greek emperor Theophilus, the son of Michael the Stammerer, to invade the dominions of Almu'tasem. Theophilus, who was one of the most active of the Byzantine emperors marched (A. H. 223, A. D. 838) himself the fifth time towards the Arabic frontier; levelled the town of Sozopetra, which was the birthplace of Al-mu'tasem, with the ground; put to a cruel death the Mohammedan prisoners, and forced one thousand women away from the adjacent country. Ibráhím, the son of Al-mahdí, who had witnessed the cruelties of the Greeks, gave Al-mu'tasem intelligence of them, in a long poem, in which he exhorted him to prepare for war against the enemies of the faith.

Al-mu'tasem put on the turban which was the distinctive mark of those who out of religious zeal enlisted against the enemy, and a cuirass of white wool, and he formed a camp near the bridge of the Tigris, where all those who should feel inclined to enlist were called upon to assemble. In all the military cantonments was proclaimed, "Nafír! nafír!" (To the general rising with the commander of the faithful!) Volunteers came from all parts of the Mohammedan territory. The army was divided into five columns, which marched by two different roads into the Greek territory; Al-mu'tasem himself kept on the main road that leads from Tarsus to Constantinople, and Akshín, who commanded the troops which had taken the other road, entered the Greek territory by Al-hadeb. Separate corps of volunteers went by other roads, for one of the most meritorious acts was to make predatory incursions, to rob, take prisoners, and kill the quiet peasantry of the enemy, and to retire behind the fortifications of the frontiers. This system was carried so far that Al-mu'tasem had Beduin robbers transported to the Greek frontiers in order to afford them a sphere of activity. The army of the Mohammedans, according to those who rate it highest, amounted to five hundred thousand men, and according to those who rate it lowest, to two hundred thousand. Akshín was encountered by the Greek emperor, whom he defeated; and Al-mu'tasem, after he had taken many Greek fortifications, besieged and took Amorium, which was the birthplace of Theophilus. Thus Al-mu'tasem retaliated for the destruction of his own birthplace. The destruction of Amorium lasted three days: thirty thousand persons were killed, and the governor himself was made prisoner.

Al-mu'tasem now designed to march to Constantinople. He was provided with the necessary engines to besiege the town by sea and by land; but he was obliged to return to Baghdád, on account of a rebellion, headed by the pretender Al-'abbás, the son of Al-mámún, who was in treacherous communication with the Greeks. Al-mu'tasem succeeded in subduing the rebellion. Al-'abbás was imprisoned, and died in the same year.

In A. H. 225 (A. D. 839-40) Baziár, the rebellious governor of Jebál and Taberistán, who had introduced a new religion, founded on dualism and star-worship, was defeated by 'Abdullah the son of Táher, and brought to Baghdád. He confessed that Akshín had encouraged him in his rebellion. Akshín was arrested, and they found golden idols in his house. Akshín died soon after, in prison; and after his death he was hung on the same spot where the body of Bábek and of the Greek governor of Amorium were still suspended. Al-mu'tasem died in the palace called Al-khákání on a Saturday in the middle of the former Rabi', A. H. 227 (end of December, A. D. 841, or beginning of January, 842), at the age of forty-eight years, after a reign of eight years. He left eight sons and eight daughters, and he was the eighth khalif of the house of 'Abbás, and the eighth descendant of 'Abbás. On account of these various coincidences he is called the Octonary. (Soyútí, *History of the Khalifs*, in two MSS. of the British Museum; Almas'údí, *Meadows of Gold and Mines of Gems*, MS. of the author, p. 660.; Abú-l-feda, *Annales Muslemici*, vol. ii.; Price, *Chron. Retrospect of Mohammedan History*, vol. ii.; Von Hammer, *Gemaeldesaal der Lebensbeschreibungen grosser Moslimischer Herrscher*, Leipzig, 1837, ii. 248.; Abú-l-faraj, *Historia Dynastiarum*; Karamání, *Tárikh-ad-dowal*, MS.)

A. S.

AL-MU'TASSEM BILLAH Abú Yahya Mohammed, second king of Almeria of the dynasty of the Beni Samádeh, succeeded his father, Ma'n Abú-l-ahwas, in A. H. 443 (A. D. 1051-2). During his father's lifetime Abú Yahya was known by the honourable surname of Mu'izzu-d-daulat (the exalter of the empire); but upon his accession to the throne he assumed the titles of Al-mu'tassem-billah (the preserved from sin by the favour of God) and Al-wáthik billah (he who trusts in God). He is represented by the Arabian writers as a prince of amiable qualities, very accessible to his subjects, and exceedingly liberal towards the poets who visited his court. At peace with his neighbours of Murcia and Granada, Al-mu'tassem devoted himself entirely to promote the happiness of his subjects. He encouraged trade and agriculture, and by his wise regulations made Almeria the emporium of the trade of the Mediterranean. Almeria became also celebrated for its manufactories of silk and cotton stuffs. Al-makkarí mentions several other articles manufactured at Almeria which

merchants from the East came yearly to purchase, and he says that a considerable trade was carried on there by the Genoese, the Pisans, and Catalonians, who were always allowed to have depôts of goods to send into the interior of Mohammedan Spain. In A. H. 479 (A. D. 1086), when Yúsuf Ibn Táshefín, the Almoravide, crossed over to Spain to aid the Mohammedan princes, he was one of those who joined the Africans at the head of his forces, and contributed to the victory of Zalákah, gained over Alfonso VI. of Leon. Al-mu'tassem, however, like the other rulers of Mohammedan Spain, soon fell a victim to Yúsuf's ambition. The African king had no sooner humbled the pride of Alfonso than he formed the design of subjecting the entire country to his rule; and on the ground that the Mohammedan rulers of the Peninsula had become corrupted, and were inadequate to watch over the interests of the Moslem community, he proceeded to dethrone them one by one. In A. H. 484 (A. D. 1091) Mohammed Ibn 'Ayeshah at the head of a body of Almoravides laid siege to Almeria. Al-mu'tassem defended himself vigorously; but hearing that the Almoravides were in possession of the city and of the suburbs, and that they were preparing to invest the citadel, he fell into a state of despondency and died. He was succeeded by his son Hosámu-ddaulah, who surrendered the place to the Almoravides. (Al-makkarí, *Moham. Dyn.* ii. 296.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 214.; Conde, *Hist. de la Dom.* ii. cap. iii.)

P. de G.

AL-MUTAWAKKEL IBN AL-AFTTAS, fourth and last sultan of Badajoz of the dynasty of the Beni Al-afttas. ['Omar.]

P. de G.

AL-MUTAWAKKEL 'ALAI-LLAH (Ibn Húd Mohammed), founder of the second dynasty of the Beni Húd, was born at a place near Murcia in Spain about A. H. 590 (A. D. 1194). He was the son of Yúsuf Al-jodhámí, a descendant from Almusta'ín Ibn Húd, fourth sultan of Saragossa of the first dynasty of the Beni Húd, who reigned from A. H. 438 to 474 (A. D. 1046–81). When young he entered the army as a common soldier, and rose to the rank of 'arif, or captain of one hundred men. A singular circumstance suddenly raised him to power. About A. H. 625 (A. D. 1227-8), when the empire of the Almohades was fast drawing to its end, an impression prevailed among the inhabitants of Murcia, Almeria, and other cities on the eastern coast of Spain, that the power of their African rulers was shortly to be overthrown by a chief named Mohammed Ibn Yúsuf, who would expel them from the country, and restore the Mohammedan empire to its former splendour. Other historians, and among them Ibnu-l-khattíb, assert that an astrologer communicated this to one of the Almohade sultans, who accordingly ordered a search to be made all over Spain, and that all who bore the name of Mohammed Ibn Yúsuf should be put to death; which is very improbable, for it can hardly be supposed that an officer of the rank of Ibn Húd, living at Murcia, at that time one of the most flourishing cities of Mohammedan Spain, should have escaped the search. The same writer relates that while Ibn Húd was living in Murcia, as unconscious of the prophecy as of the sultan's order, a stranger one day dressed as a fakir came up to him and said, "Why dost thou tarry here, when a kingdom awaits thee? Away, away! look for a man of the name of Al-káshí, and the empire of this land shall be thine." This Al-káshí was a celebrated robber, who infested the roads about Murcia. On the 9th of Rejeb, A. H. 625 (June 13. A. D. 1228), Ibn Húd left Murcia and joined the brigand chief, who, being informed of his visitor's noble birth and of the prophecy in his favour, gave up to him the command of his small force. Soon after Ibn Húd made an incursion into the Christian territory, which being attended with success, brought to his banners a number of adventurers from the neighbouring districts. Gradually his small band swelled into a respectable force, until Ibn Húd caused himself to be proclaimed king at a place called As-sokheyrah, in the neighbourhood of Murcia. At the news of this rebellion Sídí Abú-l-'abbás, who held that city for the Almohades, marched against Ibn Húd; but he was defeated with great loss and obliged to return to Murcia. Shortly after the inhabitants of that city, who detested the rule of the Almohades, expelled him and his troops, and proclaimed Mohammed, who made his triumphant entry into Murcia about the end of A. H. 625 or the beginning of 626 (Nov. A. D. 1228). Denia, Xátiva, and other cities of Eastern Spain soon followed the example of Murcia. After defeating Al-mámún Idrís, sultan of the Almohades, Ibn Húd reduced Granada, Malaga, and Almeria; and towards the close of the year 626 (Nov. A. D. 1229), the whole of Mohammedan Spain acknowledged his sway. On this occasion Ibn Húd assumed the title of Amíru-l-moslemín, or commander of the Moslems, and took also the surname of Al-mutawakkel 'alai-llah (he who places his confidence in God), by which he is best known in history. Wishing, however, to give to his elevation all the character of legitimacy, he despatched an embassy to Al-mustanser the 'Abbáside, the then reigning khalif at Baghdád, requesting to be allowed to hold his dominions from him, and to mention his name in the public prayers. The ambassadors returned in A. H. 631 (A. D. 1233), bringing an autograph letter from the khalif, in which he granted him the investiture of all the dominions which he then held or might

acquire. Mohammed was at Granada when the answer of Al-mustanser arrived: he repaired immediately to the great mosque, dressed in the sable uniform of the 'Abbásides, and holding in his right hand a black banner; and when the prayers were over, he caused the khalif's letter to be read. Mohammed, however, did not long enjoy in peace his newly acquired sovereignty. Other chiefs rose in various parts of Mohammedan Spain, and either assumed the same titles and authority which he himself had assumed, or refused to acknowledge him as their sovereign. Among the former was his namesake Mohammed Ibn Yúsuf, who became eventually king of Granada, and was the founder of the Nasrite dynasty. [AL-GHÁLIB BILLAH.] Among the latter, Abú Jemíl Zeyyán Ibn Mardaníish, and Abú Merwán Ahmed Al-bájí, the first of whom declared himself independent at Valencia, and the second at Seville. [AL-BÁJÍ.] Meanwhile, and during the contention for power of the above chiefs, the Christians were not inactive. Merida, Badajoz, and the greater part of Algharb, or Spanish Estremadura, were subdued by Alfonso IX. of Leon; Cordova and Jaen, by Ferdinand III. of Castile; whilst Jayme I. of Aragon made considerable conquests on the side of Valencia. At last, after a stormy reign of about ten years, counting from the day of his proclamation at Assokheyrah, Al-mutawakkel was assassinated in Jumáda the second (Dec. A.D. 1237, or Jan. 1238), by a chief named Ibnu-remímí, to whom he had intrusted the government of Almeria. He was succeeded in his dominions by his son Al-wáthik Ibn Húd. (Ibnu-l-khatíb, *Biog. Dict.* MS. in the life of Mohammed Ibn Húd; Al-makarí, *Moham. Dyn.* ii. lib. viii. cap. iv.; Conde, *Hist. de la Dom.* ii. cap. 57. iii. cap. 1—4.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 212.; Ibn Khaldún, *History of Africa*, part vii. MS.; Marmol, *Hist. de Africa*, lib. vi.; Mariana, *Hist. gen. de España*, lib. xii. cap. 17, 18.; Zurita, *Anales de Aragon*, lib. i. cap. 25.)

P. de G.

AL-MUTAWAKKEL 'ALA'-LLAH (he who trusts in God) was the surname of Ja'far Ibn Mohammed Al-mu'tasem Ibn Hárún Ar-rashíd, the tenth khalif of the house of 'Abbás. He was born in A.H. 204 or 205 (A.D. 819). He succeeded his brother Al-wáthik in the khalifate in the twenty-third of Dhí-l-hajjah, A.H. 232 (August, A.D. 847), and he was killed on the third of Shawwál, A.H. 247 (January, A.D. 862).

When Al-wáthik was dead, the leading men of the family of 'Abbás inaugurated his son Mohammed as khalif. He was not yet of age, and of diminutive size. They dressed him up in a large Persian tiara and a black cuirass. The boy looked such an object in this dress that they thought it better to elect another member of their family, and finally the choice fell on Al-mutawakkel, one of the sons of Al-mu'tasem. Being sent for, when he arrived in the assembly, Ahmed Ibn Abí Dáwud, the high kádhi of Baghdád, put on him a long cloak and a turban, kissed him on the forehead, and greeted him as amíru-l-múmenín (commander of the faithful). The rest of the family of 'Abbás and other great men of the state saluted him as khalif. This took place on the same day on which Al-wáthik died.

The reign of Al-mutawakkel offers few striking events. The first act recorded after his accession was one of cruelty, and very indicative of his character. After he had confiscated the property of Ibn Zayyát, the vizír of his predecessor, he imprisoned him for some days without food; then he put him into a wooden box, into which nails were driven, the points of which projected inside, so that he could neither sit nor move, and he endured these torments until he died. This box had been made by order of Ibn Zayyát for culprits and for his enemies. In A.H. 244 (A.D. 858), Al-mutawakkel asked As-sikkít, one of the most learned men of his time, "Whom do you like best, Al-mu'tazz and Al-muyyed, my two sons, or Al-hasan and Al-huseyn, the two sons of Fátimah?" When he had candidly expressed his respect for the sons of Fátimah, the slaves of the palace threw him, by orders of the intoxicated khalif, on the ground, and trod upon him until he expired.

The hatred of Al-mutawakkel against the 'Alites went so far that in A.H. 236 (A.D. 850) he gave orders to destroy the mausoleum of Al-hosayn the son of 'Áli, and forbade pilgrimages to be made to the spot where he was buried, although it is so sacred to Mohammedans that it is visited up to this day. The khalif was no less hostile to Jews and Christians; they were obliged to wear the distinctive dress prescribed by former laws; they were excluded from all offices under government, and they were only allowed to ride on a pack-saddle with wooden stirrups. In a subsequent ediet they were forbidden to ride on horseback at all; they were only permitted to ride on mules and asses.

In A.H. 244 (A.D. 858) Al-mutawakkel came to Damascus, with which he was so much pleased that he intended to transfer his residence there; but after some months he found that the climate did not agree with his health, and he returned into the 'Irák. Al-mutawakkel was killed by his own son and successor, and by Begha the younger, called Sherábí (drunkard), who was the most popular leader of the Turkish guard. He was assassinated, in the middle of the night, in the same room in which he used to have his evening meetings and drinking parties, after his guests had withdrawn. With him fell his faithful minister Fat'h Ibn Khákán,

who, disdaining to take flight from his dying master, threw himself on his body, and was murdered with him. The next day, when the people who had to attend at the court had assembled at the palace, Al-muntaser, the parricide, sent them a letter by his vizír Ahmed Ibn Al-khasíb, in which he accused Fat'h Ibn Khákán of having assassinated the khalif, and pretended to have killed the perpetrator of the crime on the spot. Al-muntaser (he who expects help from God), who was frequently called Al-muntaser (he who *waits*, namely, for the death of his father), obtained the throne by his crime.

Al-mutawakkel was bigotted, and entirely given to pleasure: no less than four thousand women are said to have passed through his harem. His palace swarmed with singers and musicians. The most celebrated singers of his court were Kalam As-salihiyyah, Mahbúbah, and 'Obeydah. He usually spent the evening in debauchery. He was fond of society; and poets, jesters, divines, and men of learning were indiscriminately invited to his court, and to his wine parties. Although he possessed considerable learning and refined taste, and although he protected science and liked the society of learned men, he was sometimes so overcome by intoxication that he would send a lion into the midst of his guests, or throw jars of scorpions among them. To satisfy his predilection for medicine, he sometimes secretly put a poisonous serpent into the sleeve of one of his courtiers, and when he was bitten, he attempted to cure the wound.

In restless nights, as it had been the habit with eastern kings from the time of Esther, he sent for story tellers, who usually related the history of former kings in a poetical form. One night the history of the kings of Hírah, and of their splendid palace, which represented an army in battle array, was related to him. This inspired him with the desire of erecting a building in the same style. The palace which he built, and which was the most splendid architectural monument of the khalifs, was accordingly called the Hírian palace and the ambuscades (kemín). The palace consisted, like an army, of a centre and of a right and left wing. In the centre was the great room of reception and the private apartments of the khalif, in the right wing were his robes, and in the left the kitchen and the royal household. Besides the main building there were two houses for the courtiers and the gentlemen in waiting, which were called ambuscades, and had the same courtyard with the palace.

The age of Al-mutawakkel was an age of greatness. The example of Ar-rashíd, Al-mámún, and others of his predecessors now began to bring forth its fruits. The encouragement which they had given to science and literature had called many men of talent into activity; and their immense expenditure had increased commerce and industry. An impulse being thus given, civilisation advanced until it received a new shock through the intestine wars and the tyranny of the Turkish guard, which attained its height after the reign of Al-mutawakkel. The assemblies of At-mutawakkel were frequented by Al-'otahiah, Al-bohtarí, As-súlí, and Al-mubarrad, who are unequalled in Arabic literature for elegance of style; by the family of Honayn of Hírah; by that of Bakhtishu'a of Jondisabúr, who were the most celebrated physicians of the time; by the mathematicians of Harrán; and by Al-kindí, the greatest Arabic writer on natural philosophy.

Industry and commerce were probably never more flourishing than under Al-mutawakkel. The khalif himself brought a very stout and fine sort of cloth into fashion, which was called the Al-mutawakkelian cloth after his name. Al-mas'údí, who wrote one century after Al-mutawakkel, says that this cloth was still used in his time, and was much esteemed. The principal factories, according to Ibn Haukal, were along the east coast of the Persian Gulf; they were mostly in the hands of Guebers, and we may therefore conclude that they had existed since the times of the Chosroes.

The history of commerce was at the time of Al-mutawakkel a subject of literary inquiry. Jáhiz, who died A. H. 255 (December, A. D. 868), wrote a work on this subject, entitled "Nazr fí-t-tejárah" ("A View of Commerce"). This book is not known to exist in any European library, but the notices on this subject contained in early Arabic geographers, such as Ibn Haukal, Ibn Khordádbeh, and in the Kitábu-l-boldán (MS. of the British Museum, No. 7496.) seem to be extracts from the work of Jáhiz. It appears that Ray was the centre of the commerce of Armenia, which sent fine carpets to its market, also of Azerbiján, Khorásán, the country of the Khazares, and all the countries north of the Caucasus. The chief articles imported from these northern countries were furs and slaves. Whether the mines of the Ural sent their productions into the empire of the khalifs is not certain. The commerce was carried on by Slavonians, who were almost the only navigators of the Caspian and Black Seas. They came down the Wolga into the Caspian, under the protection of the Khazares, to whom they had to pay a toll: they then went on the Caspian, either to Georgia (Jorján), and sold there their wares, from whence they were carried to Mesopotamia and Syria; or they sailed to the southern coast, and brought them to the market of Ray. They even imported European manufactures by this route into Khorásán. These articles came from the Mediterranean into the Black Sea, and thence by a very short journey by land to the Wolga and

the Caspian. Another mercantile town of Khorásán, of great importance, was Jéroft. It was the principal station of the commerce of Sejistán and of Tatary. The best musk which came by land from Thibet, paper which was manufactured at Samarkand and Kashmír, and various articles from Tatary and China, as sal ammoniacum, which came from the neighbourhood of the desert of Kobi, were brought by this route. The most important article of export from Tatary was slaves. In Transoxiana were many silver and other mines, and the finest fruits in the world. Darábjerd and Azerbíján furnished quicksilver. The Arabs at that time were well acquainted with Chinese silk and with porcelain, but these two articles were exported from China by sea.

The exports from the empire of the khalifs seem to have been mostly manufactured articles and money. The principal articles for export were the glass of Kadesia, near Sámarrá, the striped Arabian cloth of Yemen, the carpets called hosr of Baghdád, tent cloth of Bahrain, turbán cloth of Obollah, and woollen cloth of Fáris, the perfumed sealing earth of Nejrán, papyrus of Egypt, and the perfumes of Arabia. Chintz was manufactured at Shíníz, on the Persian Gulf, and has, according to Al-mas'údí, its name from that town. In the same manner muslin has its name from Mosul, or more correctly Almausil, and damask from Damascus, where these articles were first manufactured. Swords were one of the most important articles of Arabic manufacture, but it was forbidden to export arms or horses, except in exchange for better.

The commerce by sea from Basrah, Obollah, and Muskat, to China, India, and Zanguebar, was carried on by Arabs of the tribe Azd, and by Jews. At the beginning of the 'Abbáside dynasty, Chinese vessels used to enter the sea-ports of Obollah, and Arabic vessels went as far as Canton. But owing to a rebellion in China, which took place in A. H. 264 (A. D. 877), the Arabs and Chinese met half way at some island. Part of the Indian commerce was carried on by land; for perfumes, which were the principal articles of this commerce, were spoiled by the sea voyage. An instance of the intimate connection of the Arabs with India, and of the facilities of travelling from one country to another by various roads, is found in the reign of Hárún Ar-rashíd. In his last illness he asked some king of India to send him a physician. This physician came over the Hindukoosh and down the Oxus, and he returned home by the Persian Gulf.

Respecting the commerce of Europe with the East, Ibn Khordádbeh, a contemporary of Al-mutawakkel, gives the following account:—"The Jewish merchants called the Kohdánians, who speak Persian, Greek, Arabic, and the Frank, Spanish, and Slavonian languages, go from the East to the West and from the West to the East; they import into the dominions of the khalifs, slaves and díbáj (this word means in modern Arabic "brocade"); they sail from Europe to Fermá, from whence they carry their wares by land to Kolzum, which is a distance of five days' journey; they then proceed by the Red Sea to Jidda, and to India and China, from which countries they return with fresh cargoes by the same road. Sometimes they sell their cargo at Constantinople, and sometimes in the Frank empire. Another route of these merchants is from Europe to Antioch, from whence they have three days' journey to the Euphrates. On this river they descend to Obollah, and thence by the Persian Gulf to India and China. . . . . Sometimes commerce takes the more tedious route by land; merchants go from Spain to Tangiers and along the coast of Barbary to Egypt, and thence to Baghdád." The latter was the route followed by the ambassadors of Charlemagne to Hárún Arrashíd; they sailed from Arles to the coast of Barbary, and proceeded thence by land to Baghdád. (Al-mas'údí, *Meadows of Gold and Mines of Gems*; Soyútí, *History of the Khalifs*, in two MSS. of the British Museum; 'Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chron. Retrospect of Mohammedan History*, ii.; Abú-l-faraj, *Historia Dynastiarum*, 259.; Karamání, *Tárikh Ad-dowal*, MS.) A. S.

AL-MUTAYYED. [IDRÍS, KING OF MALAGA.]

AL-MÚ'TAZZ BILLAH (the exalted by God) is the surname of Abú 'Abdullah Azzobayr, the son of Al-mutawakkel, the thirteenth khalif of the house of 'Abbás. He was born at Sámarrá in A. H. 232 (A. D. 837), and he succeeded Al-musta'ín in the khalifate in A. H. 252 (May, A. D. 866), at the age of eighteen years. He owed his elevation to the khalifate entirely to the Turkish guard at Sámarrá, who dethroned Al-musta'ín, because he had gone to Baghdád and had put himself under the protection of the governor of that city, who belonged to the Táherite dynasty, which now reigned in the name of the khalif. The Turks raised Al-mu'tazz to the khalifate in order to deprive the Táherite of his power; for the khalif had become the mere tool of the victorious party, and as often as a party was defeated, the khalif was compelled to sanction all the acts of those who had come into power. In most instances, however, the defeated party did not give up the khalif, and he had to suffer for their faults with his death, which happened in the case of Al-musta'ín, and his successor Al-mu'tazz.

At the beginning of his reign, Al-mu'tazz was in the hands of Wasíf, who enjoyed the confidence of the Turkish guard, as well as of the Mogháribah and Ferghánian guards, which were the three principal bodies of

soldiers that constituted the army of the khalif. Those troops, which were not entirely in favour of Wasíf, were sent with their leaders into distant provinces of the empire. Thus 'Isá Ibn Sheykh, who was of the Sheybán tribe and of an ancient Arabic family, was sent to Ramlah as governor, with his Arabic soldiers, in the same year in which Al-mu'tazz came to the khalifate. Subsequently, when the Turks were at variance among themselves, 'Isá Ibn Sheykh made himself independent, extended his dominion over Damascus, and collected the tribute from the smaller governors, instead of sending it to Baghdád. In the same way, Ahmed Ibn Túlún, a Turk who had been governor at Wásit in the 'Irák, and who had attained so much importance as to make Boghá apprehend danger for his power, received, in A. H. 254 (A. D. 868), the province of Egypt, where he laid the foundation of the Túlúnide dynasty. The eastern provinces of the empire were divided between the Táherite and Saffárite dynasties. Ya'kúb Ibn Leyth, the founder of the Saffárite dynasty, took, in A. H. 253 (A. D. 867), Herat and Búshanj; and, two years after, he extended his victorious arms over the province of Fáris (Persis).

He now made peace with the khalif, acknowledged him as his nominal master, and sent him rich presents, among which there were ten falcons and one hundred balls of musk.

In A. H. 253 (A. D. 867) Wasíf was unable to give to his soldiers the regular pay which was due to them for four months. Accordingly they killed him, and he was succeeded by Boghá Ash-sharábi (the Drunkard). In the month of Rejeb, A. H. 255 (July, A. D. 869), Al-mu'tazz himself fell a victim to the enraged soldiers. Ever since the governors of the provinces had made themselves independent, the public resources had become very limited. The soldiers had not received their pay for several months, and although they said that they would be content if the khalif could give them fifty thousand dinars, he was unable to comply with their demand. He sent to his mother, to whom he had intrusted his private treasures, and requested her to send him the money; but she denied that she had any, although she had concealed one million of dinars under the ground. The various corps of the guard assembled before the palace of the khalif, and requested him to come out to them. The khalif sent an excuse, saying that he had taken medicine and could not leave the room, but they might send a deputation to him. A number of soldiers went into the room, pulled him out of doors, tore his dress and exposed him in a state of nudity to the burning sun, at the same time inflicting severe blows upon him. They then took him back into the room and sent for the kádhí, in whose presence he was obliged to abdicate. When he had signed his abdication, they imprisoned him three days without food and drink, and then put him into a hole in the ground, where he perished. (Abú-l-fedá, *Annales Muslemici*, ii. 215.; Al-mas'údí, *Meadows of Gold*; Karamání, *Tárikh Ad-dowal*; Price, *Chron. Retrospect of Mohammedan Hist.* ii. 160.; Soyútí, *History of the Khalifs*; Abú-l-faraj, *Hist. Dynastiarum*; Al-makín, *Hist. Sarac.*) A. S.

AL-MUTENABBI' Ahmed Ibnu-l-huseyn Ibn Hasan Ibn 'Abdi-s-sammad Al-júfí Al-kindí, one of the most celebrated Arabian poets, was born at Kúfah, in the quarter of that city called Kindah; for which reason he was surnamed Al-kindí. His father was a bricklayer, others say a water-carrier, and that he afterwards emigrated to Syria with his son, who was brought up there. Those who adopt the latter opinion adduce as a proof the following distich composed by a poet who lampooned Al-mutenabbí:—

"What merit is there in a poet who from morn to night is seeking for reward?
Who once lived by selling water at Kúfah; as he lives, now by prostituting his talents?"

There are also various opinions as to the meaning of the word Al-mutenabbí, some saying that it signifies "he who is inspired like a prophet," whilst others assert that it means "the pretended prophet," and that it was given to him because, when young, he gave himself out as a prophet among the Beni Kelb, an Arabian tribe who inhabit the western banks of the Euphrates, and was followed by great numbers of them, until Lúlú, governor of Hems (Emesa) and lieutenant of the Ikhshid family, having marched against him, dispersed his followers, and took Al-mutenabbí prisoner. Al-mutenabbí remained in confinement, until, having renounced his errors, he was set at liberty. He then became a follower of the amír Seyfu-d-daulah Ibn Hamadán, at whose court he resided until A. H. 346 (A. D. 957), when he left him and entered the service of Anújúr Ibnu-l-ikhshid, sultan of Syria and Egypt, whose praises he celebrated in verse, as well as those of his vizír Káfúr. Such was the favour which Al-mutenabbí enjoyed with that sovereign, that, in addition to other distinctions, he obtained that of being accompanied, whenever he rode out, by two ushers, and preceded by Mamlúks of the sultan wearing swords and belts. Being afterwards dissatisfied with Káfúr, Al-mutenabbí composed a satire against him, and left Egypt in Dhí-l-hajjah, A. H. 350 (Jan. A. D. 962.) From Egypt Al-mutenabbí went to Persia, where he composed several poems in praise of Adhadu-d-daulah Ibn Buwayh, by whom he was munificently rewarded. On leaving him, he went to Baghdád, and thence to Kúfah, where he arrived on the 8th of Sha'ban, A. H. 354 (Aug. A. D. 965). As he was returning to Baghdád accompanied by

his son Al-muhassad, his slave Muflih, and some friends, he was attacked by a chief of the tribe of Asad, named Fátik Ibn Abí-l-jahl, at the head of thirty men, and a combat took place in which Al-mutenabbí and all those who were with him were killed. This happened close to An-no'mániyah, at a place called Jebal As-sáfia, or mountain of As-sáfia in the western part of the Sawád or province of Baghdád, in Ramadhán, A. H. 354 (September A. D. 965). The poems of Al-mutenabbí were collected after his death, and commented upon by several eminent philologists. Hájí Khalfah (*Lex Bibl.* voc. "Díwán") mentions upwards of forty commentaries upon the poems of Al-mutennabí, the best of which is that entitled "Mojiz Ahmed" ("Miraculous Excellence of Ahmed"), by Abú-l-'ala Al-ma'rri, who was himself an exeellent poet. [ABU'-L-'ALA AT-TENU'KHI'.] The poems of Al-mutenabbí are divided into six parts: — 1. The "Shámiyat," or poems composed in Syria. 2. The "Seyfiyat," or poems in praise of Seyfu-d-daulah Ibn Hamadán. 3. "Káfúriyat," poems in praise of Káfúr Al-ikhshidí, the vizír of Anújúr, including also his satire upon him. 4. "Fátikiyat," poems in praise of Fátik Al-mejnún, a Turkish slave of Ikhshid. 5. "'Amidiyat," poems in praise of Ibnu-l-'amid. 6. "Adhadiyat," poems composed at the court of Adhadu-d-daulah of the race of Buwayh. A complete edition was printed at Calcutta in 1824, 8vo., by the care of Ahmed Ansari Yemeni Shirwani, son of Mohammed Ibn Ali. Von Hammer translated them into German verse: "Motenebbi der grösste Arabische Dichter. Wien, 1824," 8vo. The same author published some fragments in the periodical entitled "Fundgruben des Orients," v. 197. Fragments from his poems have likewise appeared at various times: "Poëme composé en l'Honneur d'Aboufawares Diller fils de Leschkerwazz (Abú-l-fawáris Dilar) par Aboulhajíb Al-motenabbi, traduit de l'Arabe," by Grangeret de la Grange, in the fourth volume of the "Journal Asiatique," 1824, p. 180, &c.; "Elégie d'Abou Althayyb (sic) Almotenebbi sur la Mort d'Abou Schadscha Fatik (Abú Shaja' Fátik), traduite, &c. by the same, in the fourth volume of the "Fundgruben des Orients," p. 179, &c.; "Abu' Hajib Ahmed ben Alhosein el Motanebbi Carmen quod laudat ad al Hoseinum ben Ishak Altanuchitam, nunc primum cum schol. ed. Lat. vertit et illustravit Anton Horlt," Bonn, 1823, 4to.; "Proben der Arabischen Dichtkunst in verliebten und traurigen Gedichten aus dem Motanabbi, Arabisch und Deutsch," Leipzig, 1765, 4to.; and the extracts published in the "Anthologie Arabe," by Grangeret de la Grange (Paris, 1828, 8vo.), and in the third volume of the "Chrestomathie Arabe," by Silvestre de Sacy. (Hájí Khalfah, *Lex. Ency.* voc. "Díwán;" Ibn Khallikán, *Biog. Dict.* i. 102.; D'Herbelot, *Bib. Or.* voc. "Motenabbi.") P de G.

AL-MUTI'-LILLAH (the obedient to God) Abú-l-kásim Fadhl, the twenty-third khalif of the house of 'Abbás, was born in Moharram, A. H. 301 (April, A. D. 913). He was the son of Al-muktader-billah, the eighteenth khalif of that family, and of a concubine named Sha'lah. When in A. H. 334 (A. D. 945) Mu'izzu-d-daulah of the race of Buwayh, deposed Al-mustakfi from the khalifate, that chief raised to the vacant dignity his relative Abú-l-kásim, who was accordingly proclaimed khalif under the title of Al-muti'-billah. But that the representative of the house of 'Abbás should not forget his humiliating dependence, Mu'izzu-d-daulah appointed an officer to keep a regular account of the receipt and expenditure of the royal household. So little respect, indeed, did the ambitious amíru-l-omrá show to the representative of the once all-powerful house of 'Abbás, that, according to Ad-diyárbekrí, Mu'izzu-d-daulah had at one time in contemplation to transfer the khalifate to Abú-l-hasan Mohammed, of the posterity of 'Ali Ibn Abí Tálib; but he was dissuaded from his project by his vizír Abú Ja'far Mohammed Az-zámirí telling him that such a change in the succession would be inevitably followed by the subversion of his own power. The death of Mu'izzu-d-daulah, which happened in A. H. 356 (A. D. 967) produced no change in the condition of Al-muti'; for 'Izzu-d-daulah Bakhtiyár, the son and successor of Mu'izzu-d-daulah, kept him in as strict a dependence as his father had kept him. On the 13th of Dhí-l-ka'dah, A. H. 363 (Sept. 3. A. D. 974), in consequence of a paralytic stroke, brought on, they say, by the news of the taking of Baghdád by Subuktekín, Al-muti' resigned his precarious sovereignty in favour of his son 'Abdu-l-kerím, who was immediately proclaimed under the title of At-tayi'. Al-muti' survived his abdication about two months; he died at Deyru-l-'ákúl on the 22d of Moharram, A. H. 364 (Sept. A. D. 974), after a reign of about twenty-nine years. (Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Ad-diyárbekrí, *Gen. Hist.* MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. iv.; Abú-l-fedá, *Ann. Musl.* sub anno 337, et seq.; Ibn Khallikán, *Biog. Dict.* in the lives of Bakhtiyár, Mu'izzu-d-daulah, &c.; D'Herbelot, *Bib. Or.* voc. "Moti;" Price, *Chron. Retrospect of Mohammedan History*, iii. cap. v.) P. de G.

AL-MUYYE'D. [HISHA'M II. OF CORDOVA.]

ALNANDER, JOHANN OLAF, a Swedish writer of the first quarter of the eighteenth century, born at Norrköping towards the end of the seventeenth: the date of his death is unknown. In 1722 he published at Upsal a thesis on the history of printing in Sweden, "Historiola Artis

Typographicæ in Svecia," which was reprinted at Rostock in 1725 : it is dedicated to the celebrated Eric Benzelius, whom the author addresses as a second parent, and thanks for having received him under his roof for nearly five years. The work is divided into four chapters, which contain a clear and succinct account of the progress of printing in Sweden from its introduction in 1483 to the commencement of the eighteenth century. A translation of it into Swedish, with numerous additions, was in the possession of the author's son, Samuel Alnander, who was preparing it for the press at the time of his death in 1772 ; since which time the manuscript has remained unpublished in the university library of Upsal. It is probable that much of its utility has now been superseded by the series of dissertations under the presidency of Fant, "Annales typographici seculi decimi, sexti in Svecia," published in 1794. (Alnander, *Historiola Artis Typographicæ, &c.*; Warmholtz, *Bibliotheca Historica Sveo-Gothica*, xv. 268. No. 9714.) T. W.

ALNANDER, SAMUEL JOHANN, the son of Johann Olaf, is, like his father, the author of some meritorious contributions to Swedish bibliography. Of these the most extensive are contained in his "Anvisning til et udvaldt Theologiskt Bibliothek," or "Introduction to a Select Theological Library," in nine divisions, occupying two volumes 8vo., which was published at Hesselberg in 1772 : it contains, besides other things, a dissertation on Swedish editions of the Bible, and a catalogue of Swedish commentators on the Scriptures. Part of it must have been published before the date we have given, as the work is alluded to in the introductory matter to a dissertation on the history of prohibited books in Sweden, "Historia Librorum prohibitorum in Svecia," Upsal, 1764, 4to., an academical thesis to which Peter Kindahl was the respondent, but Alnander the præses and author. This dissertation was intended to be the first of a series, and it is to be regretted that it did not prove so, as it contains much curious and interesting matter. Alnander was also the author of a "Sammandrag af den Christna Sälighets-Läran" (Stockholm, 1771, 8vo.), or "Compendium of the Christian Doctrine of Salvation," and of some translations of little consequence, the titles of which will be found in Aurivillius's catalogue of the library at Upsal. He died in 1772. (Warmholtz, *Bibliotheca Historica Sveo Gothica*, xv. 76. No. 9097, &c.; Aurivillius, *Catalogus Librorum Bibliothecæ Upsaliensis*, i. 22. ; Alnander, *Historia Librorum Prohibitorum, &c.*) T. W.

ALNPEKE, DITLEB VON, a German chronicler who lived at Reval towards the end of the thirteenth century. Respecting his life we only know that he wrote his work, which is a Chronicle of Livonia (Livland) from the earliest period to his own times, at Reval, about the year 1296. This Chronicle is the earliest written account of Livonia, and, like many others of the thirteenth and fourteenth centuries, is in verse. As far as poetical talent is concerned, Alnpeke's work far excels the prosaic productions of other rhyming chroniclers. His style is regular, and as animated as the nature of the subject admits ; and the author keeps his object steadily in view, and does not indulge in digressions and reflections which are foreign to the subject.

A complete MS. of this excellent Chronicle exists in the library of Heidelberg. Only a part of it has hitherto been published, and that from an imperfect MS. by Bergmann, in a little work, "Fragment einer Urkunde der ältesten Livländischen Geschichte," &c. Riga, 1817. (Gervinus, *Geschichte der Poetischen National-Literatur der Deutschen*, ii. 71, &c. 2d edit.) L. S.

ALOIS, GIANFRANCESCO, born of a noble family at Caserta, near Naples, in the early part of the sixteenth century, applied himself with success to writing Italian poetry. Some of his poetical compositions are found in several collections of poems, among others in the "Raccolta in morte d'Irene di Spilimbergo," Venice, 1561. He was intimate with Marcantonio Flaminio, a learned scholar of that age and a distinguished Latin and Italian writer, who was suspected of having adopted some of the doctrines of the Reformation from Valdes, Palearius, Carnesecchi, and other Italian reformers. Flaminio, however, died quietly at Rome in 1550, having been reclaimed, as it was said, to the bosom of the Roman Catholic Church by his friend Cardinal Polus. Several years after, Alois and his countryman Giovan Bernardino Gargano of Aversa were imprisoned at Naples on the charge of heresy, under the viceregal administration of the Duke of Alcala, who had determined upon rooting out heresy throughout the kingdom, and had, in 1561, by force of arms, destroyed several towns and villages of Calabria, the populations of which were descended from the Valdenses of Piedmont, whose religious tenets they had retained. Alois and his friend Gargano were tried by the vicar of the Archbishop of Naples, and found guilty of heresy, after which they were condemned to death by the lay court, and were beheaded in the great market place of Naples on the 24th of March, 1564. Their bodies were burnt, and their property was confiscated, although by a bull of Pope Julius III., dated April, 1544, and granted at the request of the Emperor Charles V., it was ordained that no confiscation of the property of heretics should be allowed in the kingdom of Naples. This gave rise to violent altercations in and out of the courts of justice ; many families left Naples, and the

city was threatened with a renewal of the insurrection which had taken place some years before, when the former viceroy, Pedro de Toledo, attempted to establish the Inquisition at Naples. At last the municipality of Naples sent a legate to Philip II., who issued official letters both to the city and to the viceroy, Alcala, declaring his will that the tribunal of the Inquisition should not be established within the kingdom of Naples, and that questions of heresy should be tried in the ordinary way before the ecclesiastical courts, as before. (Giannone, *Storia civile del Regno di Napoli*, and the authorities therein quoted.)

There is also a PIETRO ALOIS of Caserta, probably of the same family as the preceding, who was born in 1585. He entered the order of Jesuits, was professor in the colleges of Naples and of Lecce, and died in 1667. He published — 1. "Centuriæ Epigrammatum," Lyon, 1635, and Naples, 1646. 2. Commentarii in Evangelia Quadragesimæ." Paris, 1658. 3. "Disciplina moralis ad recte vivendum," mentioned by Dupin in his "Tableau des Auteurs Ecclésiastiques." (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ALOISI, BALDASSARE, called Il Galanino, a celebrated Italian painter, was born at Bologna in 1578. He was brought up at Bologna, in the school of the Carracci, to whom he was related; but he went early to Rome, where he settled and practised chiefly as a portrait painter, being less patronised in historical painting than he merited, according to Lanzi. He was unrivalled as a portrait painter in his period, and he has been sometimes termed the Italian Vandyck. His popularity was so great in Rome, that, according to Baglione, he painted nearly all the portraits that were painted in Rome at his time. He painted both large and small portraits. Galanino was excellent also as an historical painter; his chief excellence consisted in composition. There are several of his historical pieces in the churches in and near Rome; and at the Carità at Bologna there is a Visitation by him which is much praised by Malvasia and Lanzi. He died in 1638. He etched also some plates — fifty from the loggie of Raphael in the Vatican, entitled "Historia del vecchio Testamento," &c., copied from the work bearing the same title by Lanfranco and Badalocchio; he copied also Guido's etching of St. Roch distributing alms, after the picture by Annibal Carracci, now in the gallery at Dresden. Galanino's etchings are free but careless, and are very scarce. His portrait by himself is in the painters' portrait gallery at Florence, and has been engraved by C. Gregori. He left two sons, who were both painters, Giuseppe Carlo and Vito Andrea; the elder had considerable ability, but he died young. (Baglione, *Vite de' Pittori, &c.*; Lanzi, *Storia Pittorica, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Bartsch, *Le Peintre Graveur.*) R. N. W.

ALOJA, GIUSEPPE, a Neapolitan engraver of the eighteenth century; he was one of those chosen to execute the plates of the "Antiquities of Herculaneum" ("Le Antichità di Ercolano"), published by order of the King of Naples in 1757, 1760, and 1762. (Gandellini, *Notizie Istoriche degl' Intagliatori.*) R. N. W.

ALOMPRA, founder of the reigning dynasty of Burmah, appears to have been born about the year 1711. When Beinga Dalla, king of Pegu, conquered Burmah (1750–52), Alompra was known by the designation Aumdzea, or the huntsman. He was at that time chief of the inconsiderable village of Monchaboo, situated to the west of Keoum-meoum, and about twelve miles distant from the Irawaddy. In this post he was continued by Apporaza, brother of Beinga Dalla, who was left at Ava as governor of Burmah when the conqueror returned to Pegu.

The terms of the proclamation issued by Beinga Dalla on reaching his capital, announcing that Burmah was annexed as a conquered province to his kingdom, and that Pegu in future was to be considered the general metropolis, excited great exasperation among the Burmese. Alompra, who had collected a band of about one hundred devoted followers, strengthened and repaired the stockade around his village; but this proceeding on the part of so inconsiderable a chief appears to have attracted no notice. There was a garrison of about fifty Peguan soldiers placed in Monchaboo, which Alompra attacked and captured unexpectedly some time in the autumn of 1753, putting every man to the sword. This massacre he represented in a letter which he addressed at the time to Apporaza as the consequence of a sudden quarrel between the Burmese and the garrison; and it is possible that the insolence of the victorious soldiers may have produced an explosion before Alompra's plans were matured; but his previous arrangements seem to intimate that his hostilities against the Peguans were only precipitated, not occasioned, by such an accident.

Apporaza was not reconciled by the humility of Alompra's letter, but he was probably induced by it to undervalue the importance of the insurrection. He set out for Pegu, where he had business, leaving his son Dotachew in command of Ava, with instructions to place Alompra in strict confinement when he should be brought in by the party which had been despatched against Monchaboo as soon as the massacre of the garrison had been heard of.

The Peguan troops expected no resistance from the much inferior force assembled in Monchaboo, and were confounded at finding the stockade closed and manned against them.

At day-break next morning Alompra made a sally, and, taking the besiegers by surprise, defeated and pursued them for the space of about two miles. Returning to Monchaboo, he sent emissaries to all the neighbouring towns and villages, inviting the Burmese to join his standard. Many hesitated to engage in what appeared a desperate undertaking; but as many obeyed the summons as placed him at the head of a thousand men. Dotachew, who was at the head of three thousand men, hesitated whether to advance and crush the insurrection, or wait for reinforcements. Alompra, learning his indecision, took the bold part of marching at once upon Ava. Before he reached the city, Dotachew fled from it, and the Burmese rose and overpowered the troops he left behind him. Alompra, on receiving this intelligence, sent his second son Shembuan to take possession of Ava, and returned to Monchaboo. All these events took place before the close of 1753.

A large force was assembled at Pegu, placed under the command of Apporaza, and despatched up the Irawaddy in war-boats. The fleet set sail in January, 1754, at the time of the year when the river is lowest and barely navigable. The obstructions it met with left the Burmese time to collect their forces. Alompra recruited his army, and assembled a fleet at Keoum-meoum. In the vicinity of Ava, the Peguans were molested by frequent desultory attacks; but their leader, after summoning the city without effect, judged it more advisable to proceed at once against the main force of the enemy, than to waste time on a siege. A battle took place near Keoum-meoum, which, although only the fleets were engaged, was obstinate and bloody. A panic seized the troops of Pegu on hearing that the garrison of Ava was advancing to attack them in the rear. They dispersed, and great numbers were slaughtered in the flight. Alompra pursued them as far as Sembew Ghewn, below the confluence of the Kyen-duain with the Irawaddy. Apporaza, with the wreck of his army, sought shelter within the frontier of Pegu.

The Peguans avenged themselves by a massacre of all the Burmese within their power. On the 13th of October they put to death the King of Burmah, who was a prisoner at Pegu, and several hundreds of his subjects of both sexes and all ages. The Burmese, who were numerous in the frontier towns, flew to arms and revenged their friends with equal barbarity: the districts of Prome, Denoobew, Loonzay, and some others remained in their hands.

The eldest son of the murdered king found his way to Monchaboo at the head of a strong body of Quois. He attempted to assert his hereditary claim to the throne; but, seeing Alompra determined not to recognize it, and doubtful of his personal security, he retired to Siam. After the departure of the prince, Alompra caused nearly a thousand of the Quois to be put to death, alleging that they had conspired against him. Their kinsmen threatened vengeance, and at the same time Alompra received intelligence that a fleet from Pegu had blockaded Prome, and that a detachment of boats had advanced as high up as Melloon to cut off all supplies from the northward. A Burmese officer, despatched by Alompra, succeeded in throwing a reinforcement of men and provisions into Prome; and in the space of forty days Alompra collected his troops, left his two eldest sons in command of Ava and Monchaboo, and descended the river at the head of a formidable fleet. Immediately on his arrival at the blockaded town, he attacked the fleet of Pegu, and at the same time detached a force against a stockade erected by the enemy on the north side of Prome. The suddenness and energy of his attack were irresistible. The enemy fled; he pursued them immediately, found Loonzay evacuated, and taking possession, changed its name to Mayah-oun (rapid conquest), and without loss of time pushed on his troops to within a few leagues of Bassein. Beinga Dalla retired to Pegu, and his forces, discouraged by his retreat, evacuated Bassein on the 17th of February, 1755. On the 23d the Burmese entered the town, and having set it on fire, returned the same day to a station where the branch of the river flowing towards Syriam separates from that which passes Bassein. The month of March was passed by Alompra, who had established his head quarters at Mayah-oun, in negotiations with the British resident at Negrais, having for their object to obtain the assistance of some English ships then in the river. About the middle of April he defeated Apporaza at Synyagong, and obliged the forces of Pegu to fall back upon Syriam, leaving the whole Delta west of that town in possession of the Burmese. Early in May Alompra fixed his head quarters at Dagon, a few miles from Syriam, to which he afterwards gave the name of Rangoon.

About the middle of June Alompra was obliged to leave his post at Dagon by an insurrection in Burmah, and a simultaneous advance of the Siamese upon his frontier. The Cassayans west of the Kyen-duain also embraced this opportunity of asserting their independence. Having restored tranquillity in the East in person, and re-subjected the Cassayans by his generals, he made some stay at Monchaboo, where, in the month of September, he concluded an alliance with the envoy of the British resident at Negrais, and immediately afterwards returned to Dagon.

Alompra remained apparently inactive before Syriam till the month of July, 1756; the enemy, imagining he calculated on re-

ducing it by famine, were lulled into security. Availing himself of their negligence, he carried the place by a night attack. Advancing thence, he shut up the King of Pegu in his capital, cut him off from all communication with his own fertile territories of Dalla and Bassein, and from the possibility of foreign aid. As soon as the rainy season was at an end, and the swamps of Syriam and Pegu had emerged from the inundation, Alompra ordered his general Meinla-Meingaing to advance upon Pegu with a strong detachment. He followed himself with the whole army in a few days. The surrounding country was laid waste, and the city invested. Alompra sat down in January, 1757, to wait the effects of hunger. After some attempts at negotiation, characterised by the grossest want of faith on both sides, the dissensions of the inhabitants afforded an opportunity of storming. The king was taken prisoner, and the city given up to indiscriminate plunder. Talaban, the most energetic and enterprising of the chiefs of Pegu, had made his escape some time before. Alompra pursued him to Martaban. The fugitive's family were seized, and condemned to suffer for him. Learning this, Talaban surrendered. When brought into the presence of the conqueror, he simply demanded the release of his friends and his own sentence. Struck with his magnanimity, Alompra ordered him to be liberated: he subsequently raised him to a high rank in his own service, the duties of which Talaban executed during the life of Alompra with strict fidelity.

On his return to Monchaboo, Alompra spent some months in that town, which he had enlarged and made his capital. In 1758 (the exact time is uncertain) he took up arms against the Cassayans. He was advancing rapidly upon Munnepoora when the intelligence of a revolt in Pegu obliged him to retrace his steps. His presence crushed the insurrection; but the impression entertained by the Burmese that it had been excited by foreign intrigues, stimulated Alompra to seek revenge on other enemies.

The English at Negrais were suspected, and not without reason. During the first hostilities between Pegu and Burmah, the French settlers having embraced the cause of the former country, the British, as a matter of course, evinced a predilection for the latter. An alliance, offensive and defensive was concluded between Alompra and the British resident at Negrais; notwithstanding which, in one of the first actions between the Burmese and the Peguans near Syriam, some British vessels took part against the former. The resident was free from blame, but the conduct of the British vessels was the consequence not of ignorance but of insubordination. Alompra accepted the explanation at the time; but in the subsequent revolt it was alleged that British traders had supplied the people of Pegu with arms. The master of the vessel which had fired on the Burmese at Syriam was taken prisoner by their troops; his life was spared, but his property was confiscated. The position of the British government in India at that time had rendered it expedient to recal the resident at Negrais, (he reached Calcutta on the 14th of May, 1759,) but a few persons were left to preserve the right of possession in case it should be resolved at any future period to re-establish the settlement. On the 6th of October following the settlement of Negrais was treacherously attacked by a party of Burmese who had entered it as guests, a number of Europeans and Hindoos slain, the rest carried off prisoners, and the place destroyed. It does not appear that this assault was made by command of Alompra, or even with his previous knowledge. On the contrary, the pretext for the visit was a letter to be delivered to the English chief from the king, and this letter is admitted to have been a forgery. But Alompra tacitly sanctioned the outrage after it had been committed.

The Siamese too were suspected of having stirred up the insurrection in Pegu: upon them Alompra sought to take open vengeance. The Burmese commandant at Tavoy had declared himself independent, and given shelter to the refugees from Dalla, Rangoon, and Pegu. Alompra's first movement was to chastise him. Mergui and Tenasserim fell an easy prey; and, inspirited with these successes, the victor resolved to carry the war into the heart of Siam without delay. The enemy harassed his army as it advanced, but did not venture upon a general engagement. They retarded its march however, and a month elapsed before he approached Bankok. Two days after the Burmese had completed their lines of circumvallation and erected their stockades, Alompra was taken ill. He felt that his disease was mortal, and, anxious to reach his capital in order to settle the succession and take other precautions for averting civil disorder after his death, he broke up the siege, and commenced his retreat by the most direct route. The progress of his disease however was so rapid that death overtook him within two days' march of Martaban about the 15th of May, 1760.

Alompra at the time of his death had not completed his fiftieth year. It is said that his person did not exceed the *middle size*, but was strong and well proportioned; that his features were coarse and dark. He was prone to anger, severe in punishing. He was as deceitful and reckless of human life as most Asiatic conquerors. His treatment of Talaban, however, and of the English captain who fired upon the Burmese at Syriam, shows that he was capable of magnanimous emotions. He was a braggart,

like all his successors; but he did something to brag of. As a soldier, he commanded success by the promptitude and vigour of his movements. "The wisdom of his councils," says Major Symes, speaking of his civil government, "secured what his valour had acquired: he reformed the Rhooms, or courts of justice; he abridged the power of the magistrates, and forbade them to decide at their private houses on criminal causes, or property where the amount exceeded a certain sum: every process of importance was decided in public, and every decree registered." (Symes, *Account of an Embassy to the Kingdom of Ava in the Year* 1795; Crawfurd, *Journal of an Embassy to the Courts of Siam and Cochin China.*) W. W.

ALONSO. [ALFONSO.]

ALONSO DE LOS RIOS, PEDRO, a Spanish sculptor, born at Valladolid in 1650. He was first instructed in his art by his father, Francesco Alonso, at Valladolid; he afterwards established himself at Madrid, where he acquired a considerable reputation. There are several of his works in various churches of Madrid. He died in 1700. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ALOPA, LAURE'NTIUS DE, the son of Franciscus de Alopa, and therefore commonly called Laurentius Francisci de Alopa, was a native of Venice, and born about the middle of the fifteenth century. He is known only as a printer at Florence, but, like most of the printers of his time, he was a man of learning, and well versed in the Greek and Latin languages. Panzer, in his list of Florence printers, mentions Laurentius Venetus, Laurentius Francisci de Alopa, and Laurentius Francisci de Venetiis; but there is no doubt that these three descriptions refer to the same person. In the absence of contemporary notices it is hardly possible to ascertain to what extent he carried on his business, but the first accredited production of his press, Ficinus's Latin version of the works of Plato, is assigned by Panzer to the year 1484; and the poems of Girolamo Benivieni, printed by him in conjunction with Antonio Tubini and Andrea Ghyr de Pistoja, appeared in 1500. Panzer enumerates another edition of Ficinus's version of Plato, to which no date can be assigned, and places Dionysius Areopagita, De Mystica Theologia, under the year 1492. In 1496 he printed the Commentary of Ficinus upon Plato. But the works upon which his reputation mainly rests, and which certainly place him in the first class of Greek printers, are the five following: — The first edition of the Greek Anthology, by Planudes, or, according to Lascaris, by Agathias, the Greek poet and historian; the Argonautica of Apollonius Rhodius; the Gnomæ Monostichoi and Musæus, printed together; the Medea, Hippolytus, Alcestis, and Andromache of Euripides, and the Hymns of Callimachus, the text of each of which is printed entirely in beautiful Greek capitals. There are fine copies of each of the *capital* books in the British Museum. The Anthologia is on vellum. The Anthologia is supposed to have been the first of the *capital* books, and has the following colophon: "Impressum Florentiæ per Laurentium Francisci de Alopa Venetum III Idus Augusti, MCCCCLXXXXIIII." The last seven leaves contain a Greek epigram by Joannes Lascaris, and an epistle addressed by him to Peter de Medicis. Copies with these seven leaves are rarely to be met with, and this circumstance has led some bibliographers to describe the book as printed without name or date, and others to speak of two editions. There is however but one edition; the mutilation is thus accounted for by Mr. Roscoe at No. 871. of the catalogue of his library printed at Liverpool in 1816. The Anthology was published in August of 1494; in the following month the French under Charles VIII. having entered Italy, Peter was speedily driven out of Florence, and the editor or publisher of the Anthologia probably suppressed the epistle from the copies remaining unsold, as likely, from the circumstance of its being addressed to Peter, to prove offensive to the conquerors. Maittaire, in his "Annales Typographici," vol. i. p. 270—283., first edition, has given a reprint of these seven leaves, word for word, and line for line. It appears from this epistle, that the idea of printing in capitals originated with Lascaris himself, who occupies nearly twelve pages in proving the antiquity and authenticity of the form of letter which he has adopted, and its advantages over the characters then in use, which he truly describes as perplexed and confused. His capitals, as he states, were copied from ancient coins and inscriptions, and are the same as those in use at the present day in Greek books. The Apollonius was printed in 1496, and bears the date and place of printing, but not the name of the printer. In the royal library at Paris there is a copy of this work with the date of 1498. The remaining three bear no imprint. These works were all revised by Lascaris. Porson was so much pleased with the correctness of the text of the Medea that he gave a collation of it in his edition of the Medea published at Cambridge in 1801. His reasons, as he states in his Latin preface, for giving this minute collation, are, the great scarcity of the work, and its high price. Dr. Cotton, in his Typographical Gazetteer, p. 97., attributes to Alopa, with much probability, the first Greek edition of Lucian, printed in 1496, which has been by many assigned to the Juntæ. The type of this edition corresponds exactly with the small type used for the Commentary on the Apollonius Rhodius, and the Scholia to the Callimachus mentioned above, while that of the Proverbs of Zenobius, printed by the Juntæ in 1497, is totally different, being the

same as that used for the celebrated Florence Homer of 1488. The time of Alopa's death is not known, but no work is authenticated as printed by him later than the year 1500. (Panzer, *Annales Typographici*, i. 419—435. v. 474.; Peignot, *Dictionnaire Raisonné de Bibliologie*, i. 13.; Hoffmann, *Lexicon Bibliographicum Scriptorum Græcorum*, i. 167. 213. 463.; ii. 202.; iii. 104. 299. 323.; Maittaire, *Annales Typographici*, i. 101—105.)

J. W. J.

ALOPÆUS, DAVID, the younger brother of Maxim, was born at Wiborg in 1769, was educated at the military academy at Stuttgard, and was introduced to the diplomatic career by his brother. In 1809 he was the ambassador of Russia at the court of Sweden, at the time when Russia demanded of Gustavus IV. to accede to the continental system [ALEXANDER PAVLOVICH, emperor of Russia], with the threat, in case of his hoped-for refusal, to deprive him of Finland. When, towards the close of the year, the Russian army entered Finland without a declaration of war, Gustavus ordered the seizure of some despatches which were on their way to the Russian ambassador; and finding in them a confirmation of his suspicions that Alopæus was tampering with the Swedish army, placed him under arrest, with the whole of his establishment. The whole of the diplomatic body at Stockholm remonstrated against this proceeding as an infringement of the law of nations; but Gustavus replied that the privileges enjoyed by ambassadors were contingent upon their acting with good faith, and rejected their mediation. Alopæus was kept in confinement for about three months, and, it is said, treated with some harshness. Alexander, in the mean while, judiciously courted popularity with the diplomatic body by dismissing the Swedish ambassador with marked forbearance and ceremony. Alopæus was soon set at liberty by the revolution in Sweden, and afterwards received from Alexander the commission to compliment the new king, Charles XIII. He was also named chamberlain and member of the private council, a knight of the order of St. Anne and a count, and presented with an estate of five thousand rubles revenue. In 1809 he signed the treaty of alliance between Sweden and Russia. In the war of 1813 he was commissary general of the allied armies, and in 1815 he was temporary governor of Lorraine for Russia, in which office he distinguished himself for moderation. He was shortly afterwards named minister plenipotentiary of Russia at the court of Berlin, where he became distinguished as a patron of art. He died in that city on the 13th of June, 1831. (Article by Michaud, jeune, in *Biographie Universelle*, lvi. 240, &c.; *Historical Sketch of the last Years of Gustavus IV.*, translated from the Swedish, p. 96.) T. W.

ALOPÆUS, MAXIM MAXIMOVICH, a Russian diplomatist, was born on the 21st of January, 1748, at Wiborg in Finland, where his father was archdeacon. After studying first at Abo and afterwards at Göttingen, he relinquished the design of entering the church, for which he had been intended, and entered on a diplomatic career under the patronage of Count Panin, who had taken notice of Alopæus when Russian ambassador at Stockholm, and now, as chancellor of the empire, nominated him director of the chancery. In 1790, after discharging some minor diplomatic missions, Alopæus was appointed by the Empress Catherine II. minister plenipotentiary to the court of Prussia, where he obtained a great ascendancy over the king, Frederick William II. He accompanied him in his unsuccessful invasion of France in 1792, and remained at head quarters till the retreat was resolved on. When Prussia abandoned the coalition by the treaty of Basil in 1795, Alopæus presented strong remonstrances against the measure, and in the following year retired from that court with the title of councillor of state. After acting for some time as envoy to the circle of Lower Saxony, he returned to Berlin in 1802, and resided there as ambassador up to and after the rupture with France in 1806, exercising considerable influence in the councils of Prussia. At the time of the treaty of Tilsit he was at London in the capacity of envoy extraordinary from his government, and unsuccessfully endeavoured to induce the English cabinet to accept the mediation of Russia for a peace with France. This was his last diplomatic service. He afterwards resided for some time at Berlin, but his health was so bad that he was unable to discharge any public functions. He retired from public life with the title of baron; and subsequently removed, for the benefit of a milder climate, to the south of Germany. He died at Frankfort on the Main on the 16th of May, 1822, leaving one daughter. He had written his memoirs, which, from the opportunities of observation he had at an important period, are probably too communicative on subjects of recent history, to be allowed to see the light. (Article by Michaud, jeune, in *Biographie Universelle*, lvi. 239, &c.; Article in Russian *Entsiklopedecheshy Lexicon*, ii. 11. [merely a transcript of Michaud's article]; *Conversations Lexikon* of Wigand, i. 96.). T. W.

ALOS, JOHANNES, was a physician at Barcelona in the latter part of the seventeenth century. In 1664 he was professor of anatomy and pharmacy, and in 1694 chief professor of medicine, in the academy of that town. He wrote the following works:—1. "Diss. de Vipereis Trochiscis ad magnam Senioris Andromachi Theriacam rite cum Pane parandis per quartam juxta Mentem Galeni," 4to. Barcelona, 1664. 2. "Criticum Apologium adversus Stateram Jatricam Michaelis Villar," Barcelona, 1665. 3. "Phar-

macopœia Catalana," folio, Barcelona, 1686. 4. "Disq. de Corde Hominis Physiologica et Anatomica," 4to. Barcelona, 1694.

The first of these works is omitted in all the medical bibliographies. It is a dissertation on a question which at the time was thought of great practical importance, and was warmly discussed among the pharmacopolists throughout Spain, Italy, and France, namely, what proportions of bread Galen had ordered, in the eighth chapter of his first book on antidotes, to be used in making the trochisci (lozenges or pastilles) of viper's flesh, which was one of the ingredients of the Theriaca of Andromachus. The chief point of doubt was whether, in saying that he put in a fourth part (τέταρτον) of bread, Galen meant one part to three, or one part to four, of viper's flesh. Alos maintained the latter. The last of his works, on the heart, is the most important. It is a clearly written account of the structure of the heart, as far as it was at that time known, and of the doctrine of the circulation. The most interesting chapters are the twenty-second, in which Alos endeavours to show that the admission of a circulation of the blood would not materially interfere with the methods of treatment then in use; and the twenty-third and twenty-fourth, in which he speaks of the transfusion of blood and other fluids into the veins, a practice which was at that time much discussed, and from which the greatest benefits were anticipated. (Haller, *Bibliotheca Medicinæ Practicæ*, t. ii.; Alos's *Works*.) J. P.

ALOUD or ALAND, bailiff of South Holland, the highest officer in that province, at the close of the thirteenth century, is memorable from his fate, which shows how strenuous the cities of Holland were even at that period in defence of their rights and privileges. The bailiff of South Holland was at that time appointed by the inhabitants of Dordrecht, but in the year 1299 Aloud, on proceeding to hold a criminal court there, was told by the magistrates that no one but themselves had a right to hold a court in their jurisdiction, and he was only admitted to take a share in the judicial proceedings on taking an oath that this concession should not prejudice the privileges of the city of Dordrecht. At that time Wolfaard van Borsselen, a proud and high-spirited nobleman, was the favourite and chief adviser of the Count of Holland, John I., a youth of eighteen. While the session was still being held, he appeared at Dordrecht in company with the count, and demanded that the prisoners should be given into his hands. Wagenaar, Alkemade, Huydecoper, and other Dutch antiquaries are of opinion that the Dordrechters were in the right; Bilderdyk adopts the opposite side with vehemence. A deputation of the citizens summoned before the count to Delft alleged the oath taken by Aloud as an admission of their right to exclude him. Aloud repelled the assertion, called them liars, and challenged them to a decision by combat, which they declined. Some of the deputies of Dordrecht, in dread of Van Borsselen, left Delft without apprising the count or obtaining his permission, and the affair was driven to extremes. Van Borsselen, assisted by Aloud, besieged Dordrecht: the citizens not only succeeded in repelling the attack, but assailed the castle of Slijdrecht, in which Aloud was garrisoned. Van Borsselen, leaving the siege with the count to procure further assistance, was seized and murdered by the populace at Delft, on the 1st of August, 1299; and the news of his death no sooner reached Dordrecht, than the city sallied forth against Aloud, who was then at Kraaijestein, and forced him to an unconditional surrender. As he entered the gates of Dordrecht, the mob rushed upon him, and he and five of his companions, noblemen of his party, were torn to pieces. In the following year the Count of Holland granted to his "well-beloved and faithful syndics of Dordrecht," (onzen lieuen ende getrouwen Schepenen van Dordrecht) a complete pardon for the deed. (Wagenaar, *Vaderlandsche Historie*, iii. 124, &c.; Bilderdyk, *Geschiedenis des Vaderlands*, ii. 290, &c.; Kok, *Vaderlandsch Woordenboek*, ii. 422—425.) T. W.

ALOY'SIUS, an architect, respecting whom nothing further can now be ascertained than that he was in the service of Theodoric the Great, king of the Ostrogoths, and consequently must have lived about the end of the fourth century of our æra. He appears to have been employed by that prince to restore some of the dilapidated buildings at Rome, —chiefly baths and aqueducts. There is an epistle of Cassiodorus to this effect, addressed to Aloysius in the name of Theodoric, expressing the emperor's anxiety to have the principal edifices of antiquity preserved and repaired; but while it contains a great deal of rhetorical flourish, and not a few puerilities, it gives no positive information. It is not known what buildings, if any, were designed by Aloysius himself. (Milizia, *Vite, &c.*) W. H. L.

ALOY'SIUS, GIOVANNI BATTISTA, an ecclesiastic and musical composer of Bologna, born at the end of the sixteenth century, published the following works: — 1. "Cœlum Harmonicum. Venezia, 1628." 2. "Contextus Musicus: Motetti a 2, 3, 4, 5, 6 voc." 3. "Cœlestis Parnassus: Motetti e Canzonetti a 2, 3, 4 voc." 4. "Vellus aureum. Latinie a 4, 5, 6, 7, 8 voc." 5. Motetta Festorum totius anni, a 4 voc. Milano, 1587." 6. "Corona Stellarum. Venezia, 1637." E. T.

ALPA'GO, ANDREA, an Italian physician who was living at the beginning of the sixteenth century. He was a native of Belluno, and has hence been called by some Andrea Bellunese. He is also sometimes

styled Bongajo or Mongajo, in consequence of his having been descended from the ancient family of Bongaja. Colomesio, in his "Italia Orientalis," entitles him Andreas Mongajus Alpagus. About this time the doctrines of the Arabian physicians were commonly taught in the Italian schools, and the works of Avicenna were held in high reputation. In his eagerness to become more fully acquainted with these works, and to read them in their original tongue, Alpago was induced to travel into the East, and spent much time in obtaining a knowledge of the Arabian language. He went to Cyprus and Egypt, and he is said to have remained thirty years in the East, making his principal residence at Damascus. On his return to Italy, he was presented with a chair of medicine in the school at Padua; he died suddenly a few months after his appointment.

The labours of Alpago were principally directed to the works of Avicenna and other Arabian physicians, many of which he translated into Latin, as appears from the following list of his publications: — 1. "Johannis Serapionis Practica dicta, Interprete Andrea Alpago. Lugduni, 1525, 4to.; Venet. 1550, fol." 2. "Avicennæ Liber Canonis, de Medicinis cordialibus, et Cantica, jam olim quidam a Gerhardo Cremonensi ex Arabico Sermone in Latinum conversa; postea vero ab Andr. Alpago infinitis prope Correctionibus... et Indice decorata. Venet. 1544, 1546, 1555, 1595, and 1608," Tom. II. fol.; to which were added some other treatises of Avicenna, translated into Latin by Alpago, as "De removendis Nocumentis," and "De Syrupo acetoso." 3. "Averrois Libri VII. Cantica item Avicennæ, cum ejusdem Averrois Commentariis: et Tractatu de Theriaca, ab Armegando Blasio ex Arabica in Latinum translatis, et ab Andr. Bellunense castigatis. Venet. 1552," fol. 4. "Glossarium Nominum Arabicorum ex Avicenna, aliaque Miscellanea Arabica," 12mo. 5. "Embitaris Tractatus de Limonibus, ab Andr. Alpago Latinitate donatus. Parisiis, 1602," 4to. In the preface to his "Avicennæ Liber Canonis," he states that he had translated from Arabic into Latin a history of the lives of Arabian and Greek physicians and philosophers. He is also said by Ciacconius in his "Bibliotheca" to have translated into Latin the following treatises of Avicenna and other Arabian physicians: — "De Venenis," "De Medicinis Principum non horribilibus," "De Lapidibus pretiosis." It appears that these were left in manuscript in the possession of his nephew, Paolo Alpago, who accompanied him in his travels, and it is not certain that they were ever published. (*Mazzuchelli, Scrittori d'Italia.*) G. M. H.

ALPAÏDE or ALPAÏS, concubine of Pepin L'Heristal, duke of Austrasia and mayor of the palace to Thierri II., king of France. She was mother of Charles Martel, who succeeded to the power and honours of his father Pepin. St. Lambert, bishop of Maestricht, having rebuked Pepin for his connexion with Alpaïde, whom he had taken during the life of Plectrude, his lawful wife, is said by some writers to have been killed on that account by Alpaïde's brother, Dodon (A. D. 698). Godescalc, who wrote in the eighth century a life of St. Lambert, assigns another reason for his death, of which however he represents Dodon as the perpetrator; but it is not clear that he was the brother of Alpaïde. (*Chroniques de St. Denis*, liv. v. chap. xxiv.; Sigebertus Gemblacensis, *Chronicon*; notes to the extract from *Vita Sti. Landebertia* Godescalco scripta, in Bouquet *Recueil des Historiens des Gaules et de la France*, iii. 597.; Bayle, *Dictionnaire.*)

J. C. M.

ALPALA'S, R. MOSES (ר' משה אלפלס), who is also called Alpeles, and by Plantavitius Ilpeles, a Levantine rabbi and preacher of Saloniki, who was living towards the end of the sixteenth century. His works are — 1. "Hoil Moshe" ("Moses began") (*Deut.* i. 5.), a work divided into two parts, of which the First, in thirteen chapters, treats of the excellence of the Mosaic law and its divine perfection, and proceeds to prove that there is nothing in it which can appear superfluous to any man. Part II. is a treatise on the rite of circumcision, in which the excellence and dignity of that ordinance is maintained: it is divided into seven chapters, and has its own separate title, which is "Ba-Gad" ("A troop cometh") (*Gen.* xxx. 11.). This title has a peculiar reference to the text from which it is borrowed. Gad was the seventh son of the patriarch Jacob; and when Leah saw that her maid Zilpah had borne a son, she exclaimed, "Ba Gad!" According to the Hebrew numeration, "Gad" (גד) is equal to the number seven; wherefore the author, having divided this part of his work into seven chapters, chose, as he himself says in his preface, this characteristic title to head his "troop" of seven chapters in praise of circumcision. Plantavitius, mistaking the letter ד in the word Gad for ר, calls this second part "Ba Ger" ("A stranger comes"), and Hyde, in his Bodleian Catalogue, has fallen into the same error. The "Hoil Moshe" was printed at Venice by Daniel Zanetti, revised and corrected by R. Samuel aben Dejesus, A. M. 5357 (A. D. 1597), 4to. 2. "Vajackel Moshe" ("And Moses gathered together") (*Exod.* xxxv. 1.). This work consists of twenty-five discourses preached by the author in the synagogues of Saloniki and elsewhere; it was also printed at Venice by Daniel Zanetti, corrected by R. Samuel aben Dejesus, A. M. 5357 (A. D. 1597), 4to. At the end of the volume are copious indices of "Maamarim" or sentences of the ancient rabbis, and of the texts of scripture quoted in the work. Plantavitius,

and after him Bartolocci, have erroneously attributed the "Vajackel Moshe" to R. Moses Almosnino, though the latter writer has also assigned it, on his own observation, to Moses Alpalas. R. Moses Alpalas was not only the author of the above-mentioned works, but also a diligent editor of the works of other rabbis; among others of the "Ele Toledoth Adam" ("These are the Generations of Adam") of R. Baruch aben Baruch, printed at Venice by Daniel Zanetti, A. M. 5359 (A. D. 1599), fol. (Wolfius, *Biblioth. Hebr.* i. 807, 808. iii. 735.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 62, 63.; Plantavitius, *Biblioth. Rabbin.* No. 149. 168.; De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 49.; Hyde, *Cat. Libror. impress. B. Bodleian*, i. 34.) C. P. H.

ALP-ARSLA'N (the strong Lion) MOHAMMED, sultan of the Turks-Seljuks, was the son of Dáud Bey, or, according to others, of Jáfer Bey, who were both brothers of Toghrul, sultan or rather khan of the Seljuks. Alp-Arslán was born in Turkistán in A. H. 421 (A. D. 1030), and distinguished himself in the wars of his uncle Toghrul in Persia and Turkistán. He succeeded Toghrul in A. H. 455 (A. D. 1063), and immediately after his accession he deposed the faithless minister of his predecessor, A'midü-l-Mülk, who was put to death with six hundred of his adherents. He appointed in his stead Nizámü-l-Mülk, one of the greatest statesmen of the Turks, and who is renowned as an historian. In A. H. 458 (A. D. 1065) he crossed the Jihon or Amou, the eastern frontier of his dominions, and subdued the Khan of Yond. After this conquest he invaded Asia Minor. He entered Cæsarea, the capital of Cappadocia; and the riches of the temple of St. Basil having attracted his cupidity, he carried away the doors of the shrine, which were inlaid with gold and pearls. In A. H. 460 (A. D. 1067) he appeared in Syria, where he defeated the Greeks under the command of Nicephorus Botaniates, who became afterwards emperor. Romanus Diogenes had just succeeded Eudoxia on the throne of Constantinople, and, possessing great courage and considerable military experience, he resolved to put himself at the head of his armies in Asia Minor. He met with the Turks in Cilicia, and Alp-Arslán being absent on an expedition against Georgia, the Turks were defeated and pursued by Romanus Diogenes to Syria. They were expelled from this country, and fled to Mesopotamia and Armenia. The emperor was less successful in the year A. H. 463 (A. D. 1070); in A. H. 464 (A. D. 1071) his general, Manuel Comnenus Cyropalata, after having at first obtained several victories, was entirely defeated by the Turks at Hierapolis, and made prisoner by the Turkish commander-in-chief, who is called Chrysosculus by the Byzantines. According to Ducange this battle took place in A. H. 462 (A. D. 1069). During this time Alp-Arslán was occupied in the Caucasian countries. He laid siege to the famous convent of Mariám-Nishin (the abode of Maria), which is situated in the middle of a lake, and which was considered an impregnable fortress. But its walls were broken by an earthquake, and before the garrison had recovered from their consternation, Alp-Arslán crossed the lake on boats, and took the ruined convent by storm. The fall of Mariám-Nishin was followed by the conquest of the province of Gurgistán. The various chances of the Greek war obliged Alp-Arslán to turn his arms against Romanus Diogenes, who took the field with a powerful army. After a long struggle the Turks were at last compelled to retire beyond the Euphrates, and even there they were pursued by the Greek emperor, who took Malaskerd, a strong fortress between Wan and Erzerúm. Alp-Arslán, who was encamped at some distance, approached by rapid marches at the head of 40,000 horse (Herbelot says 12,000). Romanus Diogenes had 100,000 men under his command (Elmacin says 300,000 men); but his authority was checked by the mutiny of his Frankish mercenaries, commanded by one Ursel or Russel Baliol, a kinsman of the Scotch kings, and his army was weakened by the desertion of a strong body of Uzes, a Turkish tribe that passed over to their brethren the Seljuks. Alp-Arslán resolved to attack his enemy, dressed himself in white clothes perfumed with musk, and swore that if he were vanquished, that spot should be the place of his burial. The battle took place in the month of August, 1071 (A. H. 464). Notwithstanding their immense superiority, the Greeks were entirely defeated, and the emperor Romanus Diogenes was made prisoner by Shádi, a Turkish slave. In the morning after the battle the royal captive was presented to Alp-Arslán, who is said to have planted his foot on the neck of the emperor. If this is true, it was a mere oriental ceremony, for Alp-Arslán treated his captive with kindness and generosity. The sultan having asked him what treatment he expected to receive, "If you are cruel," answered the emperor, "you will take my life; if you are haughty, you will drag me at your chariot wheels; but if you consult your interest, you will accept a ransom and restore me to liberty." "And what treatment," replied the sultan, "should I have received from you if I had fallen into your hands?" "Had I vanquished," said the emperor, "I would have inflicted on your body many a stripe." Alp-Arslán showed no indignation at this insolent answer; and he dictated the conditions of his ransom. Romanus Diogenes obtained his liberty for one million pieces of gold, and an annual tribute of 360,000 pieces of gold; and he promised to restore all his Mohammedan captives to liberty. Only part of this ransom was paid, and no

tribute was paid by the successor of Romanus Diogenes, who died in the same year (A. D. 1071).

A short time after this event Alp-Arslán was assassinated by Yúsuf, the rebellious commander of Berzem in Turkistán, who, having been made prisoner and brought before his master, stabbed the sultan on his throne (A. H. 465, A. D. 1072). Alp-Arslán was buried at Merú-errúd, or Merú Sháh Jihán, on the river Murghaub in Khorásán. This inscription was put on his tomb: — "O ye who have seen the glory of Alp-Arslán exalted to the heavens, repair to Merú, and you will behold it buried in the dust."

In his relations to the khalifs of Baghdád, Alp-Arslán showed himself less haughty than his predecessor, Toghrul Bey. However, he compelled the Khalif Al-káyim bi-ámri-llah to order the khotbah or public prayers to be pronounced in Alp-Arslán's name. He was married to a daughter of this khalif, who conferred upon him the title of 'Azedu-d-dín or "Protector of the Faith." Alp-Arslán was a man of remarkable beauty. No crimes have been imputed to him. It is said that twelve hundred princes (?) paid homage to him. His successor was his son Melek Shah, whose renown was still greater than that of his father. (De Guignes, *Histoire générale des Huns*, &c. l. x.; D'Herbelot, *Bibliothèque Orientale*, s. v. "Alp-Arslán;" Gibbon, *Decline and Fall*, ch. xlviii. lvii.; Scylitza, ed. Paris, p. 822—845., especially p. 841, 842.; Constantine Manasses, v. 6584, &c.; Zonaras. Oriental sources are — Nizámü-l-Mülk, *Wasáya*; *Lebb-tárikh*; Nighiaristán; El-mácin; Abú-l-fedá; Abú-l-mahásen; 'Abú-l-faraj; and especially the Persian Khuand or Kondemir.) W. P.

ALPHACA'R, R. JUDAH BEN JOSEPH BEN (ר' יהודה בן יוסף בן אלפאכר), a Spanish Jew, who was arch-rabbi of Toledo, where he also practised as a physician at the close of the twelfth century. There are extant three epistles from this rabbi to the celebrated R. David Kimchi, in defence of R. Solomon of Montpellier, and of his attack on the "More Nevokim" of Maimonides. It appears that soon after Maimonides had written his "More Nevokim" ("Director of the perplexed"), and it had been translated from the Arabic into Hebrew by R. Samuel Aben Tibbon, it was violently attacked by a certain R. Solomon of the synagogue of Montpellier, and two of his disciples, R. Jonah and R. David, who published the most virulent calumnies against R. Moses Maimonides and his works, especially the "More Nevokim," which they considered as derogating from the authority of the Talmud, and they used every endeavour to excite their nation to condemn it as an heretical work. These calumnies and their gross injustice stirred up the learned Jews of Narbonne and the other synagogues of Provence, who excommunicated and anathematised those three rabbis, who, in their turn, despatched letters and emissaries through France, and by crafty misrepresentations and flatteries so influenced the other synagogues throughout that kingdom that they fulminated their anathemas against the synagogues of Narbonne and Provence. These latter, stung with the indignity, and relying on the justice of their cause, chose from among the most learned of their rabbis the celebrated R. David Kimchi to represent the whole body, and to lay their cases before a convocation of the rabbis of all the synagogues of Catalonia and Aragon, who, being made fully acquainted with the merits of the case, published their excommunication against the three rabbis of Montpellier. On this, the French synagogues, perceiving that they had been duped, revoked their excommunication of the synagogues of Narbonne with an ample apology. It was in consequence of his mission connected with this affair that R. David Kimchi entered into the correspondence with R. Judah Alphacar, to whom he addressed an epistle from Avila, praying him that in his office of chief rabbi he would use his interest and authority with the rabbis of Toledo, to procure the excommunication of R. Solomon of Montpellier and his disciples. The first epistle of Alphacar is in answer to this: it is written in rhyme, and is short. It appears from it that he had so long delayed to answer, that David Kimchi had written him a second letter, complaining that he had appeared to consider him as unworthy of an answer. The answer begins by urging upon Kimchi the folly of taking offence at his apparent neglect, which he should have attributed to his great pressure of business. He then proceeds to express his wonder that they should be required to excommunicate R. Solomon and his two disciples, since he regarded them as honest and good men, who were only striving for the glory of God. He advised Kimchi to withdraw from the cause in which he was now engaged. To this David Kimchi returned a rhyming answer, in which he learnedly and temperately defends himself and his cause, and expresses his wonder that when the French rabbis had so promptly acknowledged their error, and apologised to him (D. Kimchi), that he (Alphacar) should be so prejudiced in favour of Solomon. This produced a second rhyming letter from Alphacar of considerable length, and which he begins with the most bitter invective against David Kimchi, commencing with the words of Zechariah, iii. 2., "The Lord rebuke thee, O Satan!" attacking his motives and his orthodoxy in the most virulent manner. He then proceeds in the same strain against the "More Nevokim," and produces some passages from it which he declares to be absurd, and he condemns it altogether as a work not founded

on the doctrines of the Law and the Talmud, but as rather inculcating the philosophy of the Gentiles. He concludes with an elaborate defence of R. Solomon of Montpellier and his coadjutors, whose attacks on the "More Nevokim" he justifies. This epistle never came to the hands of Kimchi; but the more offensive passages having been repeated to him, he addressed an expostulatory letter to Alphacar, in which he mildly reproves the violence of his language towards one who had addressed him in a polite and respectful manner in his official capacity. This produced the third rhyming epistle from Alphacar, which is altogether apologetical. These epistles were printed with the epistles of Maimonides, at Venice, A. M. 5305 (A. D. 1545), in 8vo.; also in the "Institutio Epistolaris Hebraica" of Buxtorff, printed at Basil A. D. 1629, 12mo., in which not only the whole correspondence between David Kimchi and Alphacar is given, but also the form of excommunication of the rabbis of Montpellier and other documents respecting this celebrated controversy. (Wolfius, *Biblioth. Hebr.* i. 431; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 52, 53.; Buxtorfius, *Institut. Epist. Hebr. Append.* 396—418.) C. P. H.

ALPHA'NUS FRANCISCUS, or Alfani, a physician of Salernum in the sixteenth century, wrote "Opus de Peste, Febre pestilentiali, et Febre maligna, necnon de Variolis et Morbillis quatenus nondum pestilentes sunt," Naples, 1577, 4to., and Hamburg, 1598 and 1618. It was published on the occasion of an epidemic fever which prevailed at the time in Italy and a great part of Europe; but the author so entirely occupies himself in teaching and in commenting on the opinions of the ancients respecting pestilences in general, that it is not possible to ascertain what was the nature of the disease then prevalent. (Alphanus, *Opus de Peste, &c.*). J. P.

ALPHARA'BIUS, JACO'BUS, a native of Leonessa in the kingdom of the Two Sicilies, lived at the commencement of the sixteenth century, and wrote "Panegyricum in Divi Ludovici Regis et Christiani Fœderis celebritate Senatui Apostolico dictum," printed in 1501; and "De Usu Coronarum et earum Genere apud veteres Romanos," Leipzig, 1759, 4to. (Jöcher, *Allgemeines Gelehrten-Lexicon*; Adelung, *Fortsetzung zu* Jöcher.) J. W. J.

ALPHEN, DANIEL VAN, born on the 7th of November, 1713, occupied various important places both in the university and city of Leyden, and was in 1749 promoted from professor "utriusque juris," or of civil and canon law, to which he had been appointed in 1735, to that of griffier, or town clerk, which he held till 1778, when he retired, and for the rest of his life, which lasted till the 16th July, 1797, occupied himself with the cultivation of literature. He was married, but left no children. His works are—1. "Het Recht der Overheden omtrent kerkelijke Bedieningen" ("The Rights of the Magistracy with regard to ecclesiastical Services"). Leyden, 1755, 8vo., and 2d edition 1756, the previous one having been exhausted within the year. This publication was anonymous. 2. "Beschryving der Stad Leyden" ("A Description of the City of Leyden"), in continuation of that commenced by his friend Van Mieris, the third painter of that name. The first volume of Van Mieris was published in 1762; before the printing of the second was finished the author died. Van Alphen completed it by the addition of nearly one half, and published it in 1770; in 1784 he added a third part, occupying a third folio volume, and he collected materials for a fourth, which he himself did not live to publish, and which has not yet appeared. This work is the standard history of Leyden, and contains a good deal of matter of general interest; the volumes are handsome, and adorned with excellent views of the city. It is one instance among many of the carelessness with which Dutch biography has been written, that the notice of Van Alphen by Kok, who was his personal friend, and who gives an apparently minute list of his various offices, contains no allusion to his having held a professorship in the university, a fact which is however subject to no doubt, as it is mentioned by Van Alphen himself in the index to his description of Leyden. (Kok, *Vaderlandsch Woordenboek*, ii. 697.; Van Mieris and Van Alphen, *Beschryving der Stad Leyden*, ii. 578, &c.) T. W.

ALPHEN, EUSE'BIUS JOHANN. According to the catalogue of the Imperial Gallery of Vienna (1784), this painter was a native of Vienna, and was born in 1741, and died at Vienna in 1772. He painted portraits in crayons, and is evidently the same person as E. J. Alfen, who was a Danish painter according to Dr. Nagler. [ALFEN.] There is in the above-named gallery a portrait of the Prince Joseph Wenceslaus of Liechtenstein in crayons, painted by Alphen in 1769. (Mechel, *Catalogue des Tableaux de la Galerie Impériale et Royale de Vienne.*) R. N. W.

ALPHEN, HIERO'NYMUS VAN, son of Hieronymus Simons Van Alphen, professor of theology at Utrecht, was born on the 9th of May, 1700, was minister, first at Nieuw Loosdrecht, then at Leeuwarden, then at Amsterdam, and died at the latter place, after some years of ill health, on the 20th of April, 1758. His published works are the following:—1. "De Terra Chadrach et Damasco ejus quiete," Utrecht, 1723, 12mo., a Latin dissertation on the 1st verse of the 9th chapter of Zechariah, "The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof." This dissertation evinces an acquaintance not

only with Hebrew, but Arabic and Syriac, and is reprinted in the 7th vol. of Ugolini's "Thesaurus Antiquitatum sacrarum." 2. "Verklaring over Matth. xxiv. en xxv.," 2 vols. Leeuwarden, 1734, 8vo., a commentary on the twenty-fourth and twenty-fifth chapters of Matthew. The works of this writer show that he possessed both sagacity and learning. (Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 170.; *Works* of Van Alphen.) T. W.

ALPHEN, HIERO'NYMUS VAN, a celebrated Dutch poet, particularly successful in his compositions for children. He was born at Gouda on the 8th of August, 1746, and was the son of Johann van Alphen, a syndic of that town, who was the son of Hieronymus van Alphen, the distinguished professor of theology at Utrecht. The poet studied at the universities both of Utrecht and Leyden; at the former of which he defended, under the presidency of Professor Tijdeman, a thesis on "Separation from Bed and Board," and at the latter, on the occasion of obtaining, in 1768, the degree of master of laws, published a dissertation on the Roman jurisconsult Javolenus Priscus. He afterwards held the important employments of procurator-general of the court of Utrecht, pensionary of the city of Leyden, and treasurer-general of the Union. When the French invaded Holland in 1795, he resigned his functions and retired to the Hague, where he died on the 2d of April, 1803, in his fifty-seventh year. He was twice married; first to Johanna Maria van Goens, whose memory he celebrated in one of his poems, and afterwards to Catharina Geertruida van Valkenburg, who survived him. His private character is spoken of in the highest terms.

In 1771 and 1772 he published, in conjunction with P. L. van de Kasteele, "Proeve van Stigtelijke Mengelpoezij," or "Specimens of Moral Miscellaneous Poetry" (Utrecht, 8vo.), in which the portions contributed by each author are undistinguishable, and both are of great merit. This was followed in 1777 by "Gedigten en Overdenkingen," or "Poems and Meditations," by Van Alphen alone. His next work was a translation from the German of Riedel's Theory of the Fine Arts and Polite Literature (1778–80), with an introduction and observations, in which he expressed in the warmest terms his admiration of German literature, which was then beginning to assume the high position it has since maintained. This feeling of admiration for their neighbours was then new to the Dutch, and Hoeufft, in an ingenious Latin epigram, reproved what he considered the exaggerated enthusiasm of his friend with the compliment that to refute the inferiority of Dutch literature alleged by Van Alphen there needed no other writings than his own. The work gave rise to a correspondence between De Perponcher and Van Alphen on the theory of the beautiful, which was published in 1783. His "Nederlandsche Gezangen," or "Dutch Songs," of the date of 1779, which are of distinguished merit, were succeeded in 1781 by "Kleine Gedigten voor Kinderen," or "Short Poems for Children," the success of which has been attested by repeated editions, and has stamped Van Alphen as the national children's poet of Holland. While these compositions are perfectly intelligible for those to whom they are addressed, they have a simple grace and beauty which are adapted to charm all ages. In 1782 he published "Digtkundige Verhandelingen," or "Poetical Dissertations;" in 1783, "Mengelingen in Poezij," or "Miscellanies in Poetry;" and in 1801–2, "Proeven van Liederen en Gezangen voor den Openbaren Godsdienst," or "Specimens of Hymns and Songs for Divine Service." Among these works three cantatas in the Mengelingen are the most successful, and one of them in particular, "De Starrenhemel," or "The Starry Heavens," is a poem which will probably last as long as the language in which it is written. Van Alphen was also the author of some prose works of a religious character, some of which were published anonymously. Their titles are — "Some Doctrines of the Protestant Religion defended against Eberhard;" "Grounds of my Creed;" "The Christian Spectator;" "Preach the Gospel to all Creatures;" and "A Treatise on the Superiority of the Civil Legislation of Moses to that of Solon and Lycurgus." This treatise obtained the gold medal of the Teylerian Society of Haarlem, and is printed in the ninth volume of their Transactions. In 1813, a collection was published at Utrecht of his posthumous papers, "Nagelatene Schriften, van Van Alphen, gevonden in Deszelfs Papieren." (Witsen Geysbeek, *Biographisch Woordenboek der Nederduitsche Dichters*, i. 15—36.; Collot d'Escury, *Hollands Roem in Kunsten en Wetenschappen*, i. 155.; Kampen, *Geschiedenis der Letteren en Wetenschappen in de Nederlanden*, ii. 375.) T. W.

ALPHEN, HIERO'NYMUS SIMONS VAN, the most conspicuous of the fifty-six individuals bearing the name of Van Alphen who are recorded in Chalmot's "Biographisch Woordenboek der Nederlanden," was the son of a merchant of the same name at New Hanau in Hesse-Cassel, and was born at that town on the 23d of May, 1665. New Hanau was a sort of colony which had been founded by emigrant Protestants from France and Holland when driven from their own countries by religious persecution; and the family of Van Alphen was a branch of one which had long been distinguished for its respectability at Leyden. Hieronymus, after studying Latin and Greek at the schools of Hanau, and Hebrew under a learned Jew at his father's house, went at the age of sixteen to Holland, and pursued his studies for five

years at Leyden, under James Gronovius, Schaaf, and Frederic Spanheim, and for two years at Franeker, under Vitringa and others. He was on the point of removing to Groningen to continue his studies there, with the intention of finishing them at Heidelberg, when, in 1687, he was chosen their pastor by the congregation of Warmond, near Leyden, and accepted the call. After four years he removed to Zutphen, and after two years more from Zutphen to Amsterdam, whence, after twenty-one years' ministry, he removed in 1715 to Utrecht, on being chosen professor of theology at the university. Here, after his twenty-seven years as minister, he spent twenty-seven years as professor in the enjoyment of great reputation. It was observed that the Hungarians and Transylvanians, who studied at the university in considerable numbers, were particularly attached to Van Alphen, and he repaid their partiality by procuring from the authorities the establishment of some scholarships for students for those countries, on the ground of supporting the interests of the Protestant church. When minister at Amsterdam he much promoted the subscription for the unhappy Palatines who were driven from their country about 1710 by the cruel devastations of Louis XIV. and the religious intolerance of their own prince. A speech of Van Alphen at a public meeting in their favour at Arnhem, after his return from a journey in the Palatinate, had the credit of reviving public sympathy in their favour in Holland. Van Alphen was thrice married, and survived his last wife. He married, we are told, entirely from motives of convenience: the first wife to manage his household affairs; the second, to look after the children; and the third, to take care of himself. He died at Utrecht on the 7th of November, 1742, in his seventy-eighth year, leaving behind him several children, one of whom, bearing his own name, had already distinguished himself as a theologian.

The reputation of Van Alphen as a theological teacher was very high. His principal works, as partly enumerated by Kok and partly by Abkoude, are as follows: — 1. "De Usu Accentuum," or on the use of accents, a small dissertation. 2. "Œconomia Catechesis Palatinæ," a full explanation of the Heidelberg catechism. 3. "Specimina Analytica in Epistolas Pauli quinque ratione ordinis temporis quo scriptæ sunt priores," 2 vols. 4to., Utrecht, 1742; an analysis of the first five, in order of time, of the epistles of St. Paul, namely, the two to the Thessalonians, that to the Galatians, and the two to the Corinthians. The comment on the first epistle to the Corinthians occupies eight hundred and sixty pages, and that on the second only twenty-four; for which the author makes no other apology than by referring the reader to his previously published work on the same subject in Dutch. 4. "Specimen Analyticum in Epistolam Pauli ad Ephesios," Utrecht, 1742, 4to., a comment on St. Paul's epistle to the Ephesians. These are his principal works in Latin: those in Dutch are — 5. "On the Epistle of Peter," 2 vols. Amsterdam, 1734, 4to. 6. "On the 111th Psalm." Amst. 1735, 4to. 7. "Comment on Psalms xxi., xli., xlvii., and cxii., and the Song of Moses." Amst., without date, 4to. 8. "On the two Epistles of Paul to the Corinthians." 2 vols. Utrecht. 9. "On the first Epistle to the Thessalonians." Utrecht, 1741, 4to. 10. "Explanation of the 9th chapter of Daniel," Amsterdam, 1716, 4to., and 11. "Gezangen," a collection of poems, of which the second edition appeared at Amsterdam in 1748, in 8vo. Some slighter Dutch publications are mentioned in Abkoude, among which is a funeral oration on G. Anslaar, Amsterdam, 1694, 4to., and Kok intimates that there were some of a similar kind in Latin. It is singular that the catalogue of the university library of Utrecht, which has been consulted for the purpose of supplying dates, &c. in the above list, where they are omitted by Kok and Abkoude, does not contain a single work by Van Alphen. (Kok, *Vaderlandsch Woordenboek*, ii. 704.; Abkoude, *Naamregister van Nederduitsche Boeken*, edit. of 1773, p. 14.; A. Drakenborch, *Oratio funebris in obitum H. S. Van Alphen*, Utrecht, 1743, 4to.) T. W.

ALPHE'RIO, HYACINTHUS DE, (Alpherius, or Alferi,) was born at Elche in Spain. He lived at Foggia, in the province of Capitanata, in the kingdom of Naples, and was a member of the academy there. Early in life he wrote two works entitled "De Peste et verâ Distinctione inter Febrem pestilentem et malignam," Naples, 1628, 4to.; and "De Præservatione a Calculis atque cunctis phere Morbis, deque Renalium Medela," Naples, 1632, 4to. The latter is a brief essay, of little interest, dedicated to Franciscus Morrea, an abbot who occasionally suffered from the disease of which it chiefly treats. At a later period he wrote "De Modo consultandi, sive ut Vulgus vocat, collegiandi," Foggia, 1646, folio; in which he not only treats of the mode in which medical consultations should be conducted, but discusses various questions in medicine, philosophy, and divinity. (Mazzuchelli, *Scrittori d' Italia*; Alperio's *Works*.)

Mazzuchelli mentions also an ANTONIO ALFERI, who studied in Padua and published two orations: "Medica Facultas Jurisprudentiæ Palmam eripuit," Padua, 1707; and "Medicina bis victrix, cui Epigraphe, non plus ultra," Padua, 1708. J. P.

ALPHERY, NICE'PHORUS, a clergyman of the Church of England in the seventeenth century. The first account given of

him was by Walker in his "Sufferings of the Clergy," as follows: — "He was descended from a branch of the imperial line of Russia, and with two of his brothers (who died of the small-pox in Oxford) was sent over into England to Mr. John Bidell, a Russia merchant, and by his care sent to the university. The occasion of their being sent hither was, it seems, the growth of a powerful faction in the kingdom which threaten'd their lives. 'Tis said that this gentleman in particular was, after the suppression of that faction, twice solemnly invited to return to his own country and to take the government upon him; but for what reason he declin'd it, I do not find." The date of Alphery's coming to England is not mentioned by Walker, who is the only authority quoted in the article on this head in the "Biographia Britannica," and the writer of that article must therefore have been relying on conjecture only, when he placed it at "the latter end of the sixteenth century." The date thus given may have led the author of the "Pursuit of Knowledge under Difficulties" to the supposition which he throws out that Alphery may have belonged to the imperial race of Rurik. The state of Russia at that period appears to disprove this conjecture. The line of Rurik, after governing Russia for more than seven hundred years under fifty-two successive princes, terminated in 1598 by the death of the Tzar Theodore. It was from the total want of a successor of that family that the tzar's brother-in-law, Boris Godunov, was elected to the throne: no faction against the race existed, and of course it cannot be supposed that the existence of three princes of the line would have been overlooked at such a moment. The three brothers more probably belonged to the family of Godunov himself. The reign of Boris was disturbed by the appearance of a claimant professing to be one of the race of Rurik, the false Demetrius, who finally, after the death of Boris, became possessed of the imperial power, and signalised his triumph by the massacre of Godunov's family, including Theodore the son and successor of Boris. This event took place in the year 1605, and this date may very well have been that of the arrival of Alphery and his brothers, who were probably members of the family of Godunov flying from the vengeance of Demetrius. We are told by Walker that Alphery came to the living of Wooley in Huntingdonshire in 1618, which agrees better with this supposition than with a third conjecture that might be raised of his belonging to the family of Shuisky, the destroyer of the false Demetrius, who himself obtained the throne, but died a captive to the Poles in 1610. The name of Alphery affords nothing to confirm or to invalidate these conjectures, and we have been unable to find in Russian historians anything bearing on the subject. The anarchy into which Russia was plunged by the contests for the throne was terminated in 1613 by the election of Michael Romanov, the first of the house which has since governed that mighty empire. There may still have remained some partisans of the family of Godunov and of confusion, who wished to kindle anew the flames of war, but Alphery probably exercised a very sound discretion in refusing to lend himself to their schemes. He did not, however, escape all the evils of civil war by remaining in England. He was dispossessed of his living, about 1643, by a file of musqueteers, who came and pulled him out of the pulpit one Sunday as he was preaching, and also turned his wife and children with their goods out of the parsonage house. "The poor man," says Mr. Phelips, a subsequent incumbent of Wooley, in a letter quoted by Walker, "thus ejected out of his house, built an hutt or booth over against the parsonage house in the street under the trees growing in the verge of the churchyard, and there lived for a week with his family. He had procured three eggs and gathered a bundle of rotten sticks (in that time), and was about to make a fire in the church-porch to boyl his eggs, but some of his adversaries (whose names are known) coming thither, broke his eggs and kicked away the fire. He afterwards made a small purchase, and built an house, in which he and his family lived some years." From this he removed to Hammersmith, and continued there till the restoration, when he returned to his living; but after remaining there some time, went back to Hammersmith, to the house of his eldest son, and died there. The writer in the "Biographia Britannica," on mentioning his return to his living at the restoration, states that he was then upwards of eighty, a date which would make him upwards of twenty-five at the death of Boris Godunov, and would therefore, if well founded, be destructive of the supposition that he came to England a boy after that event. But the authority to which this writer refers in the margin, a letter of Mr. Phelips quoted in Walker, contains no information of the kind; and Alphery's age is not once mentioned throughout Walker's account of him. He had eight children baptized before his ejection from Wooley, and one of his descendants, who was living in 1764, married to Mr. Johnson, a cutler of Huntingdon, was still treated with peculiar respect by her neighbours on account of her supposed imperial descent. (Walker, *Account of the Sufferings of the Clergy in the Grand Rebellion*, part ii. 183.; *Biographia Britannica*, 2d edit. i. 164.; *Library of Entertaining Knowledge, Pursuit of Knowledge under Difficulties*, ii. 5, &c.) T. W.

ALPHE'US, (Ἀλφειός), a Greek poet who is called a Mitylenæan and appears to have

lived in the time of Augustus. He distinguished himself as a writer of epigrams and scolia; and twelve of these little poems are extant in the "Anthologia Græca," which are characterised by great elegance and delicacy of feeling. (Fabricius, *Biblioth. Græca*, ii. 91; iv. 460.; Jacobs, *Animadversiones in Anthol. Græc.* iii. 2. p. 480.; Brunck, *Analecta*, ii. 129. n. 4.) L. S.

ALPHE'US or ALPHÆUS, father of the Apostle James, who is sometimes distinguished from the son of Zebedee as James the Less. J. C. M.

ALPHE'US (Ἀλφηος), an ancient gem engraver, who cut together with Arethon, another ancient gem engraver, the heads of Germanicus and his wife Agrippina upon the same gem, face to face; and one of Caligula when young: they were both preserved in the abbey of St. Germain des Prés at Paris. They are engraved on an enlarged scale in Bracci (plates 14. and 15.). Plate 16. in Bracci is an enlarged engraving of a gem by Alpheus alone; it represents an unknown triumph. And in Winckelmann's catalogue of Baron Stosch's collection at Florence of ancient gems (*Description du Cabinet du Baron de Stosch*) there is a description of one, of Achilles supporting the wounded Amazon queen Penthesilea, attributed to this artist. His name is cut on the gems as written above. (Bracci, *Commentaria de antiquis Scalptoribus*, or *Memorie degli antichi Incisori, &c.*) R. N. W.

A'LPHIUS AVI'TUS, a Roman poet, about whom nothing is known beyond his name, which is attached to six verses in the "Anthologia Latina" (ii. ep. 267. ed. Burmann). These verses form part of a poem on the ancient story of the Faliscan schoolmaster who betrayed the boys intrusted to him to M. Furius Camillus. The age in which the poet lived is uncertain; but if, as Valesius and Vossius supposed, he is the same person with the Alfius Flavus of whom Seneca speaks as a wonder of eloquence even before he had reached the age of manhood, and who also wrote poems, he must have lived about the time of the reign of Tiberius. (Vossius, *De Poetis Latinis*, p. 38, &c.; Meyer, *Anthologia Latina*, i. ep. 125., and *Annotat.* p. 64.) L. S.

ALPHONSE, LOUIS, was born in 1743, at Bordeaux, where his father was an apothecary. He received his early education at the college of Guyenne, and at the age of sixteen commenced assisting his father, and in 1762 he went to Paris for the purpose of completing the study of his profession. Here he remained five years, and on returning to his native place he was admitted a member of the college of pharmacy, and also of the Royal Academy of Sciences of Bordeaux. On the breaking out of the revolution he took an active part, in the hope that a change in the government of his country would be for the best; but he was compelled to retire, and lived on a small property he had acquired at Dax in the province of Landes. Here he applied himself to agricultural pursuits, which, combined with his previous education, rendered him a very accomplished and scientific agriculturist. He returned to Bordeaux in 1799, and was the author of many memoirs and papers on various departments of pharmacy and chemistry, and the application of chemistry to agriculture. He was also distinguished as a partisan of the so-called science of Mesmerism. He appears, like many other medical men, both before and after his time, to have been struck with the remarkable phenomena presented by mesmerised individuals, and to have honestly pursued a subject which he thought might be made subservient to the good of society.

Besides several papers, essays, and discourses delivered before the various scientific bodies of Bordeaux, M. Lartigue in his éloge of Alphonse read before the Academy of Sciences at Bordeaux, mentions the following works, without however giving either the date or the place of their publication:—1. An Analysis of Waters from different sources in the city of Bordeaux, &c. and its environs. This work was drawn up with a view to ascertaining the influence of the different waters on the health of the inhabitants. 2. A work on Pharmacy, being an answer to some inquiries made by the Constituent Assembly. 3. A Memoir on Copper Coin. 4. A work upon the means of removing collections of filth, &c. from the city.

He died on the 2nd of February, 1820. (*Eloge* by M. Lartigue in the *Transactions of the Academie Royale des Sciences de Bordeaux* for 1820.) E. L.

ALPHONSO. [ALFONSO.]

ALPHONSO DE CASTRO. [CASTRO.]

ALPHONSUS ABULENSIS or TOSTA'TUS, is the Latinised name of Alfonso Tostado, one of the most eminent theologians of Spain, who was born at Madrigal in New Castile about 1400. His parents sent him to Salamanca to complete his studies, where he made such progress that he received his doctor's degree when he was only twenty-two years of age. He is said at that early age to have been equally well versed in civil and canon law, mathematics, geography, history, and principally in the Latin, Greek, and Hebrew languages. After obtaining the place of president in the college of St. Bartolomé, he was appointed maestre escuela or master to the cathedral of Salamanca, and subsequently gran referendario or master of the rolls to Juan II. of Castile. In 1440 he was sent to the council of Basle, where he greatly distinguished himself by his learning and his eloquence. When the council broke up, Alphonsus went into Italy, and whilst at Siena in 1443 maintained in the presence of Pope Eugenius IV. twenty-one theses, some of

which did not meet with the approbation of that pontiff. A countryman of his, Cardinal Joannes à Turrecremata (Juan de Torquemada), received an order from the pope to refute them, which he did in a work which was never printed, and is preserved in the Vatican library, No. 5606. The propositions condemned were as follow: — 1. There is no sin, however great, which cannot be forgiven. 2. God neither remits the sin nor the punishment, and no priest can absolve. 3. Jesus Christ was executed on the 3d day of April, not on the 25th of March, as the church commonly believes. Alphonsus replied to Turrecremata by a work entitled "Defensorium Trium Conclusionum;" but although he frequently declares his readiness to submit to the superior authority and judgment of the pope, it is clear that he entertained very little respect for the court of Rome. On his return to Spain Alphonsus was appointed bishop of Avila. He died soon after at a place called Bonilla de la Sierra, September 3. 1445, at the age of fifty-five. He was buried in the choir of the cathedral of Avila, and a Latin epitaph was placed over his tomb, beginning thus: "Hic stupor est mundi, qui scibile discutit omne." Notwithstanding his having died at so early a period of his life, the writings of Alphonsus Abulensis are so voluminous that some of his biographers, as Chacon and Nicolas Antonio, have counted the sheets, either printed or manuscript, which he is said to have written or dictated, and divided the amount by the days of his life. The result of this puerile investigation was, that Alphonsus Abulensis had written with his own hand, or caused to be written under his dictation, forty-five thousand three hundred and seventy-five sheets of paper, at the rate of five sheets per day, counting from that of his birth; an assertion which, considering the nature of his writings, must at once be pronounced false. However this may be, the works of Alphonsus Abulensis are very numerous. Besides his commentary on the Scriptures, which appeared for the first time at Venice in 1506, in thirteen vols. fol., at the expense of Cardinal Ximenez de Cisneros, and was reprinted at the same place in 1530, and at Cologne in 1596, Alphonsus Abulensis wrote the following works: — 1. "Liber de Quinque figuratis Paradoxis." 2. "De Sanctissima Trinitate." 3. "Libellus super Ecce virgo concipiet," &c. (*Isa.* cap. vii.). 4. "Libellus contra Sacerdotes publico concubinarios." 5. "De Statu Animarum post Mortem." 6. "De optima Politia." 7. "Commentario sobre Eusebio, or a Commentary on the Chronicle of Eusebius." This work, which was in Spanish, appeared at Salamanca in 1506, 5 vols. fol., entitled "Tratado de los Dioses de la Gentilidad; ó las Catorze Questiones" ("A Treatise on the Gods of Gentility; or the Twelve Questions"). It first appeared incorporated with the Commentary upon Eusebius (Salam. 1506), but was subsequently reprinted at Burgos, 1545, fol., and Antwerp, 1551, 4to. 8. "Confessional," or the Book of Sins, dedicated to Queen Maria, the wife of Juan II. of Castile. Longroño, 1529, 4to., and ibid. 1545, 8vo. All these were printed in a new edition of his complete works in twenty-four volumes fol. The list of his other writings, most of which are still in manuscript, is given by Nicolas Antonio. (Ciaconius (Chacon), *Bibliotheca*, edit. Amst. et Lipsiæ, 1744, p. 106.; Matamoros, *De Rebus gestis Francisci Ximenii Cardinalis*, lib. v.; Pulgar, *Cronica del Rey Don Juan II.*, sub anno 1545; Valls, *Fundaciones de las Cartujas de España*, Madrid, 1663; Gonzalez Davila, *Theatro Ecclesiastico, &c.* in *Vitâ Alphonsi Tostati*; Mariana, *Hist. Gen. de España*, lib. xxi. cap. ix.) P. de G.

ALPHONSUS PALENTINUS. [ALFONSO DE PALENCIA.]

ALPHONSUS, PETRUS, a Spanish Jew, converted to the Christian religion in 1106, and who at his baptism at Huesca had Alfonso I., king of Aragon, for his godfather. He himself informs us in one of his works that he was born in 1062. His Jewish name was Moses. Antonio says that he was a rabbi among those of his sect, and that he became physician to Alfonso. He wrote — 1. "De Scientia et Philosophia." 2. "Dialogus inter Christianum et Judæum." This was printed at Cologne, in 1536, 8vo., under this title: "Dialogi lectu dignissimi, in quibus impiæ Judæorum Opiniones confutantur," &c., and afterwards in the "Bibliotheca Patrum," ed. Lyon, xxi. 172—221. 3. "De Disciplina clericali," which was edited at Berlin, with learned notes, by Fr. Wilh. Val. Schmidt, 1827, 4to. A new edition, with a French translation and notes by Mr. Labouderie, appeared at Paris, in the "Mélanges publiés par la Société des Bibliophiles Français" (part i. 1825), with the "Castoiment" or "Chastoiment," an old translation in French verse of the same work. An old Spanish translation of Æsop's Fables is extant which is said to have been made by a Jew called Pedro Alfonso, but he had probably nothing in common with this one except the name. (*N. Antonius, Bib. Hisp. Vetus*, ii.) P. de G.

ALPHONSUS A SANCTA MARIA, more generally known as Alfonso de Cartagena, probably because he was a native of that city, a celebrated Spanish historian, was born in 1396. He was the son of Paulus, bishop of Burgos, in whose house he was educated, and early imbibed a taste for letters. Having, when still young, been appointed canon of the cathedral of Segovia, he was afterwards promoted to the deanery of Santiago de Compostela. In 1434 he was deputed by Juan II. of Castile to the council of Basle, where he distinguished himself by his learning and his talents. Æneas Sylvius (*Commen-*

taria, lib. i.) called him "Deliciæ Hispaniarum." His father Paulus having renounced the see of Burgos during his absence in Italy, Alphonsus was nominated to it, and the appointment was confirmed by Pope Eugenius IV. Before returning to Spain, however, he was employed by the pope in bringing about a reconciliation between Albert II., emperor of Austria, and Ladislaus, king of Poland, who had quarrelled respecting the kingdom of Bohemia, to which both laid claim. Alphonsus a Sancta Maria died at Villasandin, a small town of his diocese, July 12. 1456, at the age of sixty. He was the author of several works, among which the following are best known: — 1. "Anacephalæosis, nempe Regum Hispanorum, Romanorum, Imperatorum, Summorum Pontificum: nec non Regum Francorum." This is a history of Spain from the earliest times to the year 1496. It was first printed at Granada, 1545, fol., together with the Latin Chronicles of Antonius Nebrissensis, Rodericus Toletanus, or Ximenes, and the Paralipomenon of Joannes Gerundensis. Andrew Schott published it next in the first volume of his "Hispania illustrata," Frankfort, fol. 2. "Doctrinal de Cavalleros" ("The Discipline of Knighthood"). Burgos, 1487, fol., and 1492, fol. It is a code of rules to be observed by all those wishing to deserve the honours of knighthood, and it was written at the request of the Count of Denia. 3. "Oracional, ó Tratado que contiene respuesta á algunas questiones," &c. ("Prayer Book: or an Answer to several Questions"). 4. "Contemplacion en Romance sobre un Psalmo de David" ("Meditations in Romance (or vernacular language of Spain) on a Psalm of David"). 5. "Declaracion de un Tratado de San Juan Chrysostomo" ("Exposition of a Treatise by Joannes Chrysostomus"). This was written at the command of Juan II., and turns upon the maxim that "no one receives harm save at his own hands." The last three works were printed together at Murcia in 1487, fol. 6. "Super Canariæ Insulis pro Rege Castellæ allegationes." In this work Alphonsus pleads the right of his king to the possession of the Canary Islands, which had been sold to the infant Dom Enrique, son of João I. of Portugal, by Bethancourt. This was never printed, and is preserved in manuscript in the library of the Vatican, No. 4151. The titles of his other works may be seen in the works of Nicolas Antonio and Chacon. (N. Antonius, *Bib. Hist. Vet.* ii. 261.; Ciaconius, *Bibliotheca Scriptorum, &c.* p. 95.; Garibay, *Compendio Historial, &c.* lib. lvi. cap. 23.; Gil Gonzalez Davila, *Theatro Ecclesiastico de Burgos*, lib. xvii. cap. 4.; Mariana, *Hist. Gen. de España*, lib. xxi. cap 6.) P. de G.

ALPIN, one of the Scoto-Irish kings of Dalriada, or Western Scotland, and the last who reigned over that district before the union of the Picts and Scots. He appears to have reigned for three (the less trustworthy chronicles say four) years, from 833 to 836. He seems to have been warlike, and was killed in a predatory incursion on the neighbouring Picts, between the rivers Doon and Ayr. (Chalmers's *Caledonia*, i. 300—303.; *The Chronicles* printed in O'Connor's *Rerum Hibernicarum Scriptores.*) J. H. B.

ALPI'NUS, PROSPER, a physician and botanist. He was born at Marostica, a little town in the state of Venice, on the 23d of November, 1553. On leaving school he received a commission in a regiment of soldiers in the employ of the state of Milan. His father, however, who was himself distinguished as a physician, wished his son Prosper to study medicine, and for this purpose he went to Padua in 1574. He soon distinguished himself here, and became a general favourite both with the students and professors, and was appointed to fill the posts of syndic and rectoris vicarius in the university. In 1578 he graduated both in medicine and philosophy, and shortly afterwards commenced the practice of his profession at Campo san Pietro, a little town in the district of Padua. During his studies he had contracted a taste for botany, and had commenced an investigation into the nature of the plants which produced the various medicines then used. He found, however, that this study required more accurate information than he could gain in the position he was then in. He accordingly accepted the offer of appointment as physician to George Emo or Hemi, the consul of the Venetian government at Cairo. He left Venice in 1580, and, according to Tomasini, returned from Egypt in 1586. During his residence in Egypt Alpinus lost no opportunity of prosecuting his researches with regard to the plants yielding the drugs employed in Europe. He made a journey along the banks of the Nile and visited Alexandria, and also the islands of the Grecian archipelago, especially Candia, and returned to his native country with a mass of information with regard to Egypt, which in variety, extent, and accuracy has seldom been equalled. On his return from Egypt he was invited by Andre Moria, prince de Melfi, and a general in the Spanish army, to become his physician, which post he accepted, and resided for some time at Genoa. The republic of Venice, which has been distinguished for its patronage of science, not willing to lose the services of so distinguished a citizen, invited Alpinus to accept the chair of botany at Padua. To this request he acceded, and was appointed professor of botany and demonstrator of plants at Padua in 1593. He received at first two hundred florins a year for these offices, which was shortly after raised to seven hundred and fifty.

One of the first works published by Alpinus on his return from Egypt was on the

balsams. Much of his energy was directed to this subject, and some of his biographers state that the principal reason of his going out to Egypt was to ascertain from what plant or plants the various balsams were obtained. The resinous and gummy exudations of plants that had the name of balsams and balms were in much greater repute amongst the older practitioners of medicine than those of the present day. This work of Alpinus was published at Venice in 1591, with the title "De Balsamo Dialogus; in quo verissima Balsami Plantæ Opobalsami, Carpobalsami, et Kilobalsami Cognitio, plerisque antiquorum atque juniorum Medicorum occulta, nunc elucescit," 4to. It was reprinted with other editions of his works. A translation into French by Colin appeared at Lyon in 1649. From the description of Alpinus it is difficult to say what plant he thought produced the balsams he refers to; but Sprengel thinks it was probably a species of Amyris. Bertholin speaks of a plant of it growing in the garden of Alpinus at Padua after his death. His next work was on the plants of Egypt generally: "De Plantis Ægypti," 4to. It was also published at Venice in 1591. It contains descriptions, with woodcuts, of about fifty plants, twenty-three of which had not been before described. In the same year he produced his work on the medicine of the Egyptians, "De Medicina Ægyptiorum Libri IV. Venetiis," 4to. It contains an elaborate account of the state of medicine amongst the Egyptians, as well as of their habits, food, dress, and climate, with regard to the influence of these things on health. In this book is the first account published in Europe of the coffee-plant, with the mode of making the infusion or decoction which is now in so general use. He also gave descriptions of several acacias, of amomum, of the calamus aromaticus, cannabinum, cassia, and of the plants that entered into the composition of the Egyptian theriaca. The best edition of this work was published in 4to. at Paris in 1645, with the work of Jacob Bontius on Indian medicine, entitled "De Medicina Indorum." In 1612 he published a little work on the plant producing rhubarb, with the title "De Rhapontico Libellus. Patavii." These are the principal botanical works of Alpinus that were published during his lifetime; but he left materials for another work on exotic plants, which was edited by his son, Alpinus Alpinus, and published at Venice in 1628 with the title "De Plantis exoticis Libri duo," 4to. This book contains a preface written by Alpinus in 1612. Several of the plates are from drawings by the editor. This work has greater botanical merit than any of the works of Alpinus. It consists of descriptions and plates of plants from various parts of the world, and which he had mostly collected whilst at Cairo. A great number of plants were in this work made known to the world for the first time.

Another posthumous work on the natural history of Egypt generally was published at Leyden in 1735. The manuscript had fallen into the hands of Ludovicus Campolongus, by whom it was sent to Bart. Le Clair, who appears to have published it. The title is "Historia Egypti Naturalis Pars prima, qua continentur Rerum Ægyptiarum Libri IV., Opus postumum nunc primum ex Auctoris Autographo, diligentissime recognito, editum," 4to. It contains an account of the animals as well as plants and other remarkable natural productions of Egypt. It is illustrated with a great number of copper-plates. With it was also published for the first time a dissertation on the lasserpitium and the lotus of the Egyptians, with plates of these plants. To this volume are added several essays on the various works of Alpinus, by Vesling, who had himself visited Cairo, and was a successor of Alpinus in the chair of botany at Padua.

In addition to the preceding, Alpinus wrote two works on medicine. One, on the prognosis of the event of disease, was entitled "De præsagienda Vita et Morte Ægrotantium, Libri VII. Venetiis, 1601," 8vo. The matter of this work was principally derived from Hippocrates, and judiciously arranged. It was reprinted at Frankfort in 1621, under the title "Medicinalium Observationum," 8vo. Another edition (4to.) was published at Leyden in 1700, with a preface by Boerhaave, and again at Hamburg in 1734, with notes by Boerhaave and Gaubius, and the same at Venice in 1735. The second work was an attempt to establish the principles of the ancient sect of Methodists. It was entitled "De Medicina Methodica, Libri XIII., Venetiis, 1611," folio. It seems to have excited the least attention of any of his works. During the latter part of his life Alpinus was afflicted with deafness, and left a work in manuscript on that subject, but in too imperfect a state to publish. He died of a slow fever on the 6th of February, 1617. Tomasini seems to have fallen into an error, which he afterwards corrected, when he states that Alpinus died on his birth-day, the 23d of November, in 1616.

Alpinus was married twice: by his first wife he had four sons, the second of whom, Alpinus Alpinus, was successor to his father in the chair of botany at Padua, and edited his father's work on exotic plants. *Alpinia*, a genus of plants belonging to the natural order Zingiberaceæ, was named in honour of Alpinus.

Among the remarkable men who appeared during the sixteenth century, in the dawn of the cultivation of natural science, Prosper Alpinus holds a high position. The same spirit which had led to the discovery of the New World actuated him in his researches in

Egypt; and although the science of botany is not indebted to him for principles, it was enriched by him with a large number of new facts on which its future progress depended. (Tomasini, *Elogia Virorum Literis et Sapientiâ Illustrium*, p. 301.; Niceron, *Mémoires pour servir à l'Histoire des Hommes Illustres*, tome xi.; Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon*; Haller, *Bibliotheca Botanica*; Haller, *Bibliotheca Medicinæ Practicæ*; Sprengel, *Historia Rei Herbariæ*.) E. L.

ALPO'EL, R. CHAJIM (ר' חיים אלפואל), a Levantine rabbi who lived about the early part of the seventeenth century. He was the author of a work called "Nopheth Tzuphim" ("The Dropping of Honeycombs") (*Ps.* xix. 11.), which is a cabbalistical exposition of various passages of the Hebrew Scriptures. It was printed at Constantinople A. M. 5402 (A. D. 1642). Wolff, in the first volume of his "Bibliotheca Hebræa," has inserted the author of the "Nopheth Tzuphim" under "Isaac Alpual;" but in the supplemental notice of this work in his fourth volume, he tells us that he was informed of the real name of the author by the learned rabbi Moses Chagis of Altona. (Wolfius, *Biblioth. Hebr.* i. 650. iv. 820.) C. P. H.

ALPRU'NUS, JOHANNES BAPTISTA, was physician to the Empress Eleonora, wife of Leopold I., and practised medicine at Vienna. His name deserves to be recorded for the courage with which he analysed in 1679 some of the matter taken from a plague-bubo. It yielded, he says, a very fœtid, acrid salt. His account of it was published in a work entitled "De Contagione Viennensi Experimentum medicum," Prague, 1680, 4to.; and in one of the editions of Dobrzensky's "Præservativum universale." (Alprunus, *Experimentum.*) J. P.

ALPTEGHI'N, a Turkish slave of Ahmed Ibn Isma'íl, the second sultan of the race of Sámán. Having distinguished himself by his fidelity and his courage, and principally by his skill in jugglers' tricks,—which among an ignorant people passed for enchantment,—he was enfranchised by his master, and passed through several ranks in the army, until he became governor of Khorásán, under the reign of 'Abdu-l-malek Ibn Núh, the fifth sultan of that race; but having subsequently amassed prodigious wealth, and engaged a numerous train of followers in his service, he became eventually too powerful for his master. On the death of 'Abdu-l-malek in A. H. 350 (A. D. 961), the nobles of Bokhára sent a deputation into Khorásán to demand of Alpteghín which among the princes of the race of Sámán he considered worthiest of the succession. Alpteghín answered that Abú Saleh Mansúr, the son of the deceased sultan, was too young to take into his hands the government of the country, and that he was of opinion that they should choose one of his uncles. Before, however, this answer reached Bokhára, the principal generals and nobles of the place had united their votes in favour of Mansúr, who was accordingly proclaimed sultan in the room of his deceased father. Fearing the resentment of the young sultan on this account, Alpteghín refused to obey the summons he received to repair to court; and breaking out soon after in open rebellion, withdrew towards Ghiznah (Ghuznee), accompanied by a body of three thousand of his Mamlúks, with whose assistance he took possession of that city and the adjoining territory. Upon the receipt of this intelligence, Mansúr gave the government of Khorásán to Abú-l-huseyn Semjúr; but although that general twice sent an army to put down the rebellion of Alpteghín, the courage and the talent of that adventurer baffled all his attacks. Alpteghín maintained himself at Ghiznah until he died in A. H. 365 (A. D. 975-6), appointing as his successor his son-in-law, Subekteghín, who was the father of the celebrated Mahmúd the Ghaznevide. (Abú-l-fedá, *Ann. Musl.* sub. anno 350; Elmacin, *Hist. Sarac.* lib. iii. cap. v.; Price, *Chronol. Retrospect of Moham. History*, ii. cap. vii.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; D'Herbelot, *Bib. Or.* voc. "Alpteghín.") P. de G.

ALQUIE', FRANÇOIS SAVINIEN D', a French miscellaneous writer of the seventeenth century. He seems to have been chiefly engaged in compilation and translation, and we know nothing of him but from the title-pages of some of his works. He translated into French the Jesuit Athanasius Kircher's book on China: his translation appeared at Amsterdam in folio, A. D. 1670. In the same year he published a description of France under the title of "Les Délices de la France," 12mo. Amsterdam, 1670. The copy in the library of the British Museum bears this date: a second edition, which in the Biographie Universelle, and in Quérard's "La France Littéraire," is called by mistake the first, seems to have been published in two vols. 12mo. 1699; and a third in three vols. 8vo. Leyden, 1728. This shows that the work was of some reputation in its day. 2. He published an account of the siege of Candia from the accounts of eye-witnesses: it was entitled "Les Mémoires du Voyage de Monsieur Le Marquis de Ville au Levant" (12mo. Amsterdam, 1671), and was chiefly taken from the memoirs of Giovanni Battista Rostagno. As in his preface he speaks of "all his other works," he had probably produced several of which we have no account. 3. He published also a translation of Puffendorf's work "De Statu Imperii Germanici." His translation, according to the Biographie Universelle and Quérard, appeared in 16mo. Amsterdam, 1799. 4. "Le Voyage de Galilée, publié par D. S. A." 12mo. Paris, 1670, is

ascribed to him. (*Biographie Universelle*; Quérard, *La France Litteraire.*) J. C. M.

ALQUIER, CHARLES JEAN MARIE, a native of Talmont near Les Sables d'Olonne, in the department of La Vendée, was born on the 13th of October, 1752. In 1789 he filled the office of mayor of the city of Rochelle, and was also procureur du roi at the Tribunal des Trésoreries de France when he was elected by the district of Aunis deputy to the States-general. In his politics he sided with the liberal party, was a member of several committees of the Assemblée Constituante, and under the presidency of Dandré was named one of its secretaries. On the flight of the king from Paris, he was one of the three commissioners sent into the departments of the Pas de Calais and the Nord to prevent the defection of the troops. He caused the adoption of many useful measures calculated to secure the tranquillity of the country, and to insure the observance of the laws passed by the Assembly and the progress of reform. On the close of the session he became president of the criminal tribunal of the Seine et Oise, by which department he was sent as deputy to the National Convention in 1792. Although he sometimes ventured to disapprove the conduct of some of his more violent colleagues, he did not attempt to resist the ultra revolutionary course of events; and on the trial of the king, voted for death, but with a suspension of the execution until peace should be established, in order, when that event happened, that the sentence might be commuted, unless in the mean time any invasion should be attempted, either by foreign troops or the emigrant princes. He took no further part in the violent proceedings of the revolutionists, and strongly opposed the cruel measures adopted in La Vendée. He aided in the organisation of Holland on its conquest by the French, and in 1795 was appointed secretary to the Council of Antients. In 1798 he ceased to be a member of the legislative body, and entered upon a career better suited to his disposition than the agitation of popular assemblies. He was sent by the Directory as minister plenipotentiary to Bavaria, where he remained until the month of February or March, 1799, when he returned to France on the approach of hostilities, and was made receiver-general of the department of Seine et Oise. This post was ill-suited to him, and his talents as a diplomatist were soon again called into action. Immediately on the establishment of the consular government, Alquier was despatched to Madrid as ambassador, and conducted the negotiation by which Tuscany was ceded to France. Towards the end of the year 1800 he was replaced by Lucien Bonaparte, and in the month of February following went as minister-plenipotentiary to Florence, in order to form a treaty of peace with Naples. By the conventions signed on the 28th of March, the island of Elba was given up to France. On the conclusion of these negotiations he proceeded to Naples as resident ambassador, where he acted with great vigour and decision, obliging the king, in 1804, to dismiss his prime minister, the Chevalier Acton, who in an official conversation had used disrespectful expressions towards France; and in the following year, a combined English and Russian fleet and army having been admitted into the ports of the Two Sicilies, Alquier quitted Naples without taking leave of the king, and carried with him all the French connected with the diplomatic body. Napoleon, who was pleased with this decided conduct, appointed him to succeed Cardinal Fesch at the court of Rome, for the purpose of continuing the negotiations with Pius VII., who maintained with firmness the temporal rights of the church. The affair was long and difficult, and Alquier was recalled to Paris in the month of February, 1808, for the purpose of explaining some passages in his despatches in which he had dwelt upon the favourable points in the perseverance of the pope in resisting the wishes of the emperor. Napoleon admitted his explanations, merely saying "Vous êtes dévot." The negotiations of Alquier with the pope will be found in the "Recueil des Actes émanés de Rome dans la Contestation du Pape avec Napoléon," published first at London and afterwards at Paris. In 1810 Alquier was sent to Stockholm with the title of envoy extraordinary, for the purpose of insisting on the strict observance of the continental system. This mission was not less difficult than the others with which he had been intrusted, Britain being the great market for the productions of Sweden, and the requisition was not long complied with. From Stockholm Alquier proceeded to Copenhagen with the same title, and in 1813 concluded a treaty of alliance, offensive and defensive, which he maintained until the abdication of the emperor. In June, 1814, he was recalled, and in 1816 sentence of banishment was passed against him, under the provisions of the law of amnesty, for voting the death of the king. He retired to Vilvorden, near Brussels, but was suffered to return in 1818, on the solicitation of Boissy d'Anglas, the king himself expressing his desire for his recall. He died on the 4th of February, 1826. Alquier drew up the report upon which the Conservatoire des Arts et Metiers was established in the abbey of St. Martin des Champs, and he shortly afterwards presented to it several models of machines. The writer of the article "Alquier" in the supplement to the "Biographie Universelle" describes him as a man of a cultivated mind and good disposition, but weak in body, and timid, particularly during his career in the National Convention. It does not appear, however, that his timidity extended to any other period of his political life. (Rabbe,

Biographie des Contemporains, i. and v.; Arnault, *Biographie des Contemporains.*) J. W. J.

ALRAKI', R. JOSHUA IBN VIBESH (ר׳ יהושע יבן ויבאש אלרקי), a Spanish or Moorish rabbi who wrote an Arabic Herbal which was translated into Hebrew and Spanish by Rabbi Joseph Vidal, with the title "Nerem Hammaaloth" ("The Top of the Stairs") (2 *Kings*, ix. 13.): it was among the manuscripts of the imperial library at Vienna, as appears from the catalogue of Nesselius. Hottinger also had in his possession a copy of this Herbal in manuscript, in Arabic, Hebrew, and Spanish, the author of which he calls Joshua Ibn Veibesh Shelraki, but we are inclined to think this change of the surname has arisen from some imperfection in his copy, as we find it nowhere else. Bartolocci calls him Joshua Ben Bivash, but has inserted him in another place as Ibn Vivash. We have followed the authority of the "Siphte Jeshenim," as cited by Wolff. We have no notice of the time at which this author lived. (Wolfius, *Biblioth. Hebr.* i. 460, 461.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 775. 779.; Hottinger, *Biblioth. Orient.* cl. x. 40.) C. P. H.

ALRED. [ALFRED.]

ALREDUS. [ALDRED.]

ALS, PETER, a Danish historical and portrait painter, born at Copenhagen in 1725. He gained the first great prize for painting given by the Academy of Copenhagen in 1755; and went shortly afterwards to Rome, where he entered the school of Mengs. Als occupied himself in Rome chiefly with copying the pictures of Raphael and Andrea del Sarto, which he did with great accuracy. He painted afterwards, in his own country, some good portraits; but his colouring was too sombre to give a pleasing effect to his pictures of females, and he also laboured his works so much as frequently to deprive them of all animation. In the Royal Picture Gallery of Copenhagen is a portrait of the sculptor Wiedevelts by Als; it has been engraved by Preisler. Als died in 1775. (Maire, *Verzeichniss der Gemälde der Königlichen Bildergallerie in Kopenhagen*; Weinwich, *Kunstens-Historie, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ALSACE DE BOSSU, THOMAS PHILIPPE, (also called Thomas Philippe de Hennin, Boussut or Boussut de Chimay, and Thomas Louis de Hénin-Lietard Alsace,) cardinal, archbishop of Malines, and primate of the Austrian Netherlands, count of Bossu, and prince of Chimay, was born at Brussels in the year 1680. His family was descended from Thierry d'Alsace, count of Flanders in 1128, and his father, Philippe Antoine de Hennin-Lietard, was count of Bossu and a knight of the golden fleece. The subject of this notice resumed the name of Alsace. He was destined to the church from the time of his birth, and educated as one entitled to look forward to the highest ecclesiastical dignities. Having studied philosophy at Cologne, he applied himself to theology in the Germanic college of Saint Apollinaris at Rome, where he was the first who maintained polemical theses. At a very early age (authorities differ whether at fifteen or seventeen years) he was made provost of the cathedral of Ghent by the King of Spain (Charles II.). In 1711, his uncle, the celebrated Cardinal de Bouillon, who had fallen into disgrace with the French king, Louis XIV., sent him to Rome to announce his intended return to the pope and prepare the way for his favourable reception. This commission he successfully performed, and so ingratiated himself with the pope (Clement XI.), that he made him his domestic chaplain; and in the month of March, 1714, the emperor nominated him to the vacant archbishopric of Malines and primateship of the Austrian Netherlands. Investiture of his new dignity was granted to him at Vienna early in the year 1716. He immediately became a zealous opponent of the Jansenists, and enforced in every way obedience to the famous bull Unigenitus, as well by the clergy as laity, creating thereby commotions which were far from pleasing to the emperor. Clement XI., however, rewarded his services with the dignity of cardinal on the 29th of November, 1719, and the cardinal's hat was conferred upon him by Innocent XIII. in 1721, with the presbyteral title of St. Cesareo. From this time he rarely quitted his diocese, visiting Rome but once, namely, in 1739, when, in conjunction with Cardinal Albani, he mainly contributed to the election of Pope Benedict XIV. He quitted Rome in 1741, having received from His Holiness the title of St. Balbina. On the death of his elder brother, Charles Louis Antoine, without issue, he displayed a noble generosity by renouncing all claim to the rich inheritance which had thus fallen to him in favour of his younger brother, Alexandre Gabriel, reserving to himself only a portion of the revenue, with the object of increasing his alms. He died at Malines on the 5th of January, 1759.

Devoted to the duties of his charge, Alsace is described as affording an example of all the ecclesiastical virtues; and the speech which he addressed to Louis XV. when that king, in 1746, presented himself at the door of the cathedral of Brussels as conqueror of the city, certainly indicates a noble character. "Sire," said the prelate, "the God of armies is also the Father of mercies. Whilst your Majesty returns thanks for your victories, we require you to put a happy termination to them by a speedy and lasting peace. The blood of Jesus Christ is the only blood that flows upon our altars; all other alarms us: a prince of the church may doubtless avow this fear before a most Christian king. It is in this feeling that we proceed to raise the Te Deum

which your Majesty has ordered us to sing." (*Grosses vollständiges Universal-Lexicon (Supplement)*; Boucher, &c. *Nouvelles Ecclesiastiques, Année* 1759, p. 85.; *Dictionnaire de la Noblesse*; Feller, *Dictionnaire Historique*; Moréri, *Le grand Dictionnaire Historique*, tit. "Hennin.") J. W. J.

ALSAHARA'VIUS. [ABU'-L-KA'SIM.]

ALSARIO DELLA CROCE, VINCE'NZIO, who is also called Alsavio, Alzario, and Alsarius, was born at Genoa about the year 1576. Before he was nineteen years old he published a work entitled "De Invidia et Fascino Veterum," which displays considerable classical erudition; but his chief study was medicine, which he practised successively at Bologna, Ravenna, and Rome. At Rome he lectured on medicine for more than twenty years, and became physician to Gregory XV. The time of his death is not known, but it occurred after 1631.

Alsario's published works are as follows: — 1. "De Invidia et Fascino Veterum," Lucca, 1595, 4to. 2. "Ephemeridum, hoc est Diuturnarum Observationum, Libri duo," Bologna, 1599 and 1609, 4to. 3. "De Epilepsia seu Comitiali Morbo," Venice, 1603, 4to. 4. "Consilium de Asthmate, &c." Venice, 1607. 5. "Cons. de variis Symptomatibus in Principibus Illust.," Venice. 6. "De Verme admirando per Nares egresso," Ravenna, 1610. 7. "De Sugillatione quam Græci ὑπωπιον . . . vocant," Ravenna. 8. "Cons. de Catarrho," Ravenna. 9. "Diss. de Salis et Salitorum Usu in Febribus." 10. "De Medicinæ Practicæ Laudibus," Rome. 11. "Prefatio in Romano Gymnasio habita," Rome, 1612, 4to. 12. "De Morbis Capitis frequentioribus, &c." Rome, 1616, &c. 4to. 13. "De Quæsitis . . . in Arte Medica Centuriæ Quatuor," Venice, 1622, fol. 14. "Disp. ad Hist. Fœtus nonimestris . . . parvæ Molis," Rome, 1627, 4to. 15. "Cons. Med. pro nobili Adolescente," Rome, 1629, 4to. 16. "Prudenzia Metodica per preservarsi dall' imminente Peste," Rome, 1630, 4to.; the same in Latin, in the following year. 17. "Vesuvius ardens," Rome, 1632, 4to. 18. "De Hæmoptysi," Rome, 1633, 4to. Soprani gives also a list of certain MSS. which he left. (Soprani, *Li Scrittori della Liguria*, Genoa, 1667, p. 74.) J. P.

ALSHEIC, R. MOSES (ר׳ משה אלשיך), a celebrated rabbi born in the city of Sapheth in Upper Galilee in the early part of the sixteenth century. His father's name was Rabbi Chajim, and he was of Spanish descent, his family having been one of those which were said to have been carried captive into Spain at the time of the Babylonish captivity. [ABRABANEL.] He studied in his native city under the celebrated rabbi Joseph Karo, under whose tuition he made such progress that he became one of the most popular preachers, and one of the most celebrated interpreters of the sacred Scriptures which his nation produced during the sixteenth century. Towards the latter part of the sixteenth century he succeeded to the dignity of arch-rabbi of Sapheth, which office he filled with honour until his death, which took place at the close of the same century, some time between A. D. 1592 and A. D. 1601. His works are — 1. "Torath Moshe" ("The Law of Moses") (*Josh.* viii. 31.), a commentary on the Pentateuch, which was first printed at Belvedere, near Constantinople, in folio, by Jos. Isaac Ashkeloni, in the reign of Sultan Murad, and afterwards at Venice, by Joh. de Gara, A. M. 5361 (A. D. 1601), in folio. This commentary is very full, and explains the text both literally and allegorically: the Venetian edition was published at the charge of and under the editorial care of the author's son, R. Chajim Alsheic, the year of publication being ingeniously expressed by the letters of the author's surname (אלש״יך), which are equivalent to 361, the date by the lesser Jewish computation. (Note, Vol. I. p. 7.) It was next printed at Prague by Abraham ben Simeon Heida, A. M. 5376 (A. D. 1616), in folio; and lastly at Amsterdam by Solomon ben Jos. Proops, under the joint editorship of R. Simeon "Cohen Tzedek" (Priest of Righteousness), rabbi of the synagogue of Amsterdam, and R. Salman "London," meaning, no doubt, a native of London. 2. "Maroth Hatzobeoth" ("The Mirrors of the assembled Women") (*Exod.* xxxviii. 8.). The first part, which is a commentary on the books of Joshua, Judges, Samuel, and the Kings, was printed at Venice by Jo. de Gara, A. M. 5361 (A. D. 1601) and A. M. 5380 (A. D. 1620); also at Prague, by Moses Ben Bezalel, A. M. 5370 (A. D. 1610). In the catalogue of Surenhusius, as cited by Wolff, the date of this edition is given as A. M. 5380 (A. D. 1620). It was lastly printed at Offenbach, near Frankfort on the Main, by Bonaventura de la Noi, A. M. 5479 (A. D. 1719). All these editions are in folio. The second part of this work, which is a commentary on Isaiah, Jeremiah, Ezekiel, and the Tere-Eser, or twelve minor Prophets, was first printed at Venice by Jo. de Gara, with a preface by R. Isaac Gerson, A. M. 5367 (A. D. 1607), in folio, and at Jesnitz, in the duchy of Anhalt-Dessau, by R. Israel Ben Abraham, A. M. 5480 (A. D. 1720); this edition, also in folio, was edited by R. Isaac Ben Kalonymus, the press being corrected by R. Levi Hirsch Ben Meir, and was the first specimen of this press. It comprises the Hebrew text of the various prophets, in a fine clear type, with points, surrounded by the commentary of Moses Alsheic; and in the lower margin is the name of the prophet commented on, and the number of the chapter in Roman letters. At the end is an exhortation to the study of the law of Moses and to the practice of morality, by R. Moses Chasid of Prague. This edition was also reprinted at the same

place and press, A. M. 5490 (A. D. 1730). The Venetian editions of A. M. 5355 and 5363 (A. D. 1595 and 1603) are rejected by De Rossi as having no existence, though in the preface to the edition of Jesnitz above cited the only Venetian edition is said to be that of A. M. 5363, which leads us to believe with Wolff that the edition of A. M. 5363 and that of A. M. 5367 must be one and the same. 3. "Romemoth El" ("The Exaltations of God") (*Psalm* cxlix. 6.), a commentary on the Psalms, first printed at Venice by Jo. de Gara, A. M. 5365 (A. D. 1605), 4to., then at Amsterdam by David Tartas, A. M. 5455 (A. D. 1695), 4to., and lastly at Jesnitz by Israel Ben Abraham, corrected by R. Levi Hirsch Ben Meir, A. M. 5481 (A. D. 1721), folio. In the Hebrew Psalter of Hen. Jac. Bashuysen, printed at Hanau, A. D. 1712, in 12mo., which is enriched with annotations selected from the best Jewish writers, is a selection among others from the "Romemoth El" of R. Moses Alsheic. 4. "Rob Penimm" ("A Multitude of Pearls") (*Prov.* xx. 15.), a commentary on the Proverbs, printed at Venice by Jo. de Gara, A. M. 5361 (A. D. 1601), 4to., with a preface by the author's son, R. Chajim, and an alphabetical index, after the form usual in Christian works, which is very rare in Jewish publications: it was also printed at Jesnitz, A. M. 5481 (A. D. 1721), in folio. 5. "Chelkath Mechokek" ("The Portion of the Lawgiver") (*Deut.* xxxiii. 21.), a commentary on Job, printed first at Venice by Jo. de Gara, edited by the author's son, R. Chajim, assisted by R. Isaac Gerson, A. M. 5363 (A. D. 1603), 4to., and at Jesnitz, A. M. 5482 (A. D. 1722), in folio. 6. "Shoshannath Haamakim" ("The Lily of the Valley") (*Song of Songs*, ii. 1.), a commentary on the Song of Songs, printed at Venice by Jo. de Gara, A. M. 5351 (A. D. 1591), 4to., with the sacred text, in the square Hebrew letter with points, edited by R. Joseph Aben Saruk, and corrected by R. Isaac Gerson. 7. "Ene Moshe" ("The Eyes of Moses"), a commentary on the book of Ruth, printed at Venice by the same, A. M. 5361 (A. D. 1601), 4to. 8. "Debarim Nechumim" ("Consoling Words"), a commentary on the Lamentations of Jeremiah. 9. "Debarim Tobim" ("Good Words") (1 *Kings*, xii. 7. and *Zachar.* i. 13.), a commentary on Ecclesiastes. 10. "Masath Moshe" ("The Burden of Moses"), which is a commentary on the book of Esther. All these last three commentaries were printed in Venice in the same year, A. M. 5361 (A. D. 1601), and by the same printer as the "Ene Moshe;" and all the five foregoing commentaries on the five Megilloth (note, Vol. I. p. 131.) were printed in one volume folio at Prague by Abraham Heida, A. M. 5370 (A. D. 1610), and at Frankfort on the Main by Seligman Reis, with the sacred text of the five Megilloth pointed, edited by R. Jos. Jusbal Ben Levi Hirsch, a native of Frankfort. An abridgment of these commentaries of R. Moses Alsheic on the five Megilloth by R. Eliezer ben Chanina, a native of Tarnogrod in Galicia (Tarnigrodensis) with the title "Zoth Torah asher sam Moshe" ("This is the Law which Moses appointed") (*Deut.* iv. 44.), was printed at Amsterdam without the sacred text, by Casper Steen, A. M. 5458 (A. D. 1698). 11. "Chabatzeleth Hassharon" ("The Rose of Sharon") (*Song of Songs*, ii. 1.), a commentary on Daniel, was first printed at Sapheth in Upper Galilee, A. M. 5323 (A. D. 1563). This edition, which is very rare, was in the possession of De Rossi, who gives the date as above; Bartolocei, however, gives the date as A. M. 5328. It was next printed at Venice by Jo. de Gara, A. M. 5352 (A. D. 1592), 4to., with the sacred text, in the square Hebrew letter with points: at the end are indexes of the contents, and of the "Maamarim" or sentences of the ancient rabbis quoted in the work. It was afterwards printed at Wandsbeck, near Hamburg, by Israel Ben Abraham, A. M. 5486 (A. D. 1726), fol., edited by R. Abraham Ben Pinchas, with the sacred text, with points; the commentary of Alsheic flanking the text on each side, and with the commentary of Rashi (R. Solomon Jarchi) in very small rabbinical letters on the margin below the text; to which are added extracts from the "Maajene Hajeshuah" of Don Isaac Abrabanel, and the whole commentary of R. Moses Chagis on Daniel, which is almost as long as that of Alsheic, and is called "Mephozre path Hakamach" ("Fragments of the Handful of Wheat"), in allusion to the works of Moses Chagis which he published with the title of "Lecket Hakamach" ("The Gleanings of Wheat"). The "Chabatzeleth Hasharon" was also printed at Amsterdam, A. M. 5486 (A. D. 1726), in folio, with the commentary of Alsheic on each side of the sacred text; but in the lower margin the commentary of R. Samuel Ben Judah Valerio, called "Chazon Lammoed." In Oppenheimer's catalogue there also appears an edition of Offenbach, A. M. 5478 (A. D. 1718). 12. "Kol Bokim" ("The Voice of those weeping) (*Job*, xxx. 31.), a commentary on the Lamentations, printed at Venice, A. M. 5366 (A. D. 1606); Bartolocci gives this as the same with the "Debarim Nechumim," but Wolff, as a separate work: it is not noticed by De Rossi. 13. "Sheeloth Uteshuvoth" ("Questions and Answers"): these are one hundred and forty answers to questions on the Law, printed at Venice A. M. 5347 (A. D. 1587), 4to., and A. M. 5365 (A. D. 1605), 4to. This work is not noticed by De Rossi, but Wolff saw both editions. 14. "Meah Shearim" ("A hundred Gates"), a collection of discourses distributed into a hundred classes, which is cited by the "Siphte Jeshenim" as in manuscript. 15. In the Bodleian

library is "Seder Bircath Hamazon" ("The Order of blessing the Food"), without place or date; also a commentary on Isaiah, cap. lii. and liii., from the "Mareoth Hatzobeoth" with a Latin version and notes by Constantine L'Empereur," printed at Leyden, A.D. 1631, 8vo., besides several of the works of Alsheic mentioned above. In all these various commentaries R. Moses Alsheic gives not only the literal but the allegorical, mystical, and cabbalistical sense of the holy books; which has made his name celebrated as a commentator among both Jews and Christians, though Rich. Simon, in his "Histoire Critique," seems to consider his works as of little value to Christian readers. The Jews, however, hold his works in the highest estimation, not so much for his originality in giving the double sense of the Scriptures, as for the novelty which his happy manner of treating them imparts to ancient expositions. R. Levi Hirsch ben Meir, in his preface to the "Maroth Hatzobeoth," printed at Jesnitz, A.M. 5480 (A.D. 1720), quotes this sentence from the "Sepher Haggilgulim" of R. Chajim Vital: "The soul of R. Samuel Ben Nachmani has transmigrated into R. Moses Alsheic, whence he has come forth the most excellent of preachers, and hath written many books." And although Christian divines do not hold the works of this author in such high estimation as they do those of some others of the more famous rabbis, yet there are not wanting some who have spoken very favourably of his labours, among the rest Frischmuther in his Dissertations. Calmet, in the Supplement to his Dictionary of the Bible, calls Moses Alsheic Moses Alsee. (De Rossi, *Dizionar. Storic. degli Autor. Ebrei*, i. 49—51.; Wolfius, *Biblioth. Hebr.* i. 808—811. iii. 735—737. iv. 905, 906.; Bartoloccius, *Biblioth. Mag. Rabb.*, iv. 64, 65.; Plantavitius, *Biblioth. Rabbin.* Nos. 127. 179. 202. 410. 419. 514. 610. 637. 648. 683. 746.; Idem, *Florileg. Rabbin.* p. 563—636.; Buxtorfius, *Biblioth. Rabbin.* 283—288. and 323.; Calmet, *Diction. de la Bible*, iv.; *Supplem. à la Biblioth. Sacree*, 85., Paris, 1728; Ric. Simon, *Hist. Crit. du Vieux Test.* 342.; Le Long, *Biblioth. Sacra*, ii. 868.; Hottinger, *Biblioth. Orient.* ch. i. 10, 11.; Hyde, *Catal. Libror. impress. in B. Bodl.* i. 35, 36.; *Acta Eruditorum*, Lipsiæ, 1724, p. 143.) C. P. H.

ALSLOOT, DANIEL VAN, a Flemish landscape painter, born at Brussels about 1550. He was court painter to the Archduke Albert, governor of the Austrian Netherlands. The year of Alsloot's death is not known, but he was still living in 1608. In the Imperial Gallery of Vienna is a landscape on wood marked D: ab Alsloot S: A: Pict: 1608, in which Henri de Clerck has painted the good Samaritan and the wounded traveller. (Descamps, *La Vie des Peintres Flamands, &c.*; Mechel, *Catalogue des Tableaux de la Galeri Impériale et Royale de Vienne.*) R. N. W.

ALSOP, ANTHONY, prebendary of Winchester, was educated at Westminster school, whence he was elected to Christ Church College, Oxford. He took the degree of master of arts on the 23d of March, 1696, and the degree of bachelor of divinity on the 12th of December, 1706. At the university he was soon distinguished by Dean Aldrich, and he passed through the various offices in his college, to that of censor, with reputation. For some years most of the young noblemen and gentlemen belonging to the society were committed to his care; but at length he removed from the college on being made chaplain to Sir Jonathan Trelawney, bishop of Winchester, who subsequently gave him a prebend in Winchester Cathedral, and the rectory of Brightwell in Berkshire. He thus obtained ample provision for a life of learned retirement, from which he was never drawn by the solicitations of those who deemed him qualified for a more prominent situation. In 1717 an action was commenced against Alsop by Mrs. Elizabeth Astrey of Oxford, for a breach of a marriage contract, and a verdict was obtained against him for 2000*l.*, in consequence of which he left the country for some time. The date of his return to England is not precisely known, but it appears to have been about 1720. He died on the 16th of June, 1727, being accidentally drowned owing to the giving way of a bank on which he was walking in his own garden.

In 1697, while yet a student at Christ Church, Alsop joined in the confederacy formed for attacking Bentley, and in the following year he published a thin octavo volume, entitled "Fabularum Æsopicarum Delectus," containing 237 fables in Latin verse, accompanied by the original Greek from No. 1. to 158., the Hebrew from 159. to 168., and the Arabic from 169. to 176.; the remainder, from 177. to 237., are given in Latin only. This volume has a dedication to Viscount Scudamore, and a preface, in which he takes an active part in the controversy against Bentley. In this work, which is said in Monk's "Life of Richard Bentley, D.D.," to have been published "as the dean's present to his students," Bentley is satirised in a neat Latin version of "The Dog in the Manger." Warton, in his "Essay on the Genius and Writings of Pope" (vol. ii. p. 393.), observes of this book that it was out of print, and was not sufficiently known; but Warburton, in a letter to Hurd, intimates that it was at one time popular, observing that a powerful cabal gave it a surprising turn. Chalmers alludes to a respectful mention of Alsop by Dr. King, "of the Commons," as having enriched the commonwealth of learning by his translation of fables from Greek, Hebrew, and Arabic; and also to a less honourable notice by Dr. Bentley, as "Tony Alsop, a late editor of the Æsopean Fables." Among the various branches of philological

learning in which Alsop excelled, was a "singularly delicate taste of the classic poets," which, observes his biographer, "induced him to make use of the Sapphic numbers in his familiar correspondence with his most intimate friends; in which he shewed a facility so uncommon, and a style so natural and easy, that he has been, not unjustly, esteemed not inferior to his master Horace." The merit of these productions led to their preservation in manuscript for several years after his death, when Mr. (afterwards Sir) Francis Bernard determined to collect and publish such of them as he could procure, for the benefit of a relation of Alsop's, who was in a reduced condition. He accordingly issued, in July, 1748, proposals for printing, by subscription, a volume to be entitled "Antonii Alsopi Odarum Libri duo, alter continens Epistolares, alter Miscellanea;" and in this prospectus appeared most of the biographical particulars of Alsop that are known. Bernard's memoir is reprinted in Nichols. The book did not appear until 1752, and was then called "Antonii Alsopi Ædis Christi olim Alumni Odarum Libri duo." It forms a quarto volume of nearly one hundred pages, and has a poetical dedication, in Latin, to Thomas, duke of Newcastle. Alsop also wrote several English poems, many of which appeared in the early volumes of the "Gentleman's Magazine," and some in the "Collections" of Dodsley and Pearch. (Nichols, *Literary Anecdotes of the Eighteenth Century*, ii. 233—235.; Chalmers, *Biographical Dictionary*.) J. T. S.

ALSOP, REV. VINCENT, a Nonconformist divine, was educated in St. John's College, Cambridge, where he took the degree of M.A. When he left the university, he received deacon's orders, and became an assistant master in the free grammar school at Oakham in Rutland. Here his ready wit introduced him into society which had a bad influence on his character, until he was reclaimed by the admonitions of Mr. Benjamin King, the Presbyterian minister of the town, whose daughter he afterwards married. Having been led to doubt the validity of his episcopal orders, he received Presbyterian ordination, but at what time we are not informed. By the Act of Uniformity (1662) he was ejected from his living of Wilby in Northamptonshire, and retired to Wellingborough, and frequently preached both at that place and at Oakham. He was imprisoned for six months in the gaol at Northampton for praying with a sick person.

In 1675 Mr. Alsop published a reply to Mr. (afterwards Dr.) William Sherlock's work "On the Knowledge of Christ," in which his wit was brought to bear with great effect upon some points which Sherlock had treated with an unbecoming levity. This work gained him a considerable reputation, and led to his settlement as pastor over the presbyterian congregation in Princes Street, Westminster. Here he discharged his duties with zeal and success; and, though he suffered many annoyances from the ruling party, he escaped the more serious penalties of fine and imprisonment, which were inflicted on many Nonconformists during the reign of Charles II. He is said to have eluded the designs of informers by a careful concealment of his Christian name.

When Dr. Stillingfleet published his sermon against the Nonconformists, Alsop was one of those who replied to it. Stillingfleet, in his rejoinder, treats Alsop with much contempt; upon which a person who had been Alsop's tutor at Cambridge observed that "he did not know what reason Dr. Stillingfleet had to answer his pupil with so much contempt; for that he was something his senior, and was reputed to have the brighter parts of the two in the college." This work added greatly to the reputation which Alsop had gained in the preceding year by his reply to an attack which had been made on the Nonconformists by Dr. Goodman. He enjoyed some favour at court during the reign of James II., by whom his son, after being convicted of treasonable practices, was pardoned. He drew up an address of thanks to the king for his declaration in favour of liberty of conscience (1687). For his conduct on this occasion he was blamed alike by Episcopalians and Presbyterians, the former being opposed to the principles of religious liberty set forth in the declaration, while the majority of the latter regarded it as an insidious step towards the establishment of the Roman Catholic religion. Alsop's attachment to James seems to have arisen solely from a sense of gratitude; and after the revolution he proved himself a zealous supporter of the new government. During the latter part of his life he devoted himself entirely to his ministry. He died, at an advanced age, at his house in Westminster, on the 28th of May, 1703. His principal works were — 1. "Anti-Sozzo; in vindication of some great Truths opposed by Mr. William Sherlock." 8vo. 1675. 2. "Melius Inquirendum; or Sober Enquiry into the Preaching and Practices of the Nonconformists." 8vo. 1679, (3d edition, 1681), in answer to Dr. Goodman's "Compassionate Enquiry." 3. "The Mischief of Impositions," 1680, in reply to Dr. Stillingfleet's "Mischief of Separation." 4. "A seasonable Warning to Protestants, from the Treachery and Cruelty of the Massacre in Paris." 5. "A faithful Rebuke to a false Report, with Reference to the Differences occasioned by the republication of Dr. Crisp's Works." 6. "The Life of Mr. Daniel Cawdry," his predecessor at Princes Street. (Palmer, *Nonconformist's Memorial*, ii. 235.; Wilson, *Dissenting Churches*, iv. 63.) P. S.

ALSTED, (Latinised Alstedius), JO-

HANN HEINRICH, a very prolix German writer on theology and history, was born in 1588, at Ballersbach, near Herborn, in the county of Nassau, where his father was a Lutheran pastor. He was educated at the academical pædagogium of Herborn, to which he was appointed, in 1610, extraordinary, and five years later, ordinary professor of philosophy. During this time he received two invitations, one as professor at Wesel, and the other as professor at Hanau, but he refused both offers; the endeavours of John Sigismund, elector of Brandenburg, to draw Alsted into his service, were also fruitless. In 1618 he was deputed by the counts of the Wetterau to attend the synod of Protestant divines at Dortrecht, the decrees of which are still the law of the Reformed church in Holland. In 1619, when the synod broke up, and Alsted had returned to Herborn, he obtained the place of second professor of theology there, and after the first chair had become vacant through the death of Piscator in 1626, it was given to Alsted, who however did not hold it for more than three years; for in 1629, when the university of Weissenburg in Transylvania was founded, he accepted the chair of philosophy and theology, to which he was invited. He continued in this office until his death on the 8th of November, 1638.

Alsted had in his time great reputation as a writer on biblical and natural theology, on chronology and mechanics. The number of his works in these different departments shows extraordinary industry. His contemporaries made an anagram of his name Alstedius, and called him Sedulitas, that is, Diligence. Jöcher, whose list is not even complete, gives the titles of upwards of sixty-two works of Alsted. All are written in Latin, and most of them are now superseded and almost useless. The best among them are — 1. "Theatrum Scholasticum," Herborn, 1610, 8vo., reprinted in 1620. 2. "Lexicon Theologicum," Hanover, 1612, 8vo., often reprinted. 3. "Theologia Naturalis," Frankfurt, 1615 and 1622, 4to. 4. "Encyclopædia Philosophica," Herborn, 1620, 4to. 5. "Thesaurus Chronologiæ," Herborn, 1624, 8vo., reprinted in 1628, 1637, and 1650. 6. "Encyclopædia septem Tomis distincta," Herborn, 1630, and Leyden, 1640, 2 vols. fol. Alsted also edited Jordano Bruno's "Artificium perorandi," Frankfurt, 1612, 8vo.; Daniel Chamier's "Panstratia Catholica, sive Controversiarum de Religione adversus Pontificios Corpus," with continuations, Geneva, 1629, 5 vols. 4to.; the works of Bernard de Lavinheta, and others. (Jöcher, *Allgem. Gelehrt.-Lexic.* i. 302, &c.; C. D. Vogel in Ersch und Gruber's *Allgem. Encyclopædie*, iii. 224.) L. S.

ALSTON, CHARLES, a physician and botanist, was born at Eddlewood, in Scotland, in 1683. His father was related to the noble family of Hamilton, and had early in life studied physic, and travelled in other countries; but becoming tired of the practice of his profession, he retired to Eddlewood. Young Alston received his early education at Glasgow, and at about the time of its completion lost his father, which recommended him to the patronage of the Duchess of Hamilton. She wished him to study the law, but he had so decided a taste for botany that he found it necessary to give up this profession, and to study physic, which would give him an opportunity of pursuing his favourite science. According to Dr. Hope he was appointed superintendent of the Botanic Garden at Edinburgh before the year 1716; but it was not till this year that he began seriously to pursue medicine as a profession. For this purpose he went to Leyden, and studied there under Boerhaave. He remained at Leyden three years, where he was remarkable for his diligence, and where he formed the acquaintance of Dr. Alexander Munro. Shortly after his return to Edinburgh, in 1720, he commenced reading lectures on botany and materia medica, and was appointed professor of these departments of medical study in the university about the year 1740. In this position he was distinguished for the sincerity with which he laboured for the advancement of his profession and the interest he took in the progress of his pupils; and in conjunction with Plummer, Sinclair, Rutherford, and Munro, he was one of those who greatly contributed to the eminence of Edinburgh as a school of medicine during the latter part of the eighteenth century.

He published several works on botany and medicine. His first work was a catalogue of the plants growing in the botanic garden at Edinburgh, entitled "Index Plantarum præcipue officinalium quæ in Horto Medico Edinburgensi a Carolo Alston, M. et B.P. Medicinæ Studiosis demonstrantur. Edinburgi, 1740," 12mo. The plants are arranged according to the system of Tournefort. His next work on botany was a manuel for the use of students, entitled "Tirocinium Botanicon Edinburgense. Edinburgi, 1753," 8vo. It is on this work that the fame of Alston as a botanist principally rests. It was published at the time when Linnæus was beginning to be acknowledged as lawgiver in the botanical world. Alston saw the evils that must result to scientific botany if the system of Linnæus was regarded in any manner as a substitute for the natural classification of plants. In this work he defended the system of Tournefort and many of the older botanists from what he considered the unjust aspersions of Linnæus, and he was one of the first to call upon Bernard Jussieu to publish those views of natural classification which he believed would "rescue botany from the various difficult trifles and fooleries with which it was burthened and oppressed." (*Tir. Bot. Edin.* p. 62.) Alston, in some instances, is too

severe in his remarks on the classification and nomenclature of Linnæus, which was caused, perhaps, more by the follies of the disciples of that great naturalist than any essential defect in the views of Linnæus himself. In the first volume of the "Edinburgh Literary and Physical Essays" he published an essay opposing the doctrine of the sexes of plants, as maintained by Linnæus. At that time the functions of the stamens and pistils of plants were less understood than at present, and many of Alston's facts appeared to be remarkable exceptions to the proposed law of sexuality of these organs.

The preliminary dissertation which precedes the description of plants in the "Tirocinium" was translated into English and published in London in 1754, under the title "A Dissertation on Botany," 8vo. He published several papers on medical subjects; amongst others a dissertation on opium, and another on the uses of tin as an anthelmintic, both of which were published in a work entitled "Edinburgh Medical Essays." In 1752 he published, at Edinburgh, a separate work on quicklime and lime-water as medical agents. In the same year appeared also an alphabetical list with short descriptions of the various agents employed in medicine, with the title "Index Medicamentorum simplicium triplex," 12mo. After his death, his lectures, in two volumes quarto, on Materia Medica, were published in 1770, edited by Dr. John Hope. These lectures display great research, perhaps more among modern than ancient writers, and are valuable as a work of reference in Materia Medica. In pronouncing on the opinions of others the author displays considerable judgment, but has added little new matter of his own. Such lectures would be ill adapted for the class-rooms of the present day.

Alston was married twice, and left behind him an only daughter. He died on the 22d of November, 1760. A genus of plants *Alstonia*, belonging to the natural order Apocynaceæ, was named in honour of him by Brown. (Advertisement to *Lectures on Materia Medica*, by Dr. Hope; Haller, *Bibliotheca Botanica*; Sprengel, *Historia Rei Herbariæ*; *Edinburgh Encyclopædia*, art. "Alston.") E. L.

ALSTON, or ALLSTON, WILLIAM, a native of the United States, North America, and a distinguished painter both in history and landscape. In Dr. Nagler's Dictionary of Artists he is said to have studied in the school of Sir Joshua Reynolds (Northcote does not mention him in his Life of Reynolds), and to have afterwards gone to Rome, where in 1805 he established a reputation by a picture of Jacob's Vision. Alston excelled chiefly in colouring, and was one of the first painters who made a great use of asphaltum, which he applied so skilfully as to induce many German and Italian painters to attempt to imitate the effects he produced: they however failed, and spoiled several of their pictures.

Alston painted many pictures which were much admired in Rome for their colouring and chiaroscuro; among which were several landscapes and his own portrait. He excelled in landscape painting, and in 1814 published a work entitled "Hints to young Practitioners in the Study of Landscape Painting," where, Dr. Nagler does not mention. In 1821 he painted two excellent pictures of the Prophet Jeremiah and Uriel. Fiorillo mentions a picture of a French soldier recounting some of his deeds of heroism to several people around him, by Alston. (*Morgenblatt*, 1807, p. 199.; Nagler, *Neues Allgemeines Künstler Lexicon*; Fiorillo, *Geschichte der Mahlerey*, vol. v.) R. N. W.

ALSTORPH, JOHANNES, was a native of Groningen, where he took the degree of doctor of laws in 1701, having previously studied at Harderwyk in Guelderland. He died in 1719. He was the author of the following treatises: — 1. "Dissertatio Philologica de Lectis, subjicitur ejusdem de Lecticis veterum Diatribe, Amstelodami, 1704," 12mo., an improved edition of two academical dissertations which had been previously printed separately, at Harderwyk, 1700, 4to. 2. "Dissertatio Juridica Inauguralis de Asylis, Gronin. 1701," 4to.; which was his academical exercise for the degree of doctor of laws. 3. "Conjectanea Philologica super nummo cuso in Memoriam Obsidionis et Liberationis Urbis Groningæ, anno 1672, Gronin. 1719," 4to., a treatise in explanation of the coin struck at Groningen in the year 1672 in commemoration of the successful defence made by the students of the university of Groningen when the city was besieged by the Elector of Cologne and the Bishop of Münster. 4. "De Hastis Veterum, Amst. and Leips., 1757," 4to.; a posthumous work, part of which was already printed when Alstorph died; but it was not published till the above date, when it was edited, with a preface by Sax, the author of the Onomasticon. (Saxius, *Onomast. Literar.*, pars v. 534.) C. J. S.

ALSTRÖMER, CLAS, the son of Jonas Alströmer [ALSTRÖMER, J.] and his wife Margareta Clason, was born at Alingsås on the 9th of August, 1736, and lost his mother when he was two years old. He was at first considered a dull ill-natured boy, but his father, who was concerned at hearing this report of him, contrived, by taking a share in his childish amusements, first to obtain his confidence, and then to arouse his curiosity; after which the boy made rapid progress both in his moral character and his studies. He was sent with his elder brothers, August and Patrick, to the university of Upsal, where he paid particular attention to natural history, mechanics, and agriculture, under

the guidance of Linnæus, Wallerius, and Berch. His father, who had himself acquired most of his knowledge by travelling, sent his three sons on a tour through the south of Sweden at Midsummer, 1758; and the pleasure and instruction derived from it seem to have kindled a strong wish in Clas to travel still more. On his father giving him the choice of his mode of life, he selected agriculture and the management of sheep, the improved breeds of which the elder Alströmer had been the first to introduce into Sweden; and he expressed a strong wish to travel in Spain, to discover, if possible, the cause of a degeneracy in the Swedish flocks, which he considered not to be attributable entirely to climate. He returned for some time to Upsal to complete his knowledge of natural history, preparatory to this journey, and while there kept up a friendly rivalry with Forskål, Bergman, and Solander. In 1760 he landed at Cadiz, provided with a strong letter of recommendation from Linnæus, travelled fifteen months in Spain, entered France in November, 1761, travelled through that country and Italy, and returning to Paris passed over to England in May, 1763, and remained there till June, 1764, in the November of which year he arrived home again at Alingsås. His health was much impaired by his travels. He had suffered from illness, caused by being caught in a snow-storm on the mountains of Castile in March, 1761, and in London he was attacked by a disorder which confined him for three months to his room. This brought on a difficulty in moving his hands and feet, which never left him after his return, and gradually increasing, ultimately deprived him of the power of voluntary movement. This singular disease, the cause and progress of which were equally inexplicable to the most eminent physicians of Europe whom Alströmer consulted, did not reach its climax till the year 1796, and during this long interval the patient was as active as it permitted him to be. In 1771 he married Sara Catharina Sahlgren, the sister of a wealthy merchant, with whom he entered into partnership; and for the next six years he was closely occupied with the superintendence of some mines and landed property belonging to the firm. On Sahlgren's death in 1776, Alströmer, who began to feel his infirmities increasing, retired from mercantile life to superintend the management of a "Children's House" which had been established by Sahlgren's will, and the disposal of a considerable fund which had been left by him for the promotion of science. Alströmer was in the habit, according to his friend's request, of proposing several questions yearly, generally on subjects of agriculture and economics, the best answers to which were recompensed with a premium awarded by the Royal Academy of Sciences. These answers form a valuable series of essays, and occupy several volumes, which are generally found accompanying the Transactions of the Academy. Part of the fund was assigned to men of science for the purpose of enabling them to prosecute particular researches, a method recently adopted by the British Association; part to students to enable them to travel for improvement, in the manner of the travelling fellowships at Oxford; and part employed in the purchase and distribution of useful books, and the reward of useful discoveries, in the same way as has often been done by the House of Commons. The latter years of Alströmer's life were not altogether fortunate. The Children's House, which he managed in such a way as to promote his favourite object of improving Swedish agriculture, by introducing a better class of agriculturists, was found to be so expensive, that the plan at first adopted was considerably contracted in 1792, leaving the institution much in debt, and some speculations which Alströmer had warmly recommended for introducing Swedish manufactures into North America, while those of England were excluded, during the American war, turned out so ruinous, in consequence of the unexpected conclusion of peace, that the great house of Sahlgren and Alströmer was obliged to stop payment, though the debts of the firm were afterwards paid in full. Alströmer died at his country seat at Gåsewadsholm, in Halland, on the 5th of March, 1796.

Alströmer had kept a minute diary of his observations on his travels, almost all of which was destroyed by an unfortunate fire at his residence. From a few specimens of what remained, given by his biographer Dubb, it may be inferred that the whole would have been very valuable, as the writer was in the habit of examining the arts and manufactures of the different countries which he visited, with unusual knowledge and powers of observation. He was the author of numerous articles in the Transactions of the Swedish Academy of Sciences, and of one separate publication, "Tal om den finulliga Får-Afveln" (Stockholm, 1770, 8vo.); a speech, as president of the academy, on the breeding of fine-woolled sheep. This work is a masterpiece of its kind, comprising the results of the author's observations on his journey in Spain, and of his investigations into the history of the Spanish breeds for centuries. He applies these results to support the Linnæan maxim, that all offspring inherit the outward form of the father, but in mind and disposition resemble the mother. It is observed by Dubb, that Darwin, who supported the same view a quarter of a century later in his Zoonomia, did so with far less learning and less effect than his Swedish predecessor. Alströmer enjoyed numerous public honours: he was a member of the council of chancery, and in 1778 was raised to the dignity of

baron. A more durable distinction was awarded him by Linnæus, who gave the name of *Alstroemeria* to a beautiful genus of plants belonging to the natural order Amaryllidaceæ. (Dubb, *Åminnelse-Tal öfver Clas Alströmer*, Stockholm, 1796, 8vo.; Wikstrom, *Conspectus Litteraturæ Botanicæ in Svecia*, p. 22.) T. W.

ALSTROMER, JONAS, was born on the 7th of January, 1685, at Alingsås, at that time a small town of about a hundred and fifty inhabitants. His parents were so poor, that after being taught to read and write, he was sent to service at the house of a colonel in the neighbourhood; but he soon left this place for the shop of a small trader in Eksjö, where he continued till the ill-treatment of his master forced him to leave. After a few more changes he set out for Stockholm to seek his fortune. Here a merchant of the name of Alberg, who had resolved to set up in business in London, engaged him to accompany him as book-keeper. The young adventurer assumed the name of Alström, from the name of the stream on which he was born, being the first of the family who had aspired to the dignity of a surname. On his passage he took his share of work with the sailors, a circumstance which had nearly turned much to his injury, for he had scarcely set foot on land at London, on the 1st of May, 1707, when he was laid hold of by a press-gang, and rescued with difficulty out of their hands by a comrade, who could hardly persuade them that he was a clerk. In the course of three years Alberg failed, and Alström seems to have attributed his ill fortune to his having set sail from Stockholm not only on Sunday afternoon, but during divine service. In the same year, 1710, the clerk set up in business on his own account as a ship-broker, and procured letters of naturalisation. His first thought, on his success, was to impart a share of it to his family. His father was dead, but he sent support to his mother, who was still living, and he invited over to England his younger brother and two sisters. The brother he instructed in trade, and then sent out to Portugal, where he died in 1716. Of the two sisters, the elder managed the household affairs, and the younger learned book-keeping and trade, at which she became so clever, that during Alström's occasional absences from the counting-house, she used to carry on the business and maintain an extensive correspondence. Alström was now comfortably settled if it had not been for the contrast which he could not help drawing between the prosperity of the country he lived in and the misery of that he had left behind. "As a citizen he was an Englishman," says his biographer, "but he was at heart a Swede." He watched impatiently for the return of Charles XII. from his captivity at Bender to lay before him his plans of improvement; and when the welcome news arrived, he hurried off to Sweden, but soon found that during the life of that king there was no chance of his schemes being listened to. He did not return, however, without effecting something; for, having observed that the English woollen manufactures constituted the principal exports to Sweden, he had taken with him a stock of thirty sheep for the purpose of improving the Swedish wool, and presented them to friends at Gottenburg and Uddevalla; and this flock was the origin of a great improvement in the wool of Sweden. He had also, during his residence in Stockholm, directed attention to the English Navigation Act as the source of English prosperity, and this afterwards gave rise to a similar measure on the part of Sweden, known by the name of the "Product Placat," or "Produce Proclamation," to which is attributed the improvement which was speedily observed in commerce, ship-building, and navigation. On leaving Stockholm he went to Germany, and the ship in which he sailed being captured on the voyage by a Danish cruiser, he claimed and obtained his liberty in the character of an English merchant. For the next four or five years he travelled in different parts of Europe, still with the view of finding manufactures to transplant, and then found it necessary to attend closely for two or three years to business in London, where he was nominated Swedish consul, and received the payment of a subsidy which the English government at that time allowed to Sweden. The wish of his heart was at length gratified. In 1723 he left London for Paris, and sent on before him to Sweden a Dutchman, who established the first cotton-printing manufactory in the country at Sickla. From Paris he wrote to Stockholm to obtain the privileges he considered necessary for the establishment of a factory for weaving, and at St. Germain engaged some English stocking weavers to accompany him to Sweden. The privileges were granted, and in 1724 weaving was fairly commenced at Alingsås, the native place of Alström, which he had selected eight years before as an eligible spot for his purpose. After a time, he found that his capital was not sufficient to carry on the undertaking, and his neighbours were more disposed to be a hindrance than a help. When just on the point of throwing everything up and returning to England, he heard that a meeting of forgemasters was about to take place at Carlstad on business, and he determined to make a last effort. He travelled to Carlstad, got into conversation with one of the forgemasters, and by his assistance the whole body was prevailed on to advance Alström some money for present needs, and appoint a meeting at the fair of Christinæhamn. The crisis was now past. at the fair a joint-stock company was formed, and soon after the king, Frederick of Hesse-

Cassel, took forty shares, and, as a matter of course, many of the nobility and the senate followed the royal example. From this time the main interest of Alström's biography ceases, and nothing remains to be told but a series of useful efforts and merited honours. He procured, with difficulty and expense we are told, a skilful "spinster" from England, who first instructed the Swedish women in the art of spinning wool. He imported flocks of sheep from England, Spain, and Eiderstedt, and goats from Angora. He made experiments for the introduction of different kinds of dyeing plants, and also of tobacco and potatoes. He introduced improvements in the manufacture of cutlery, in tanning, and in ship-building, from foreign countries. By these multifarious occupations he contributed more to the benefit of his country than to the augmentation of his own fortune. What he lost in wealth, however, was made up in honour. In 1739 he was made a member of the Council of Commerce, with an understanding that he was to give as much of his time to it as he could spare from the factory at Alingsås; but he took such an interest in the occupation, that he often gave all his time to the council. In 1748, when the royal order of the North Star was instituted, he was one of the earliest knights, and in 1751, at the coronation of King Adolphus Frederick, he was ennobled, and also honoured, as is customary on such occasions, with an additional syllable to his name, which was changed from Alström to Alströmer. From that time he had a great influence on all the resolutions of the states with regard to commerce and manufactures, and they testified their regard to him on various occasions. So early as 1749, when a great part of the buildings at Alingsås was destroyed by fire, they voted a public contribution for their restoration. In 1760 they passed a resolution that a bust of Alströmer should be made at the public expense, and placed in the Exchange at Stockholm. About the same time the Academy of Sciences ordered a medal to be struck in his honour. He had taken a distinguished part in the establishment of this Academy. In 1739 the project of founding one was mentioned to him by two of his friends who had conceived the idea. "There was no occasion," his biographer says, "for mentioning such a thing to him twice;" he took it up warmly, spoke to three other friends, and the first meeting of that illustrious body, then consisting of six members, was held in a room in his house. The six were — Triewald, who had studied in England and was an active member of the Royal Society, Count von Höpkens, Alström himself, Linnæus, one of his most intimate friends, Cederhjelm, and Bjelke. He did not long survive the distinctions awarded him by the States and Academy. He died on the 2d of June, 1761, in his seventy-seventh year. He was twice married, and had six sons and two daughters, but only four of the sons survived him; three of whom, Patrick, August, and Clas, but more especially Clas, rose to eminence. It is stated by Hirsching, that at the time of their father's death 18,000 persons were employed in the silk and woollen manufacture in Sweden.

Alströmer was the author of a few short works on the practical questions which occupied his life. Rosenhane enumerates the following: — 1. "Den Svenske Fåraherdens trogne Vägvisare, med Bihang om Potatoes" ("The Swedish Shepherd's faithful Guide, with an Appendix on Potatoes"). Stockholm, 1727, 12mo. 2. "Fåraherdens hemliga Könster" ("Shepherds' Secrets") Stockholm, 1773, 8vo. 3. "Sveriges Välstand om det vill" ("Sweden's Prosperity, if it will"), Stockholm, 1745, 8vo., a speech delivered as president of the Academy of Sciences on the occasion of laying down that office, which is held by rotation for three months at a time, 4. "Undervisning om en rätt Fåraskötsel" ("Instructions on the right Management of Sheep"). Stockholm, 1746, 8vo. This was published in the name of the College of Commerce, of which he was a member. 5. "Om Schäfferiernes Nytta" ("On the Use of Sheep-breeding Establishments"), Stockholm, 1759; another speech as president of the academy. Rosenhane also mentions, without indication of date, "Undervisning om Jordpärons Plantering" ("Instructions on planting Potatoes"), which was issued by the College of Commerce, and read from the pulpits. Between his first publication on this subject and his second, a Swedish name for the vegetable had been invented, — "jordpäron" or "earth-pears," a circumstance which shows that the article was getting into use.

The motto which Alströmer adopted when made a knight of the Polar Star was "Fädreneslandet" ("Fatherland"), than which none could be more appropriate for him. This motto won speedy favour: from 1762 to 1771 it was adopted for that of the crown prince, and from 1771 to 1792 for the national motto of Sweden. (Kryger, *Aminnelse-Tal öfver J. Alströmer*; Rosenhane, *Anteckningar hörande till Vetenskaps-Akademiens Historia*, p. 173. 444.; Aurivillius, *Catalogus Bibliothecæ Upsaliensis*, i. 23; Hirsching, *Historisch-literarisches Handbuch*, i. 36.) T. W.

ALT, ELIAS, a German painter of Tübingen of the sixteenth century. He painted a set of portraits of the professors of the university of Tübingen, which was cut in wood and published in 4to., in 1595, at Tübingen, under the title "Imagines Professorum Tubingensium." The prints are badly executed. Alt himself and Jacob Züberlin made the drawings upon the wood, and they were cut by Jacob Lederlein. This painter is called Altzius by Heineken. (Möhsen, *Verzeich-*

niss einer Sammlung von Bildnissen grösstentheils berühmter Aerzte; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ALT, FRANZ JOSEPH NICOLAS, BARON DE TIEFENTHAL, belonged to a patrician family in the canton of Freiburg in Switzerland, and was born in 1689 at Freiburg. In 1708 he entered the military service in the Swiss guards of the King of France, and was afterwards engaged for a time in the Austrian service. He then returned to his own country and began to take an active part in its administration. In 1737 he became schultheiss of the canton of Freiburg, which dignity he held until his death in December 1770.

During the first period after his return to his own country Alt devoted most of his time to the study of the history of Switzerland, and the results of his labours he published in his French history of that country with the title "Histoire des Helvétiens, aujourd'hui connus sons le nom des Suisses." Freiburg, 1749–52, 10 vols. 8vo. This work, the only one Alt wrote, contains a very detailed history of Switzerland, and many valuable original researches, especially on matters concerning the canton of Freiburg. But it has great defects: his language, the author not being a perfect master of French, is incorrect; there is a want of sound criticism, and Alt does not seem to have been well acquainted with the topography of his country, as there are many errors in this respect. The author does not state the authorities from which he derived his information, and evinces a great partiality for the Roman Catholic cantons of Switzerland. The unity of the work is also much injured by the numerous discussions on matters which have little or nothing to do with the main subject. The work ought for these reasons not to be used without great caution. It has been suggested by Haller that Alt was misled by persons who assisted him in his history. (Zurlauben, *Histoire Militaire des Suisses*, viii. 326.; G. E. von Haller, *Bibliothek der Schweiz. Geschichte*, iv. 263.; *Verzeichniss Schweizerischer Schriftsteller*, i. 15.; Adelung, *Supp. to* Jöcher's *Allgem. Gelehrten-Lexicon*, i. 648.; Meyer von Knonau, in Ersch und Gruber's *Allgem. Encyclopœdie*, iii. 227.) L. S.

ALTA'NI, a noble Italian family in the province of Friuli, whose heads were anciently counts of San Vito, and from 1617 counts of Salvarolo. Several of its members have attained distinction in literature and in active life. Four only will here be mentioned.

ALTA'NI, ANTO'NIO, an eminent prelate of the fifteenth century, was made bishop of Urbino, and died in 1450, when he was about to receive a cardinal's hat. He was very frequently sent as nuncio of the Holy See to foreign courts; and in that character he not only visited Great Britain, but was employed subsequently in a mission to France relating to the disputes between Henry VI. of England and the French king Charles VII.

ALTA'NI, ANTO'NIO, was born in 1514 and died at an advanced age. He seems, although a layman, to have lived a more clerical life than his namesake of the preceding century. He is described as having been a pious and charitable man, whose pursuits were those of a recluse and thoughtful student; and his talents and rank made him the cherished friend of Bembo, Vittoria Colonna, the brothers Amaltei, and others, the literary ornaments of his time. He left in manuscript a large collection of poems, embracing two hundred and forty-two sonnets and seventeen canzoni, with epigrams and an elegy. Of these, and of the author's life, an account was contributed by one of his descendants to Calogerà's series of "Opuscoli." The single specimen of Antonio's poetry which is there given, possesses merit enough to make us sincerely regret that the other compositions of the poet should have been left to perish. The poem quoted is a canzone addressed to the Emperor Charles V. and Henry II. of France, and urging these princes to abandon their bloody quarrels and to unite for the purpose of freeing Christian Europe from the dangers threatened by the Turks. This piece cannot indeed be said to evince the highest degree either of imagination or of lyrical enthusiasm; but it is distinguished by great force and pregnancy of expression, and its tone of sentiment is singularly affecting. The ruling temper is a union of deep religious solemnity, with the dejection which a generous Italian could not but feel, in contemplating the wretchedness and dishonour inflicted upon his country by those bloody and treacherous times.

ALTA'NI, ENRI'CO, called Il Vecchio (the elder), died at an advanced age in 1648. He is known as a dramatic poet, and left several works of that kind in manuscript. His printed plays are the following:—"L'Americo," a tragedy; "La Prigioniera," "Il Mecham Bassà," and "Le Mascherate," comedies. These dramas are extremely rare, and have not, so far as we are aware, found their way into any of the more modern collections. But they are mentioned with commendation by several historians of Italian literature; and their merit must be very high, if it be such as to justify Crescimbeni in ranking the author with Firenzuola, Il Lasca, Salviati, and other comic writers of the same class.

ALTA'NI, ENRI'CO, Il Giovanne (the younger), was born in 1653 and died in 1738. He published several volumes of poems, a tragedy, and historical memoirs of his own family, entitled "Memorie sopra la Famiglia de' Signori Altani, Conti di Salvarolo, 1717." (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, tom. vii. part ii. p. 1178. 4to. ed. 1787—1794; Calogerà, *Raccolta di Opus-*

coli Scientifici e Filologici, xlvii. 265., 1752.; Fontanini, *Biblioteca dell' Eloquenza Italiana*, i. 378., 1753; Crescimbeni, *Storia della volgar Poesia*, i. 271. v. 181. ed. 1730; Quadrio, *Della Storia e della Ragione d' ogni Poesia*, v. 101., 1739—1752.) W. S.

ALTAPHLISI, HOBAISH (הבאיש אלתפליסי), a Jewish physician, of whom there is a collection of medical aphorisms extant among the oriental manuscripts in the Bodlein library at Oxford. They are written in the Arabic language, but in the Hebrew character, and bear date A.M. 5295 (A.D. 1535). The work is divided into fifteen sections, containing six hundred and seventy-six aphorisms. Sect. I. treats of fevers. II. Of the duration and crisis of diseases. III. Of blood-letting. IV. Of evacuation by purgative medicines. V. Of emetics. VI. Of surgical operations. VII. Of the disorders of women. VIII. On the preservation of health. IX. On exercise. X. On baths. XI. On food and drinks. XII. On sanatory medicines, or such as are useful for preserving the health. XIII. On remedies which act by their own innate power. XIV. Of ambiguous diseases, or such as are not clearly distinguished by their names. XV. Of certain things wonderful in their nature, which are met with by physicians. (Urus, *Catal. MSS. Oriental. Bibl. Bodleian.*) C. P. H.

A'LTARAS, R. DAVID BEN SOLOMON, (ר' דוד בן שלמה אלתראס), a Venetian rabbi who lived at the beginning of the eighteenth century. He is the author of "Dibre Haberith" ("The Words of the Covenant"), or instructions concerning those things which are to be read from the Holy Scriptures and from the Talmud on the night before circumcision: it was printed at Venice at the press of the Bragadini by Moses Chai ben Joseph Vintorini, A.M. 5467 (A.D. 1707), 8vo. Wolf has also assigned this work to R. David Altevath. Rabbi David Ben Solomon Altaras appears to have been chief rabbi of the Spanish synagogue in Venice, as his censuræ are found at the beginning of various rabbinical works printed in that city; as in the "Halachoth Ketannoth," printed in Venice A.M. 5464 (A.D. 1704), also in the "Or Kadmon" of R. David Ben Aben Zimri, ibid. A.M. 5463 (A.D. 1703). He is also the author of a gratulatory epistle to the author of the book called "Etz Hadaath Tob ve Rang" ("The Tree of the Knowledge of Good and Evil"), which forms a part of the "Bechinath Olam" of R. Jedadja Happenini." (Wolfius, *Biblioth. Hebr.* iii. 179—208.) C. P. H.

A'LTARAS, R. MOSES (ר' משה אלתראס), a Spanish rabbi who filled the office of chief rabbi in the Spanish synagogue at Venice towards the end of the sixteenth century. He is the author of a work in the Spanish language the title of which is as follows: "Libro de Mantenimiento del Alma, en el qual se contiene el Modo con que se a de regir el Judio en todas sus Acciones, traducido del Hebraico al Spagnol por Mose Altaras, an. 5369" ("The Book of the Sustentation of the Soul, in which is contained the Manner in which the Jew should conduct himself in all his Actions"). It was translated from Hebrew into Spanish by Moses Altaras, A.M. 5369 (A.D. 1609); at the end we find, "printed at Venice, by Baldisera Bonibelli, A.D. 1609; it is in 4to. It appears from the preface of this rare book, which is given at length by Wolff from a copy in his own possession, that the same work had been before printed under the title of "Shulehan Happanim" ("The Table of the Person"), which is rendered in Spanish "Mesa del Alma" ("The Table of the Soul"). This was printed in Venice, A.M. 5362 (A.D. 1602), in 4to., in Spanish, but in the Hebrew character, and it must have appeared in print still earlier, as Wolff says he saw it cited by its title "Mesa del Alma" on the title of a Spanish version of the prophets Isaiah and Jeremiah, printed at Saloniki, A.M. 5329 (A.D. 1569), 4to. It appears to be an abbreviated translation of the "Schulchan Arue" ("Spread Table") of R. Joseph Karo, which work itself is a compendium of the "Arba Turim" ("Four Orders") of R. Jacob Ben Asher: both these works are of great authority among the Jews. The "imprimatur" of R. Moses Altaras as arch-rabbi of the Spanish synagogue at Venice appears in the beginning of the book called "Tesoro dos Preceptos" of R. Isaac Athias, printed at Venice, A.M. 5387 (A.D. 1627), in 4to. (Wolfius, *Biblioth. Hebr.* i. 811.; iii. 737—740.)

C. P. H.

A'LTARAS, R. SOLOMON (ר' שלמה אלתראס), a Venetian rabbi of Spanish descent, the father of R. David Ben Solomon Altaras. He is the author of "Leket Haomer" ("The Collection of the Speaker"), which is a collection of prayers and ejaculations for private use. It was printed at Venice at the press of the Bragadini, A.M. 5478 (A.D. 1718), in 16mo. C. P. H.

AL-TA'RI'KHI'. [AHMED AR-RA'ZI'.]

ALTDORFER, ALBRECHT, a painter and engraver of Germany, of the sixteenth century, and one of the most eminent of the old German masters. Sandrart, who has been followed by others, states that Altdorfer was born at Altdorf in Switzerland; but according to the most received account, he was born at Altdorf near Landshut in Bavaria, and in 1488. This has been sufficiently shown by Heineken, to whom it was pointed out by a senator of Regensburg and a distinguished amateur of the arts of the name of Wild, who was confirmed in the opinion that Altdorfer was a Bavarian by several documents which he discovered in Regensburg concerning his family, which was known in that place from the fifteenth century. Al-

brecht Altdorfer was registered among the burgesses or bürgers of Regensburg in 1511; and after having successively filled the various civil stations requisite, he was made member of the interior senate, and was appointed architect of the city of Regensburg. He was probably the son of, or at least related to, Ulrich Altdorfer, an artist of Regensburg, who gave up his right of burghership in 1491. Albrecht Altdorfer died without issue in 1538.

Although this artist was one of the most eminent of his time, all we know of him, in addition to what has been said, is that he lived chiefly in Regensburg. He is said to have been a pupil of Albert Dürer in painting and in engraving; but this wants confirmation. Regensburg was formerly rich in the works of Altdorfer, but many have been removed from it: a nearly complete collection of his plates, which was presented to the town library of that place by the stadtgerichts-assessor Peuchel, has been removed to Munich, together with some of his drawings: some of his paintings, however, remain still in Regensburg.

Altdorfer devoted himself more to engraving and cutting in wood than to painting, and his pictures are accordingly not very numerous. He seldom painted other than very small figures. The only large figures mentioned to be by him are some at the convent of Mölk; and these have been generally attributed to Albert Dürer: they are as large as life, and consist of the Saviour, with Mary and John on each side; and St. Peter, St. Catherine, and another saint. In his pictures of small figures Altdorfer was equal to Albert Dürer. His most remarkable work, and certainly one of the most extraordinary productions of the old German school, is the victory of Alexander the Great over Darius in the battle of Arbela: it contains perhaps more figures than any other picture, but they are very small; and the design is in the pure Gothic taste. All the actors in this singular scene are dressed in the German military costume of the period; and the circumstantial detail of the parts, both of costume and the general accessories, is perfectly surprising: there is nothing indistinct in the picture, and yet perhaps there is nothing that one would expect to find in such a scene that is not to be found there. This picture has not been engraved, but there is a good description of it in Fiorillo's "History of the Arts of Design in Germany," vol. ii. p. 407, 408. It is marked with Altdorfer's monogram, an A within an A, is dated 1529, and is now in the Pinakothek at Munich. It was formerly in the gallery of Schleissheim, and was taken by the French to Paris, and Napoleon was so much pleased with it that he ordered it to be hung up in his bath-room at St. Cloud, where it remained until 1815. There is also at Vienna a remarkable small picture by Altdorfer, of the birth of Christ: it contains many figures, is a night scene, and is lighted with very great effect. In the Pinakothek at Munich there are only two of Altdorfer's pictures, the battle of Alexander, just mentioned, and a Susannah and the Elders, which is marked like the other, and is dated 1526: the background is a good landscape, a department in which Altdorfer excelled most artists of his time in Germany: he paid, however, no attention to distance, for the farthest objects are as distinctly made out as the nearest. At Schleissheim there are several of his pieces; and there are some at Nürnberg. In the latter place, according to Sandrart, are his two last pictures — a Crucifixion, in the Royal Gallery in the Castle; and a St. Jerome, in the St. Morizkapelle. The picture of Shadrach, Meshach, and Abednego, in the gallery at the Castle of Nürnberg, (not in the town-hall, as is stated in the article ALDEGREVER,) is attributed by Dr. Nagler to Altdorfer, in nearly the same words in which he, a few pages above, attributes it to Aldegrever. Altdorfer's woodcuts and his engravings upon copper and pewter are very numerous: Heineken, Huber, Bartsch, and Dr. Nagler have given lists of them, more or less complete. His engravings on metal amount to about one hundred and twelve, and his woodcuts to about eighty. The woodcuts are the best, but they are inferior to those of Albert Dürer; and the metal plates of Dürer and the works also of Aldegrever are very superior to Altdorfer's engravings of the same kind. Altdorfer is called by the French "Le Petit Albert," in contradistinction to Dürer: his prints are generally very small, and he is one of the so-called little masters, on that account. His woodcuts are executed with great freedom, but they are slight; and it is owing to their slightness that the defects conspicuous in his other plates, more elaborately worked, owing to the nature of the material, are in these little apparent: in his plates the drawing is often very incorrect, especially in the extremities.

Holbein is said to have studied the cuts of Altdorfer; upon which Strutt remarks, "This opinion seems to me to be well grounded; for evident traces of the style of Altdorfer appear in the prints of that inimitable artist, prodigiously improved indeed, as well with respect to the spirit and taste of the design as to the excellency of the execution."

Altdorfer's prints consist of illustrations of sacred history, Roman history, and ancient mythology; three portraits (his own, Luther's, and another); some landscapes, and some goldsmiths' work, such as vases, cups, &c.; and they are dated from 1506 until 1525. Heineken notices a plate dated 1525, but it has not the monogram of Altdorfer. The fact of his principal paintings being dated later than the last date found upon his prints would seem to imply that he latterly gave up engraving,

and devoted himself entirely to painting: one of his pictures is dated 1538, the reported year of his death.

The following are his principal woodcuts:—The History of the Fall of Man and of his Redemption, in forty small prints: thirty-eight of this series were afterwards published by a person whose initials were G. L. F. as the work of Albert Dürer; yet in the preface to the set he says that they were certainly by Altdorfer: they are accompanied by descriptions in verse; the title is as follows:—"Alberti Dureri Noriberg. German. Icones sacræ, in historiam salutis humanæ, per redemptorem nostrum Jesum Christum Dei et Mariæ filium instauratæ; &c. ... Nunc primum e tenebris in lucem editæ." 1604, 4to. Some of the cuts used for this edition were the original cuts by Altdorfer, others were copies. The beautiful Virgin of Regensburg, from the image of the Virgin formerly in the cathedral of that place, is one of Altdorfer's largest cuts, being twelve inches and a half high by nine broad; it is printed in chiaroscuro, and has the following inscription:—"Ganntz schön bistu mein freundtin und ein makel ist nit in dir" (All beautiful art thou, my friend, and a blemish is not in thee). The Pilgrimage to the Virgin of Regensburg, twenty inches and a half high, and fourteen and a half broad, not by Altdorfer, according to Bartsch; a Massacre of the Innocents; a Resurrection of the Saviour; and other pieces from the Old and New Testaments.

Of his metal engravings the best are, a Madonna and Child, in a landscape, about six inches high and four broad, engraved on pewter, after Albert Dürer; and a Crucifixion, measuring about five inches and a half high by three and a half broad. Sandrart praises an Ensign-bearer, an Abigail, a Pyramus and Thisbe, and a Crucifixion. (Sandrart, *Teutsche Academie der edlen Bau—Bild—und Mahlerey—Künste*; Heineken, *Dictionnaire des Artistes, &c.*; Strutt, *Dictionary of Engravers*; Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland und den Vereinigten Niederlanden*; Huber, *Manuel des Amateurs, &c.*; Bartsch, *Le Peintre Graveur*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ALTEN, CHARLES, the youngest son of Eberhard, baron Alten, of an ancient Protestant family in Hanover, was born at Burgwedel on the 20th of October, 1764. He entered the army as ensign in the foot-guards of the electorate in 1781. On the breaking out of the war with France in 1793 he had risen to be captain, in which rank he served at the siege of Valenciennes, and throughout the war in Flanders, distinguishing himself particularly at the battle of Hondschotte, and in a desperate sortie from the fortress of Menin in 1794. On the war in Flanders being given up, in 1795, the Hanoverian troops were placed on the peace establishment. In 1803, when the French took possession of Hanover, Alten left for England, and entered the British service. His example being followed by many others, the formation of "the King's German Legion" was resolved on, and Alten became colonel-commandant of the light battalion. The legion served with distinction in Germany, at Copenhagen, and with Sir John Moore's army in the Peninsula, after which it was engaged in the unfortunate Walcheren expedition. In 1811 it was again ordered to the Peninsula, and took part, as an independent brigade, in the victories of Badajoz and Albuera. In 1812, Alten, then major-general, was placed by Wellington at the head of the light division; and from thenceforward to the conclusion of the war in 1814 the division and its commander achieved a brilliant reputation, enhanced by each successive battle, the list including those of Salamanca, Vittoria, the Pyrenees, Nivelle, Orthés, and Toulouse. When peace was proclaimed, and General Alten took his leave of the division, he was presented with a valuable sword by the British officers; and the high opinion formed of him by the Duke of Wellington is testified in his despatches of the time.

After for a short time commanding the Hanoverian troops in the Netherlands, Alten was recalled into active service by the return of Napoleon. The Duke of Wellington gave him the command of the third division, whose services were most important throughout the 16th, 17th, and 18th of June, 1815. At Waterloo, the brunt of the battle fell on this division, which sustained it nobly, animated by their commander, who was at last wounded and carried from the field. On his recovery he was created a count, and appointed to command the Hanoverian troops of the army of occupation in France. During the long peace he received many marks of honour. George IV. made him colonel of the Yager guard, which was chiefly composed of the disbanded German legion, and also inspector-general of infantry; and by William IV. he was made minister of state, and placed at the head of the war department. He was also a knight of all the most distinguished orders of Europe.

Count Alten died on the 20th of April, 1840, at Botzen, in the Tyrol, on his return from a journey to Italy for his health. His remains were removed to the family seat at Wilkenburg, near Hanover, and interred with military honours. (Beamish, *History of the King's German Legion*, ii. 860, &c. &c.; *United Service Journal* for 1840, part ii. p. 244.; *Despatches of the Duke of Wellington* (edited by Col. Gurwood), x. 307. xii. 480, &c.) J. W.

ALTENSTEIG or ALTENSTAIG, JOHANNES, a German Roman Catholic theologian who lived during the first half of the sixteenth century. The time of his birth

and death is unknown; but the period of his literary activity was the time when Luther commenced the work of the Reformation. He was a native of Swabia, and was for a time professor of theology at Tübingen. In a work published in 1523, he calls himself a priest at Mindelheim. The works through which Altensteig is known are — "1. Vocabularium Vocum quæ in Operibus Grammaticorum plurimorum continentur." 1508, 4to., reprinted at Hagenau in 1512 and 1515, 4to. Along with each word in this vocabulary of technical terms used in grammars, the corresponding German term is given. 2. "Vocabularium Theologicum." Hagenau, 1517, fol.; a new edition of which, entitled "Opus repurgatum," appeared at Venice, 1579, 4to.; and a third, with additions by Johannes Tytz, Venice, 1583, 4to. 3. "Commentarius in Henrici Bebelii triumphum Veneris." Strassburg, 1515, 4to. 4. "Ars Epistolandi." Hagenau, 1512, 4to. 5. One of his works, on the way to salvation, is written in German prose, under the title "Ain Nützlich und in heiliger Geschrift gegründete Unterricht, was ein Christen mensch thun oder lassen soll, dass er selig und nicht verdamt werd," Strassburg, 1523, 4to. (*Jöcher, Allgemeines Gelehrten-Lexicon*, i. 306.; Adelung's *Supplement*, i. 652.) L. S.

ALTENSTEIN, KARL, BARON VON STEIN VON UND ZUM, the late Prussian minister for public instruction, was born at Anspach on the 7th of October, 1770. He lost his father at an early age; but his mother, a lady of great intellect and accomplishments, devoted the utmost care to the education of her children. Karl imbibed from her a love of sound knowledge, and at the same time acquired that outward polish which was requisite for the career to which she destined him. The baroness was assisted in educating her son by able teachers and by the professors of the gymnasium of Anspach. After he had gone through the elementary course, he went to the university of Erlangen and afterwards to Göttingen, where he devoted himself principally to those branches of knowledge which would qualify him to take a part in the administration of his country. After the completion of his studies he began his career by acting as referendarius to the board of military affairs and the royal domains (Kriegs und Domainenkammer) in his native town. Owing to the skill and prudence which he showed in the discharge of his duties, he rose rather quickly through the various official stages through which persons engaged in the service of the state of Prussia must pass, to the rank of councillor to the same board. At this time a board of administration for the county of Sayn-Altenkirchen had been established at Anspach, and Baron Altenstein was appointed one of its councillors. These offices afforded him abundant opportunities of gaining a practical knowledge of state affairs and of preparing himself for higher offices. In the year 1799, Hardenberg, then Prussian minister for foreign affairs, invited Altenstein to Berlin, where he obtained the office of ministerial counsellor (*Ministerialrath*). A few years later he entered the financial department with the title of Geheimer Oberfinanzrath. In 1806, after the battles of Jena and Auerstädt, when Prussia was brought to the verge of destruction, Altenstein went with the government and the court to Königsberg. After the peace of Tilsit (1807), Altenstein, still engaged in the financial department, took a most active part in the great work of regenerating the Prussian state, and he so far gained the confidence of King Frederic William III., that after Baron von Stein had been obliged to resign his office of prime minister; Altenstein was placed at the head of the whole financial administration of the kingdom, which at that time required more than ordinary qualifications. He was assisted in his great work by Beyme, William and Alexander von Humboldt, Niebuhr, Stägemann, and others, all of whom worked in the same spirit with only one object before them — the regeneration and reorganisation of Prussia, whence it is difficult to specify the exact share which Altenstein had in the great reforms of Prussia during that memorable period. In 1840 Hardenberg, who had lived in retirement at Riga ever since the peace of Tilsit [HARDENBERG], was appointed chancellor of state (*Staatskanzler*), upon which Altenstein withdrew from public life, and devoted his time to the study of science, until, in 1813, he was called again to active life by being charged with the civil administration of the province of Silesia. In 1815, when the allied forces had entered Paris, Altenstein was commissioned to undertake the civil administration of those parts of France which were to be occupied by the Prussian troops; but this commission was afterwards changed and limited to concluding a financial convention with France, on the 18th of August, 1815. After this he undertook a work for which all Germany owes him a debt of gratitude. In the year 1814 an attempt had been made to recover the valuable literary treasures, the works of art, and the national monuments which the French had carried to Paris. The attempt then failed, and all hopes were given up. Altenstein, who was more deeply impressed with the importance of recovering those treasures than others, exerted all his energies, and Germany received back some of the most venerable relics of which she can boast. Towards the end of the year 1817 Altenstein was placed at the head of the ministry for ecclesiastical, educational, and medical affairs, an office to which he devoted all his energies down to the end of his life on the 14th of May, 1840.

During this long period of Altenstein's ministry the most important changes were effected in the three departments of which he had the administration. The first great work which he accomplished as minister of public instruction was the establishment of a university for the Rhenish provinces at Bonn, which was determined at the congress of Aix-la-Chapelle on the 18th of October, 1818. All the existing gymnasia of the kingdom were then subjected to a thorough revision, and new gymnasia were established in such towns as required them, and the system of improving them as well as the universities was continued by the minister to the end of his life. Many of the changes were highly beneficial to the nation. Their tendency in general was to extend the range of instruction, and especially to give to science a more prominent position in the gymnasia and universities. This was undoubtedly productive of much good, though it cannot be denied that the establishment of this system has been a great obstacle to the acquisition of a thorough knowledge of any one subject. The introduction of so many subjects into the gymnasia is the more unnecessary in Prussia, as there are different schools in which persons may prepare themselves for the various purposes of practical life. It is also a great defect in the regulations of Altenstein, that everything has become too mechanical, and is conducted like a military discipline, by which the minds of the teachers and pupils are crippled. There is too much government in this as in all departments of administration in Prussia. But popular education in Prussia was raised under the ministry of Altenstein to a state of excellence which has excited the admiration of all the civilised world, and has been imitated in several countries of Europe. This system extends to the Protestant as well as the Roman Catholic provinces, and it cannot fail to produce beneficial results, some of which have already begun to appear. In the administration of ecclesiastical affairs, Altenstein effected the happy union of the different Protestant elements in Prussia, although the means which the government employed in some instances were of a despotic character. The arrangements made between the Prussian government and the papal see respecting the Roman Catholic provinces of the kingdom, are considered a masterpiece of policy. The education of the priests was regulated by Altenstein on the same principles as that of Protestant clergymen, whereas formerly a Roman Catholic priest in the Rhenish provinces was frequently a man of no education whatever. The results of the minister's reforms in this respect have been of incalculable benefit. The regulations which he made respecting the medical profession and the practice of medicine deserve the attention of all governments which are really concerned about the welfare of their subjects. The administration of Altenstein will render the long period of peace one of the most important in the intellectual and moral history of Prussia. (*Conversations-Lexicon*, under "Altenstein;" *Preussens Staatsmänner*, i., ii., and iv.; *Neue Jahrbücher für Philologie und Paedagogik*, xxix. 326.; Bülau, *Geschichte Deutschlands von* 1806—1830.) L. S.

ALTER, FRANZ CARL, a celebrated German Jesuit, was born on the 27th of January, 1749, at Engelsberg in Silesia. In October, 1766, he entered the order of the Jesuits in their province of Bohemia. After the order was suppressed, in 1773, he went to Vienna, where at first he maintained himself by giving private instruction in Greek; but he soon obtained the professorship of Greek in the academical gymnasium, and at the former Jesuit gymnasium of St. Anna at Vienna. These posts he held till the year 1801, when he was appointed conservator of the university library, the philological department of which was placed under his more especial superintendence. This place was more suited to him than that of teacher, as he did not possess the talent for gaining the confidence and esteem of his pupils. As librarian he always showed the greatest readiness to assist any scholar who applied to him. He died at Vienna, on the 29th of March, 1804.

Alter was not a man of great talent; but what was wanting in this respect he supplied by extraordinary diligence and accuracy, and he acquired great reputation as a scholar. He published several editions of Greek and Roman authors, and wrote a number of separate treatises on subjects of general philology. For his editions of ancient classics he carefully collated MSS., especially those of Vienna, to which he had access, and added the various readings which he discovered to his editions. The following editions are by him:—An edition of four dialogues of Plato (Meno, Alcibiades I., Phædo, and Phædrus, Vienna, 1784, 8vo.), of Lysias (Vienna, 1785, 8vo.), of Homer's Iliad (Vienna, 1790, 2 vols. 8vo.), of Cicero's "Tusculanæ Disputationes" (Vienna, 1786, 8vo.), of Lucretius (Vienna, 1787, 8vo.), and others. Alter acquired great reputation by his edition of the chronicle of Georgius Phrantzes, which had never been published before, and of which he gave the Greek text with a Latin translation and notes, Vienna, 1796, fol. His critical edition of the New Testament, entitled "Testamentum Novum, ad Codicem Vindobonensem Græce expressum, varietatem Lectionis addidit, &c.," Vienna, 1787, 2 vols. 8vo., is not of great value: the arrangement is awkward, and he did not follow any fixed principle in selecting his readings.

As a general philologer Alter was one of the first Germans who extended the sphere of their studies to Eastern languages for pur-

poses of comparison. He possessed, what was then very rare, a knowledge of the Georgian, Sanscrit, Tagalian, and Slavonic languages; and his works on these subjects are still valued by competent judges. His principal works in this department are — 1. "Ueber Georgianische Literatur. Wien, 1798," 8vo. 2. "Philologisch Kritische Miscellaneen. Wien, 1799," 8vo. This work chiefly relates to the Slavonic languages. 3. "Ueber die Samskrdamische Sprache, vulgo Samskrit. Wien, 1799," 8vo. 4. "Ueber die Tagalische Sprache. Wien, 1803," 8vo. This work contains several supplements to the Petersburg "Vocabularium comparativum," in which Alter also gives an account of his literary labours, and of the numerous papers which he had contributed to various literary journals of Germany. (Pelzel, *Gelehrte aus dem Orden der Jesuiten*, 192.; *Allgemeine Literatur-Zeitung*, 1804; *Intelligenzblatt*, No. 72.; Baur, in Ersch und Gruber's *Allgem. Encyclopädie*, iii. 253, &c.)

L. S.

ALTESERRA, A. D. [HAUTESERRE, ANTON DADIN.]

ALTESERRA, F. F. [HAUTESERRE, FLAVE FRANÇOIS.]

ALTHAMER, or ALTHAMMER, ANDREAS, a celebrated German divine of the period of the Reformation, was born in 1498, at Brenz, near Gundelfingen in Suabia, whence he is sometimes called Andreas Brentius. His parents were country people, but took great care about the education of their son. He studied at the schools of Gundelfingen and Ulm, and afterwards at the universities of Tübingen, Leipzig, and Wittenberg. In the last of these places he adopted, in 1520, the principles of Luther. The year after this he was appointed teacher at the public school in Schwäbisch-Hall, and in 1525 pastor at Eltersdorf near Nürnberg. In 1526 he was made a dean of St. Sebald in Nürnberg. His great talents and varied knowledge made him one of the chief pillars of the Reformation, and his name became widely known in Germany. George, margrave of Brandenburg, invited him, in 1528, to undertake the office of chief pastor (stadtpfarrer) and dean of Anspach. Althamer accepted the offer, and in his new post he became a most active instrument in diffusing and establishing the doctrines of the Reformation in Anspach, Baireuth, and the neighbouring country. The margrave was well aware of the great practical wisdom of Althamer, and followed his advice in the most important ecclesiastical matters. Althamer took part in drawing up the articles of Schwabach, which contained the chief points of the Lutheran creed; and as the views respecting the nature of the presence of Christ in the sacrament differed from the opinion of the Swiss reformers, who denied the presence of Christ in the sacrament, a convention was held at Bern in 1528–9, at which Althamer also was present. In 1539 again he took an active part in the theological "colloquium" at Nürnberg. In 1541 the margrave sent him as superintendent general to his Silesian principalities of Jägerndorf, Oppeln, and Ratibor; and it was chiefly owing to his exertions that Protestantism was diffused in Upper Silesia. Althamer died as pastor of Jägerndorf, in 1564.

Althamer was one of the most eminent among the German reformers, and the cause of the Reformation owes much to his energy and prudence. With great talents he combined a profound knowledge of theology, philology, and history; and notwithstanding his great activity in public life, he found leisure to gain no less distinction as a writer. Most of his works went through several editions. The best among them are — 1. "Diallage, hoc est, Conciliatio Locorum Scripturæ, qui prima facie inter se pugnare videntur." Nürnberg, 1528, 8vo. This was very often reprinted; and Sebastian Frank made a German translation of it, which appeared at Nürnberg, 1528, 8vo. 2. "Sylva Biblicorum Nominum," Nürnberg, 1530, 8vo., which was likewise very often reprinted. His other theological works are commentaries on portions of the New Testament, and several German treatises, as on the Lord's Supper, on Original Sin, on the Devil, &c. Althamer wrote only one work relating to classical antiquity, "Scholia in Cornelium Tacitum, de Situ, Moribus, Populisque Germaniæ." Nürnberg, 1529, 4to. This valuable commentary has frequently been reprinted, and is also contained in Schardius, "Scriptores Rerum Germanicarum," vol. i. Cluverius, the great geographer, entertained such a high opinion of this work that he made it the basis of his own book, "Germania Antiqua." (A list of Althamer's works is contained in Will's *Nürnberger Gelehrten-Lexicon*, vols. i. and v.; for the history of his life see Ballenstad, *Vita Althameri*, Wolfenbüttel, 1740, 4to.) L. S.

ALTHEN, JEAN, an important benefactor to France, whose name, however, remained in obscurity till the recent appearance of his biography in the collection published by the Montyon Society of Paris. Jean or Ehan Althen was born in Persia in the year 1711. His father had been ambassador from Shah Huseyn Mirza to the Emperor Joseph I., and was afterwards governor of a province; but the family was totally ruined and most of the members of it put to death in the troubles consequent on the Afghan invasion of Persia, and the rise of Nadir Shah. Ehan, then a youth, was taken, we are told, by "an Arab horde" to Smyrna, and there for fourteen years kept in slavery, employed in the cultivation and preparation of cotton and madder. The latter was, at that time, one of the principal articles of commerce at Smyrna, and the exportation of madder seeds was prohibited under pain of death. Althen

offered to the French consul to smuggle some out of the country; his offer was communicated to the French ambassador at Constantinople and accepted, and he was provided with a passage to Marseille. At least, such is the inference to be drawn from the somewhat vague statements of Althen's French biographer, who says that the French consuls in the Levant, "prodigal of their lives," were looked upon as a sort of successors to the early crusaders; that Althen "sheltered himself at Smyrna, beneath the shade of the banner of France," &c.; and he adds, in the next paragraph, that both the ambassador and the consul were prepared to disavow Althen, in case he had been taken with the seeds of madder in his possession. He reached Marseille in safety, but found that no arrangements had been made for taking him on to Paris, and he was therefore compelled by poverty to remain in Marseille, till he was fortunate enough to attract by his handsome person the notice of a young woman, who, on his embracing the Roman Catholic religion, married him, and brought with her a fortune of twenty thousand crowns. He now made his way to the court of Versailles, had a two hours' interview with Louis XV., on whom he left a favourable impression, and soon after set up an establishment near Montpellier for the purpose of introducing a new system of cultivating and manufacturing silk. In following up this project, the introduction of madder seems for a time to have been overlooked or forgotten; nor was it until Althen had been ruined by the failure of the silk establishment that he seriously applied himself to his other scheme. In frequent journeys through France he had remarked that the Comté Venaissin was peculiarly adapted for the cultivation of that plant. He removed thither, commenced his experiments on the estate of Madame de Clausenette, continued them on that of the Marquis of Caumont, and met with complete success. The political circumstances of the country prevented him from reaping the advantages that might have been expected. The Comté Venaissin and the territory of Avignon were at that time in possession of the pope, and the exportation of their products into France was obstructed by exorbitant duties. After all his exertions, Althen died in poverty in 1774, in a small house on the estate of his patron the Marquis of Caumont, in which he had resided for the preceding twelve years. He left an only daughter, who continued to live in poverty even after the incorporation of Avignon with France, and when the country around her was growing rich on the product introduced by her father. In the commune of Monteux, in the arrondissement of Carpentras, it is stated that the value of the land has been increased a hundredfold by its application to the cultivation of madder. The department of Vaucluse produces annually to the value of twenty million francs. The daughter of Althen made a public appeal to the charity of the department, but apparently in vain, as she died in an hospital, it is said, on the very day that a monument was erected by the council of Vaucluse to the memory of her father. The inscription of this monument is as follows: — "To Jean Althen, a Persian, the introducer and first cultivator of madder in the territory of Avignon, under the auspices of the Marquis of Caumont, in MDCCLXV, the Council General of Vaucluse, MDCCCXXI." (*Life*, by Alphonse Rastoul, in *Portraits et Histoire des Hommes Utiles, publiés par la Société Montyon*, ii. 247—252.) T. W.

ALTHOF, LUDWIG CHRISTOPH, was born at Detmold in 1758. After receiving his early education at Klosterbergen, he went, in 1778, to study medicine at Halle, and in 1780, for the same purpose, to Göttingen, where he took his doctor's degree in 1784, commenced practice in 1791, and was appointed extraordinary professor of medicine in 1794. In 1801 he went to Dresden, where he died in 1832, having some years previously been appointed second physician to the King of Saxony.

Althof's writings are — 1. "Observationes de Febre Petechiali, Diss. inaug." Göttingen, 1784, 8vo., a description of an epidemic which had prevailed at the end of 1782 and the beginning of 1783 in Ellershausen, a village a few miles from Göttingen, and in which he had the chief charge of the sick. 2. "Praktische Bemerkungen ueber einige Arzneymitteln." Göttingen, 1791, 8vo., relating chiefly to the use of the different preparations of mercury, arsenic, and dulcamara. 3. "Programma de Efficacia Terræ ponderosæ salitæ." Göttingen, 1794, 4to., containing some of the first cases in which the hydrochlorate of baryta was successfully employed in the treatment of scrofulous diseases. 4. "Comm. de Cautelis quibusdam in Corpore Motitatione haud negligendis." Wetzler, 1798, 8vo. Althof published a translation of S. Gallini's "Saggio d' Osserv. conc. i nuovi Progressi della Fisica del Corpo umano" at Berlin in 1794, and of Johann Andreas Murray's "Apparatus Medicaminum," in 5 volumes 8vo., at Göttingen, 1792. He also edited the latter work in Latin, in 6 volumes, in the same year and place. (Callisen, *Medicinisches Schriftsteller-Lexicon*, bde. 1. 26.) J. P.

ALTHUSEN, JOHANN, appears to have been born at Emden in the year 1556. He studied at Basel, where he is said to have taken the degree of doctor. In 1590 he was appointed professor of law in the academy of Herborn. About 1600 he succeeded Dathias Wiarda in the office of syndic at Bremen. The year of his death is uncertain: he was alive in 1617. He published

several works; the most important are—1. A collection of the state papers of East Friesland, "Ostfriesisches Recess- und Accord-Buch; d. i. Zusammenfassung aller Ordnungen und Decreten zwischen dem Grafen und Ständen von Ostfriesland." Emden, 1612, 4to. 2. A system of law, "Dicæologicæ Libri III., totum et universum Jus quo utimur complectentes." Herborn, 1617, 4to., Frankfurt, 1618, 4to., Herborn, 1649, 4to. 3. A system of Roman law, "Jurisprudentiæ Romanæ methodice digestæ Libri II." Basel, 1586, 1589, 8vo., Herborn, 1592, 1599, 1607, and 1623, 8vo. In an oration printed at Herborn in 1603, Althusen argues in support of the doctrine that the supreme power is the right of the people, and the authority of the chief magistrate only delegated. (Adelung, *Supplement* to Jöcher's *Allgemeinem Gelehrten-Lexico.*)

W. W.

ALTICHE'RIO, or ALDIGIE'RI, DA ZEVIO, an old painter of Verona of the fourteenth century: he was living in 1382. Altichierio is mentioned by Biondo Flavio, in his "Italia Illustrata," as a skilful painter. Vasari also mentions him, but he calls him Aldigieri da Zevio, a place near Verona. He says that besides many other works, Aldigieri painted the great hall of the Palazzo de' Scaligeri, or Signori della Scala, with whom he was very intimate. He painted with great judgment and technical skill, on the four walls of this hall, a single picture of the history of the wars of Jerusalem, according to the account of Josephus; and above this picture he painted a series of medallions, amongst which he introduced the portraits of many eminent men of his own time; Vasari mentions that of Francesco Petrarca. This palace in the time of Vasari was inhabited by the Podestà of Verona, and the paintings were still in good condition; but when the Count dal Pozzo wrote (1718) there was nothing of them remaining: the palace had been pulled down or altered. Altichierio appears to be the earliest painter of Verona of modern times who displayed any great ability. He painted also at Padua, in an old church of San Giorgio, the history of San Jacopo, which is still extant. He painted in the style of Giotto. His name is written also Altichiero. (Vasari, *Vite de' Pittori, &c.* part ii.; Dal Pozzo, *Vite de' Pittori, &c. Veronesi*; Lanzi, *Storia Pittorica della Italia.*)

R. N. W.

ALTICOZZI, LORENZO, an Italian Jesuit, was born at Cortona in 1689 and died in 1777. His works are theological. The most noted of them is a treatise, in six volumes quarto, published in Rome from 1744 to 1761, and entitled "Summa Augustiniana." It is described as classifying and illustrating those passages of St. Augustin's writings which bear upon some of the most important heresies. (Mazzuchelli, *Scrittori d'Italia*; *Biographie Universelle.*)

W. S.

ALTICOZZI, RINALDI ANGIOLIE'RI, a native of Cortona, translated several comedies of Plautus into Italian "versi sciolti," and entertained an intention of translating all the rest. Perhaps he was deterred by the indifferent reception experienced by the only one of his versions which was published, namely, that of the "Epidicus." This translation appeared at Florence in 1749, accompanied by the Latin text and a Latin preface and argument, besides notes which were furnished by a friend. Argelati speaks of the work with high approbation. (Paitoni, *Biblioteca degli Autori antichi Greci e Latini volgarizzati*, iii. 124.; Argelati, *Biblioteca degli Volgarizzatori*, v. 622. (Addizioni e Correzioni di Villa), 1767.)

W. S.

ALTIERI. [CLEMENT X.]

ALTI'LIO, GABRIELLO, an Italian ecclesiastic of the fifteenth century, has left no works except a few Latin verses, which, though insignificant in bulk, have gained for the writer a high poetical reputation.

He is supposed to have been born about the year 1440, and to have died about 1501. His birthplace is disputed, but there seem to be good grounds for calling him a Mantuan. Naples was his place of residence during the greater part of his life. After having been preceptor to Prince Ferdinand, (afterwards King Ferdinand II. of Naples), he was raised to the bishopric of Policastro, and held that dignity till his death. He was a member of Pontano's celebrated academy, and stood on terms of friendly intimacy with that distinguished scholar, with Sannazaro, and with other eminent men of his time.

Some of his verses appear to have perished, such as the odes which Sannazaro calls Pindaric. (Eleg. II. lib. ii. p. 93. ed. Venice, 1752.) His extant writings are six in all, and five of these are very short. The sixth, a poem containing two hundred and sixty hexameters, is the piece upon which his fame is principally rested. It is an Epithalamium for the marriage of Gian Galeazzo Sforza, duke of Milan, with the Princess Isabella, daughter of Altilio's Neapolitan patron, Alfonso II. Some critics have censured the Epithalamium as affected in language, and as wearisome through its circumstantiality of description; but, though some reason exists for both charges, especially the second, there is at least equal justice in Scaliger's opinion, that, with all its defects, it is one of the very finest poems of its class. It merits this praise especially on account of the pure classical taste and luxuriantly picturesque fancy, which reign both in the introductory descriptions, and in the hymn which makes up the body of the piece.

Altilio's Latin verses have been frequently reprinted in whole or in part. All of them are annexed to the Aldine edition of the Latin poems of Sannazaro, Venice, 1533, and to the Latin poems of Zanchi, Basle, 1555.

They are also in Volpi's editions of the Latin poems of Sannazaro, Padua, 1719 and 1731 4to., and Padua, 1751, and Venice, 1752, 8vo. Broukhusius's edition of the Latin Sannazaro (Amsterdam, 1728, 2d ed.) contains all these poems, though they are awkwardly distributed, and although the editor wrongly supposes that some of them were published by him for the first time (p. 117. 279.). To these poems the edition adds a prose epistle of Altilio (p. 595.). The Epithalamium is still more common than the collected poems. Besides other places, it will be found in the following collections:—The Frankfort "Hortus Italorum Poetarum," 1567, p. 191.; Toscano's "Carmina Illustrium Poetarum Italorum," 1576, ii. 189.; Gruter's "Deliciæ Italorum Poetarum," Part I. 1608, p. 57.; the Florentine "Carmina Illustrium Poetarum Italorum," 1719-26, i. 129. An Italian translation of it is mentioned by Quadrio (*Della Storia e della Ragione d'ogni Poesia*, 1739-52, ii. 587.) as published at Venice in 1730. (Mazzuchelli, *Scrittori d' Italia*; P. Jovius, *Elogia Virorum Literis illustrium*, ed. Basil, 1577, fol. p. 206.; Gyraldus, *De Poetis suorum Temporum, Dialogus I.*, Operum II. 530., 1596; Ughellus, *Italia Sacra, in Episcopis Policastrensibus*, vii. 564. ed. Venetiis, 1717-22; Roscoe, *Leo. X.* chap. ii. vol. i. p. 74. 4to. ed. 1805.) W. S.

ALTING, HEINRICH, professor of theology at Heidelberg, and subsequently at Groningen, the third son of the elder Menso Alting, was born at Emden, February 17. 1583. After receiving his early education at Groningen, he went to Germany in 1602, studied three years at the then university of Herborn under Piscator, and became a licentiate of philosophy and theology. In 1605 he was appointed private tutor to three young counts who were studying, together with the Palsgrave, Friederich V., at Sedan; and when the apprehension of the occupation of that town by the French drove them thence, he attended them to Heidelberg. There he was called upon to give some instruction to the Palsgrave also; and thus commenced a lasting connection, which bears equal testimony to the Palsgrave's steady appreciation of his merits, and to Alting's constant fidelity to him. In 1612 he attended the Palsgrave to England, on the occasion of his marriage with the Princess Elizabeth, and was appointed professor of theology after his return to Heidelberg, and rector of the Collegium Sapientiæ there in 1616. In 1618, after declining a superior professorship in favour of Scultetus, he was deputed, together with him, to represent the university at the synod of Dort. On his return, the year after, he found that the Palsgrave had been elected king of Bohemia, and soon saw the Palatinate visited by the disastrous effects of that event. Heidelberg was taken and pillaged by the Austrian forces under Tilly in 1622; and Alting, who only escaped death by an evasive answer to an officer specially seeking his life, fled to Schorndorf to join his family, whom he had previously sent away to avoid the ravages of the Spanish troops under Spinola. The illiberality of the Lutheran clergy, however, allowed him but a short rest at Schorndorf. Accordingly he retired to Emden, and soon after joined the King of Bohemia, who was an exile at the Hague. This prince retained him as tutor to his eldest son, and caused him to decline the ministry of Emden and the professorship of theology at Franeker, which were offered to him. In 1627, however, he permitted him to accept a theological professorship at Groningen, in the duties of which he passed the remainder of his life. Nevertheless there were two occasions on which he had some prospect of changing. The first, the acceptance of a professorship at Leiden, was frustrated because the states of Groningen, whose consent had been made a condition, refused to allow his departure; the latter, an invitation to aid in restoring the university of Heidelberg, was prevented by the defeat of the Swedes at Nördlingen in 1634, which was such a blow to the Protestant party that Alting, who had already reached Frankfort, was obliged to return home by a circuitous route. On the death of Ubbo Emmius, he was chosen, in his room, one of the revisors of the new Belgian version of the New Testament and Apocrypha, which was undertaken (after that of the Old Testament had been just before completed) at Leiden, in 1635, by order of the synod of Dort. His latter years were marked with much domestic affliction. The death of his eldest daughter in 1639, and, four years after, that of his wife, plunged him into a melancholy which knew no alleviation, and which aggravated the infirmities of age. This amiable, moderate, and learned man died August 25th, 1644.

A list of his works—almost all of which relate to dogmatic theology according to the Calvinistic confession—is given in the account of his life in "Effigies et Vitæ Professorum Groningensium, Groning. 1654," fol. As to his "Medulla Historiæ Universalis Profanæ," which Bayle charges Daniel Pareus with having fraudulently published in his own name, Niceron has, in his memoir of Pareus, cited the frank acknowledgment of Pareus in his preface that Alting was its author. Perhaps the most valuable of his works is his "Historia Ecclesiæ Palatinæ," reaching down to the year 1548, which, after lying long in MS., was first printed by L. Ch. Mieg, in "Monumenta Pietatis et Literaria Virorum, in Re publica et literaria illustrium, selecta. Francof. ad Moen. 1701," in 4to.; and again, with some additions, with "Mensonis Altingii Vita per Ubbonem Emmium, Curâ A. M. Isink. Groning. 1728," in 4to. (Bayle, *Diet. Hist.*; Nösselt, *Anwei-*

sung zur Kenntniss der besten Bücher in allen Theilen der Theologie.) J. N—n.

ALTING, JACOB, an eminent biblical scholar and professor of theology at Groningen, son of Heinrich Alting, was born at Heidelberg, September 27th, 1618, during his father's absence at the synod of Dort. His childhood fell in a period of great trouble—the breaking out of the thirty years' war—and was exposed to the perils and wanderings which the ravages of the Palatinate entailed on his family. He accompanied his father in his retreat to Holland, and made such rapid progress in his studies that he was removed, after a public examination, when hardly thirteen years old, to the university of Groningen. There he studied Hebrew under Gomarus, and had private lessons also from Victorinus Bythner; he also went in 1638 to Emden, in order to avail himself of Gumprecht ben Abraham's instruction in rabbinical learning. After that, he had leave to travel, and spent eight months in Holland, where an acquaintance with Golius and Constantine L'Empereur animated and directed his zeal for Oriental learning. Then he went to England, and after spending three months with a clergyman named Twiss, to acquire the English language, he resided a year with Edward Reynolds, then rector of Braunston in Northamptonshire, and subsequently bishop of Norwich. He was soon after admitted into deacon's and priest's orders by John Prideaux, bishop of Worcester. In the mean time he enjoyed the society of Edward Pocock and Archbishop Usher, and felt that he had sufficient inducement to desire to live in England. On the death of Gomarus, however, the states of Groningen and Omland offered him the professorship of Hebrew and Oriental languages. Accordingly he returned to Friesland in 1642, with the highest testimonials, and was installed on the same day on which Maresius was invested with the theological portion of Gomarus's divided offices. He entered on his duties with great zeal, and gave a lasting impulse to Oriental studies, by dissertations and disputations, and by lecturing alternately on grammar and on the Hebrew text with the rabbinical commentaries. Nor was the university slow to acknowledge his services. He was created doctor of philosophy, by decree of the senate, in 1645; and the year after, was appointed one of the university preachers. Subsequently he made two journeys to Heidelberg, on which occasions he was urgently solicited by the Palsgrave Karl Ludwig to accept a professorship there, but in vain. In 1667 he attained his third academical honour; for Maresius (Des Marets) was so advanced in years that he petitioned to have him as adjunct professor of theology. A short time, however, sufficed to embroil him with his colleague. Envy of Alting's more crowded auditories was a chief cause of the disagreement; but the disparity between them on other points was great enough to beget rivalry, the one being a veteran, whose numerous former pupils were scattered over the country in posts of duty and honour, and the other a novice; the one devoted to the subtleties of scholastic theology, the other a Cocceian. The rupture had existed some time, and had produced very considerable party spirit among their respective adherents, when the curators of the university requested Maresius to draw up a statement of his accusations against Alting. He accordingly sent in thirty-one porismata, embracing so many errors of doctrine which he imputed to him. Alting wrote a reply; and the curators privately sent both documents to the theological faculty of Leiden to receive their verdict. Their sentence acquitted Alting of any heresy, but decided that, while he had been imprudent in proposing novel questions, his opponent had been violent and uncharitable. They were both commanded to abstain from all further contest, to which Alting proffered a ready obedience; but Maresius would not bear an unfavourable verdict without appeal to the presbyteries. That too was forbidden; and indeed at length all further discussion of the validity of the Leiden decree was prohibited on either side. When the fermentation was at its height, Maresius accepted the chair of theology at Leiden, but died, not without some form of reconciliation with Alting, before he could leave Groningen, in 1673. All the angry excitement of the dispute now soon subsided, and Alting received some amends for the prejudices under which he had suffered, by an accession of fame and favour. In the peaceful enjoyment of these honours he died, after a short illness, August 20th, 1679. He married in his thirtieth year, and three sons alone, out of eight children, survived him.

A collective edition of his works, which are chiefly exegetical and philological, was published, with a life of the author, by his friend and pupil, the noted Balthasar Bekker, at Amsterdam, in 1687, in 5 vols. fol. The exegetical part contains a commentary on the entire Pentateuch, Jeremiah, and the Epistle to the Romans; besides other portions of the Old and New Testament. Bekker's judgment on the philological part is, that Alting, in his Epistles, his Schilo, his Heptades, and other works, often equals, and sometimes surpasses, the best parts of the "Critici Sacri." His "Heptades Novem" especially contain some valuable papers on Jewish antiquities, which Fabricius thought worthy of a place in his proposed new "Thesaurus Antiquitatum," the plan of which he has given in his "Bibliographia Antiquaria." His "Schilo" is the best evidence of his rabbinical learning. The work, however, by which he is best known, is the "Fundamenta

Punctationis Linguæ Sanctæ," first printed in 1654, then much enlarged in 1675, and which has passed through eight editions. It is founded on Meelführer's Synopsis (first printed in 1623), which he used as a class-book. The Synopsis is such a very meagre skeleton of the rudiments, that he had filled the margins of his copy with additions, and used to lend it to his class for them to transcribe his notes, and at last printed it at their request. This celebrated Hebrew grammar, which — like all those which follow the so-called demonstrative system — loses sight of the life and structure of the language in giving a disproportionate attention to the subtleties of the Masoretic punctuation, is yet characterised by its simplicity, discretion, and accuracy. It has no syntax. In it Alting first propounded his "systema morarum," which is an attempt to explain the forms of words under the changes of flexion, by the theory that all syllables are of equal quantitative value: a theory which Danz, and afterwards Meiner, carried to the extreme of pedantry. It is a very common error to confound Alting's system with that of Danz, by calling it "systema *trium* morarum." This name is inapplicable to the theory which states that every syllable contains one entire mora, or two tempora; so that there is not only a difference in the use of the technical term *mora*, but also in the development of the theory in its secondary form. He is also the author of a "Synopsis Institutionum Chaldæarum et Syrarum," commonly found with the "Fundamenta." (Vita J. Altingii per Balth. Bekkerum, prefixed to his *Opera omnia*; Eichhorn, *Sprachenkunde*; Gesenius, *Geschichte der Hebr. Sprache.*) J. N—n.

ALTING, MENSO, the elder, a zealous champion of the Calvinistic party in East Friesland, was born in 1541, at Felde, in the district of Drenthe, whither his ancestor, Menso, who had been counsellor of Reinold, the third duke of Guelderland, had removed his family in 1361. After the foundation of his education had been laid at Groningen, Münster, and Hamm, he studied theology at Cologne, with the purpose of becoming a priest in his native town. However, the study of the Bible, and more especially of the Epistle to the Romans, caused him to renounce the Roman Catholic doctrine, and to adopt the Calvinistic confession. On this change of creed he went to Heidelberg to pursue his studies; and, in a visit which he afterwards paid to his parents, was among the first who preached the Reformed doctrines in Groningen. This was about 1566. Afterwards he became minister at Sleen in Drenthe; but alarm at Alba's cruelty drove him into the Palatinate, where he became a minister at Heidelberg. Two years after he returned home and was solicited to accept the ministry at Emden; but he returned to Heidelberg, and it was only on his being again urged that he consented, and went thither in 1575. The ensuing year, the assembly of the ministry, then, as now, holding their sittings in Emden, chose him their president; an office which he retained until his death. At this period the inhabitants of East Friesland were under great religious and political excitement. The Lutheran and Calvinistic parties, after fruitless attempts to absorb each other, had become only more decided in their mutual aversion. They were also too equally balanced as to the number of their partisans for the struggle to be easily determined. The bitterness of the strife was moreover aggravated by the circumstance that the reigning count, Edzard II., together with his consort, a daughter of Gustavus Vasa, were zealous Lutherans; whereas the younger brother, Count Johann, who was at feud with his brother, and who had recently enforced his claim to a share in the government, belonged to the Calvinists. The political excitement of the time was also, in part, the fruit of their dissension; for their joint and yet divided authority produced both the misgovernment which provoked resistance, and the weakness which made it successful. Hence the states of the country were constantly resisting the aggressions of their rulers, and as constantly gaining ground in the control, and even in the share, of their power. This state of affairs furnished Alting with a fitting arena for his energy. In 1578 he endeavoured to defeat the Mennonites — the most moderate branch of the Anabaptists — by a public discussion of their doctrines; in which, however, they did not admit themselves defeated. Soon after he came into collision with the Lutherans, and began a dishonourable strife which lasted through the whole of his after life, but which invested him with a dangerous degree of popularity. To such a height was the opposition to the count carried, that when his Lutheran chaplain was to preach the funeral sermon over his daughter, Alting and his party seized on the pulpit, and obliged him to have the sermon preached in his own castle. From this time Alting became a decided opponent of the count and his party, and took so prominent a share in the efforts which the people of Emden made to obtain their municipal privileges and the predominance of the Calvinistic confession, that it is impossible to separate his acts from those of his adherents. In the agitation which now ensued, they succeeded in establishing a direct control of the government, under the name of the College of the Forty. But the death of Count Johann deprived them of their chief support; and Edzard, being now sole regent, avenged himself on Alting by dismissing him from his ministry at Emden, on the plea that he had gone to Groningen, without permission, at the instigation of Maurice of Orange, to

assist in establishing the Calvinistic form of worship there. The dismissal of the popular leader increased the fermentation; the citizens refused to suffer it to be done; so the count was forced to forego his revenge. This renewed the indignation of the one party, and the insolence of the other; until it ended at length in an outbreak. Edzard had, very reasonably, demanded that the consistory of the Calvinistic church at Emden should account to him for their administration of the funds of the poor. But so jealous were they of control in their religious affairs, that they determined to resist this demand, and to defend the freedom of the town and church against him. This was open rebellion. The College of the Forty ejected the municipal government, and abrogated Lutheran worship in the town. This violence secured the Calvinists their chief object. For, when Edzard made a treaty at Delfzyl, with his rebellious subjects of Emden, they not only obtained other extraordinary immunities, but stipulated that no other doctrine than the Calvinistic should be taught there. A nobler victory was yet reserved for Alting; for it was through his influence that Enno III., who succeeded his father in 1599, when he made the concordat with the states of the country, was obliged to concede that every congregation in the land should enjoy the free exercise of its creed. After so large a participation in the struggles of his time, Alting enjoyed several years of the rest and freedom for which he had toiled, and died, after a short illness, in 1612, leaving seven sons and one daughter. A full but partial account of his life is given in "Mensonis Altingii Vita per Ubbonem Emmium, Curâ Adami Mensonis Isink. Groningen, 1724," 4to. (Gittermann, in the *Allgemeine Encyclopädie.*) J. N—n.

ALTING, MENSO, a learned burgomaster of Groningen, grandson of Menso the elder, by his seventh son, who also bore the same name, was born in 1636 and died in 1712. He has given evidence of his learning in ancient history, and in the antiquities of his native country, by the valuable work "Descriptio secundum Antiquos (chiefly of the middle ages) Agri Batavi et Frisii, una cum Conterminis, sive Notitia Germaniæ Inferioris cis et ultra Rhenum, . . . representata Tabulis Geographicis V. et Commentario, a C. J. Cæsare ad Justinianum Augustum Amstelod. 1697, fol." The second part, "Descriptio Frisiæ inter Scaldis Portum veterem et Amisiam, quæ est Pars altera Notitiæ Germ. Infer. cum Tabulis Geogr. IX.," was printed at Amsterdam in 1701, fol. (*Acta Eruditorum* for 1698; Fabricius, *Bibliographia Antiquaria.*) J. N—n.

ALTI'SSIMO, a poet and improvisatore, whose proper name, so far as it can be ascertained, was Cristoforo Fiorentino, or the Florentine. He was so highly esteemed, and considered so sublime a poet, that, in addition to the laurel crown conferred upon him, according to Lancetti, by the Emperor Frederic III. or his son Maximilian I., he obtained the appellation of Altissimo, by which he is most generally known. The facts stated respecting this poet are few, obscure, and contradictory. The above account of his name and birthplace appears to be the most probable, and he was certainly living in 1514, as in that year Bernardo di Filippo di Giunta dedicated to him his edition of the Arcadia of Sannizaro. Creseimbeni considers that he is the anonymous Florentine poet mentioned by Ruscelli, who was in the habit of opening any Latin poetical work, and, without premeditation, turning it into Italian ottava rima with wonderful readiness and extreme gracefulness of style. As an improvisatore, Altissimo was not in the habit in general of writing down his verses; but his effusions being greatly admired, his auditors were accustomed to take them down as he pronounced them. After his death the pieces so obtained, with others found among his papers, were collected, arranged, and divided into ninety-eight cantos by Giovanni Antonio de' Niccolini da Sabbio. The work by which he is best known is his translation into Italian verse of the first book of the "Reali di Francia." This was published at Venice, in 1534, in 4to., under the title "Primo Libro de' Reali di M. Cristoforo Fiorentino detto Altissimo, Poeta Laureato, cantato da lui all' improviso." In 1572 there was published at Florence, in 8vo., "Opere del Poeta Fiorentino nelle quali descrive le Bellezze d'una Donna; le Bellezze d'un Uomo; la Descrizione di Primavera; le Invocazioni fatte in S. Martino; Sonetti; Capitoli; Strambotti." This edition does not comprise the "Reali." Some of his smaller poems also appeared at Venice in 12mo. under the title "Opere dello Altissimo, Poeta Fiorentino, Poeta Laureato, cioè Strambotti, Sonetti, Capitoli, Epigrammi." Quadrio attributes to him a poem entitled "La Spagna Istoriata, dove si trattano le Battaglie che feee Carlo Magno nelle Parti della Spagna;" but Lancetti, judging from the inferiority of the style, thinks that this could not have been written by Altissimo. Much as he was admired, the praise was not universal. Crescimbeni complains of the barbarism of his style, and classes him among the few poets who at the commencement of the sixteenth century preserved the worst taste in Italian poetry; while Varchi calls him one of the least endurable poets of his time. (Crescimbeni, *Commentarj intorno alla sua Istoria della volgar Poesia*, ii. 172, ed. 1702; Quadrio, *Della Storia e della Ragione d'ogni Poesia*, i. 163. ii. 216.; Mazzuchelli, *Scrittori d'Italia;* Lancetti, *Memorie intorno ai Poeti Laureati*, 1839, p. 196.) J. W. J.

ALTI'SSIMO, CRISTO'FANO DELL', a distinguished Florentine portrait painter of

the sixteenth century, of whom, however, little is known. Vasari mentions him in his account of the academicians of Florence, and states that he was first the scholar of Jacopo da Pontormo, and afterwards of Angelo Bronzino; and that, after having in his youth painted many pictures in oil and some portraits, he was sent by the Grand Duke Cosmo I. to Como to copy some of the portraits of distinguished men in the collection of Paolo Giovio; which he did with great fidelity of character, though he paid no regard to the diverse manners of execution in which the originals were painted. Giovio's collection is still at Como, though now in two different houses of the Counts Giovio. The copies of Altissimo are placed, with many other portraits of distinguished men by different artists, in the corridors of the Imperial gallery of Florence. The number of these portraits in 1834 amounted to 533: the painters' portraits constitute a distinct collection. In the Salon d'Ulysse in the Pitti palace there are three pieces by Altissimo; a Romulus, and portraits of two Italian ladies. The family name of this painter appears to have been Papi; neither the year of his birth nor death is known: he was still living in 1568. (Vasari, *Vite de' Pittori, &c.*; Lanzi, *Storia Pittorica, &c.*; Inghirami, *Description de l'Impérial et Royal Palais Pitti*; *Galerie Impériale et Royale de Florence.*)

R. N. W.

ALTMANN, JOHANN GEORG, a theologian of some note, was born in 1697 at Zofingen, and was the son of Johann Altmann (who was rector of the academy at Bern, and who is said to have composed a commentary on the Bible in three volumes, fol.). After being preacher at Wahleren for some time, he went, in 1734, as professor of moral philosophy and of the Greek language, to Bern, where he remained until 1757, when he became pastor of Ins, and died there in 1758. His chief theological works are — "Observationes philologico-criticæ in Novum Testamentum," 3 vols. Bern, 1737, 8vo.; and "Meletemata philologico-critica quibus diff. N. Test. locis ex Antiquitate lux affunditur, Traj. ad Rhen. 1753," 3 vols. 4to., which Walch praises on account of the profound sacred and profane learning which is brought to bear on the Scripture. (*Biblioth. Theolog.* iv. 842., where a list of the contents is given). He also published several papers relating to theological and historical subjects, in "Tempe Helvetica," Zürich, 6 vols. 8vo. 1735; a work in which the well-known J. Breitinger was his coadjutor. Moreover, an "Exercitatio philologico-critica de Lingua Opica" is to be found in the "Museum Helveticum," xvii. 51—70. He is also the author of a "Versuch einer historischen und physicalischen Beschreibung der Helvetischen Eisberge." Zürich, 1751, 8vo., with plates, for which the government presented him with four thousand Bernese livres. (Baur, in Ersch und Gruber, *Allgem. Encyc.* sub voc. "Altmann.")

J. N—n.

ALTOBE'LLO. There have been two Italian painters of this name.

FRANCESCO ANTONIO ALTOBELLO, a Neapolitan historical painter of the seventeenth century, was a native of Bitonto, and a scholar of Massino Stanzioni; he did not, however, paint in the style of his master. He used ultramarine excessively, mixing it with the highest lights of his carnations; and his pictures have an extremely blue appearance. Altobello was otherwise an excellent painter; his invention and composition were good, and his drawing was correct and in good taste. His best picture is, according to Dominici, an altar-piece in the church of San. Francesco Saverio at Naples, representing Sant' Ignazio praying, and a vision of the Saviour bearing the cross, &c. This painting was removed by a superior of the church, who substituted for it a picture by his own personal friend Paolo de Matteis; but Luca Giordano, when he returned to Naples from Spain, caused Altobello's picture to be restored to its place again, as being a superior work. Altobello executed many paintings for the Prince Bisignano.

A painter of Cremona of the name of ALTOBELLO, who lived in the early part of the sixteenth century, is praised by Vasari in the Life of Benvenuto Garofolo. He painted, in the time of Boccaccio Boccaccini, some frescoes of the history of the Saviour in the cathedral of Cremona; and, likewise in fresco, a chapel in the church of Sant' Agostino at Cremona; he painted also at Milan. These works had great merit for their period; and Altobello was, according to Vasari, superior in drawing to most of the Lombard painters of his time. Resta says he was a scholar of Bramante's, and Lomazzo calls him Altobello da Melone.

Ottley and Brulliot describe a couple of prints, in one of which four cupids are holding hands and dancing, and in the other four similar cupids are playing upon four different sorts of musical instruments. These prints constitute a pair; the figures in them are well drawn, and executed with great freedom and delicacy: upon one of them is a tablette marked Altobelo V. F. Ottley explains the V. by Inventor. Brulliot supposes the artist to be Altobello of Cremona. (Dominici, *Vite de' Pittori, &c. Napolitani*; Vasari, *Vite de' Pittori, &c.*; Ottley, *History of Engraving*; Brulliot, *Dictionnaire des Monogrammes.*)

R. N. W.

ALTOMARE, DONATO ANTONIO, commonly styled Donatus ab Altomari, a Neapolitan physician who lived about the middle of the sixteenth century. Toppi, in his "Bibliotecа Napolitana," Mangetus, and others give an account of his works, but furnish very little information respecting

him. All that is known of the events of his life is, that he suffered from the persecution of his countrymen to such a degree as to oblige him to leave Naples for Rome, where he obtained the favour and protection of Pope Paul IV., by whose influence he was again enabled to return to his own town. His death took place at Naples, according to Ciacconia, about the year 1566, and a tomb was erected to his memory bearing the date 1567.

Altomare enjoyed considerable reputation in Italy. In his writings he follows closely the opinions and practice of his predecessors, and adheres to the custom then prevalent of describing all the diseases of the body without regard to their essential difference, distinguishing them only by the predominance of certain elementary qualities. The following is a list of his works: — 1. "Methodus de Alteratione, Concoctione, Digestione, Præparatione, ac Purgatione," Venice, 1545 and 1547, 4to., Lyon, 1548, 12mo. 2. "Trium Quæstionum nondum in Galeni Doctrina Dilucidationum Compendium, Venice," 1550, 8vo. 3. "Ars Medica, seu de medendis Corporis humani Malis." Naples, 1553 and 1661, 4to.; Venice, 1558, 8vo.; 1560, 1565, 1570, 1597, 1600, 1670, 4to.; Lyon, 1559, 8vo. This was his principal work; it contains good descriptions of many diseases; with regard to the nature and treatment of them, he in great measure follows Hippocrates and Galen; in fact, in many places he confines himself to a commentary on their writings. He defends the opinion that the cause of epilepsy is seated in the posterior ventricle of the brain, and considers dropsy always to depend upon disease of the liver. He in part opposes the doctrine of Brissot, a French physician who about this time was endeavouring to renew the practice adopted by the Greeks of bleeding in the vicinity of an inflamed part, especially in pleurisy. It was Altomare's doctrine in the treatment of this disease, at its commencement, if the patient were plethoric or the humours vitiated, to follow the Arabian practice of drawing blood from some distant part; but in a more advanced stage of the affection, or if the patient were in other respects well and the humours healthy, he imitated the example of the Greeks by bleeding in the neighbourhood of the disease. 4. "De medendis Febribus." Naples, 1555, 4to.; Venice, 1562, 4to. 5. "Nonnulla Opuscula nunc primum in unum collecta et recognita." Venice, 1561, 4to. 6. "De Sanitatis Latitudine." Venice, 1561, 4to. 7. "De pestilenti Febre." Venice, 1562, 4to. This was also appended to his treatise "De medendis Febribus." 8. "De Mannæ Differentiis ac Viribus, atque eas dignoscendi Via et Ratione." Venice, 1562, 4to. 9. "De Vinaceorum Qualitate." Naples, 1562, 4to. 10. "De Sedimento in Urinis." Naples, 1565, 8vo. 11. "Opera omnia in unum collecta, ab Auctore recognita et aucta." Lyon, 1565, fol.; Naples, 1563, fol.; Venice, 1574 and 1600, fol. This collection contains the following additional treatises to those above mentioned. 12. "De Utero gerentibus," in which he states that venesection is not so effectual a preventive against abortion as was supposed by Hippocrates and Galen. 13. "Quod Functiones principes, juxta Galeni Decreta, Anima, non in Cerebri Sinibus, sed in ipsius Corpore exerceat." 14. "Quod naturalis Spiritus in Galeni Doctrina admittatur et non omnino absolvendus sit, ut quibusdam visum fuit." 15. "Quod exquisita Tertiana ad Galeni Sententiam in Genere acutorum Morborum reponenda sit." (Mazzuchelli, *Scrittori d' Italia.*)

G. M. H.

ALTOMA'RE, GIOVANNI, was the son of Donato Antonio Altomare, and practised as physician in Naples towards the latter part of the sixteenth century. He revised and published an edition of his father's work "Ars Medica," 1570, and also wrote a treatise entitled "Salvo Selano Philosopho ac Medico, quod ea, quæ Donatus Antonius ab Altomari de Artis Medicæ Divisione, Indicationis Descriptione, Circuitum Causis, Anaxionis Historia, &c., verissima sunt omnia, nec aliter in Galeni Hippocratisque Doctrina intepretari, considerarive possunt." Naples, 1583, 4to. He eulogises his father very highly, and reproves Sclanus, his fellow pupil, for contradicting the opinions of one for whom, as his preceptor, he should have shown more respect; he then endeavours to refute the objections which Sclanus had raised against his father's doctrines, and concludes by advising him, if he were unwilling to retract his expressions, at least not to commit himself by any further opposition to the writings of one who ranked nearly on an equality with Hippocrates and Galen. That this advice had not the desired effect upon his contemporary is shown by the following title of a treatise mentioned by Lipenio in his "Bibliotheca Medica:" — "Salvi Sclani ad Joh. Alt. Apologia quod ea, quæ dixit in Commentariis ad Aphorismos contra Altimarum, sunt verissima, et adducta ab eo in Oppositionem nihil penitus concludant." Venice, 1584, 4to. (Mazzuchelli, *Scrittori d' Italia.*)

G. M. H.

ALTOMONTE, MARTINO, an Italian painter born at Naples in 1657; he studied at Naples and at Rome. In 1682 he was sent by a cardinal to Warsaw, where he remained three years, much employed by the King of Poland, John Sobiesky, and several generals of the Polish army. Altomonte settled afterwards in Vienna, where he acquired a good reputation as a painter. He painted a large altar-piece of the Resurrection of Lazarus for the church of St. Carolus Borromæus at Vienna; also some frescoes and altar-pieces for the church of Herzogenburg.

He painted likewise, besides many other pictures, the set of portraits of the emperors of the house of Hapsburg which is preserved at the convent of Kremsmünster; and the large picture of the Raising of the Siege of Vienna, and the Battle of Gran, in the church of Zolkief in Galicia. In the gallery of Vienna there is only one piece by Altomonte, Susannah at the Bath. The date 1682, given by Dr. Nagler as the year of his birth, is erroneous: he died in 1745, in his eighty-eighth year. There have been other artists of this name, obscure designers and engravers, who lived at Vienna in the eighteenth century; they were probably of the same family as Martino Altomonte. (Hagedorn, *Lettre à un Amateur de la Peinture, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ALTON, COUNT D'. [ALVINCZI; VAN DER NOOD; WURMSER.]

ALTONA, CHRISTIAN (קריסטיאן אלתונה), a converted Jew of the city of Altona, near Hamburg, who was living in the beginning of the eighteenth century, and was the author of a work called "Die wahre Seelen-Ruhe, die er in der Christlichen Lehre geniesse" ("The genuine Soul's Rest, which is enjoyed in the Christian Doctrines"). In this work the author reviews the fables and traditions of the Talmudists, selecting those which are most open to ridicule, and comparing them with the Christian doctrines, in favour of which he adds some arguments. This work was printed at Hamburg A. D. 1717, 8vo. (Wolfius, *Biblioth. Hebr.* iii. 975.) C. P. H.

ALTORFER. [ALTDORFER.]

ALTOVITI, ANTO'NIO, Archbishop of Florence, was born there of noble parents, on the 9th of July, 1521. He was first a clericus, and then dean of the clerici, of the camera apostolica, or papal bureau of finance. Subsequently Paul III. appointed him archbishop of Florence in 1548; but his solemn entry into his diocese did not take place until 1567. Ughelli asserts, in his Italia Sacra, that he was obliged to keep away for a long time, in consequence of his having fallen under the political suspicions of his prince, Cosmo I., the duke of Florence, as the title then was. He was one of the prelates who were present at the council of Trent, and was distinguished by the strictness of his morals and the extent of his learning. He was particularly addicted to metaphysical and theological studies, and professed his ability to return an extemporaneous answer to any abstruse question which might be proposed to him. He wrote several metaphysical treatises in Latin, the titles of which may be seen in the literary histories of Poccianti, Ghilini, and Negri: it is certain, however, that none of them have ever been printed. We learn from a letter of Bartoli, in the "Fasti Consolari dell' Academia Fiorentina," by Salvini, that he also composed a treatise to defend Dante from the censures of Castravilla (the name which it is supposed Bellisario Bulgarini assumed). But neither does this appear to have been printed. Two votes of his, however, have been published in the "Decisiones S. Rotæ Romanæ coram Remboldo, Germano, ejusdem Rotæ auditore, in unum collectæ, opera Jos. Domitii. Romæ, 1676," fol. The decrees of two synods held by him have also been published: the one diocesan, under the title "Decreta Diocesanæ Florentinæ Synodi celebratæ, sub A. Altovita, anno 1569," 4to.; the other provincial, under the title "Decreta Provincialis Synodi Florentinæ, præsidente in ea Reverendiss. D. A. Altovita," 1574, 4to. He died suddenly on the 28th of December, 1573, and was interred in the church de' Santi Apostoli. (Mazzuchelli, *Scrittori d' Italia.*) J. N—n.

ALTOUVITIS, MARSEILLE D', born in the year 1550, was the daughter of Philippe d'Altouvitis, of an illustrious house of Florence, who was first consul at Aix in 1550, and of Renée de Rieux, baroness of Castellane and Châteauneuf. Marseille was early distinguished for her genius and love of poetry, and was eulogised for her talents by all the poets of her time. She has however left but one ode in praise of Louis Bellaud de la Bellaudiere and Pierre Paul de Marseille, the restorers of provençal poetry, printed by Goujet in his "Bibliothèque Françoise," also in vol. v. of "Les Poëtes François depuis le XIIe Siècle jusqu'à Malherbe," p. 455., and in the "Obras et rimos provvenssalos de Loys de la Bellaudiero reviondados per Pierre Paul," Marseille, 1595, 4to. p. 33. This was the first book printed at Marseille. She died at Marseille in the year 1606. (Goujet, *Bibliothèque Françoise*, xiii. 440—443.) J. W. J.

ALTRINGER. [ALDRINGER.]

ALTSCHUL, R. CHAJIM BEN GUMPEL (ר' חיים בן גומפל אלטשול), a German rabbi who was living in the beginning of the eighteenth century, and who wrote a work in the Judæo-Germanic dialect, commonly called German Hebrew, the title of which is "Beth Israel u Beth Habbechira" ("The House of Israel and the chosen House"). It was printed at Amsterdam by Solomon Props, or Proops, A. M. 5484 (A. D. 1724). In the first part, called "Beth Israel," the history of the Jewish nation from Abraham down to the Asmonean kings or Maccabees is treated on, and the acts of the judges, prophets, and kings of Israel and Judah are recorded. The second part, called "Beth Habbechira," treats entirely of the building of the temple and of the city of Jerusalem. (Wolfius, *Biblioth. Hebr.* iii. 821.) C. P. H.

ALTSCHULLER, R. NAPHTALI BEN ASHER (ר' נפתלי בן אשר אלטשולר), a learned German Jew of the sixteenth cen-

tury, to whose talents the Jews of Germany are indebted for a compendious commentary on the whole Hebrew Scriptures, called "Ajala Shelucha" ("A Hind let loose") (*Gen.* xlix. 21.). It is a commentary on the grammatical and literal sense of the holy books, written by the author in the Judæo-Germanic dialect, which, being always printed in the rabbinical Hebrew letter, is usually called German Hebrew. It was printed, accompanied by the text of the Hebrew Bible, at Cracow, according to De Rossi, who does not give the year of publication. This commentary is chiefly taken from all the celebrated Jewish commentators of former ages, and is held in very high estimation. It was translated into pure German by Conllenius. (De Rossi, *Dizionar. Storic. degli Autor. Ebr.* i. 51.) C. P. H.

ALTZENBACH, WILHELM. There were two engravers of this name in the seventeenth century, father and son. They worked at one time for P. Landry, at Paris, and afterwards settled at Strassburg, where there was a Gherard Altzenbach, a printseller, and probably a relation of these engravers. Heineken mentions some prints by them, without the name of the designer or painter, and some which have merely the publisher's name, G. Altzenbach — a series of twenty subjects from the Bible, partly engraved by W. Altzenbach, senior; a Jesus Christ victorious, marked "G. Altzenbach, exc." with the inscription "Ubi est mors victoria tua? Ubi est mors stimulus tuus?" a betrothing of St. Catherine, by the younger Altzenbach; a St. Bridget and a martyrdom of St. Margaret, after Toussaint; and a series of flower pieces, some of them after drawings by Toussaint, engraved by W. Altzenbach and Fr. Brun. (Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

ALTZIUS, HELIAS. [ALT.]

ALUNNO, FRANCESCO, was born at Ferrara in the commencement of the sixteenth century. He is well known by his works in the Italian language, and was celebrated in his time as a calligraphist. Few notices are extant respecting him; but the greater number of these are left by himself in various passages of his works. He informs us that his father's name was Niccolò del Bailo; so that his own name was doubtless Bailo: Alunno in the Ferrarese dialect signifying the same as Bailo, that is, one who has the charge of young persons. He was an excellent grammarian. In his "Observations upon Petrarch," published in 1550, he also assumes the title of "matematico." It is extremely doubtful, however, whether his acquaintance with mathematics extended beyond common arithmetic. He himself states in his "Riches of the Italian Language," 1543, that he had a salary from the Venetian government as being a unique writer and most rare "abbachista," (arithmetician), which word "abbachista" he changed in the edition of 1557 into "matematico." He likewise enjoyed a salary from the city of Udine for his services as an ornamental penman. Pietro Aretino, in a letter which he wrote to him on the 27th of November, 1537, says, "The great emperor (Charles V.) spent a whole day at Bologna in contemplating the greatness of your art, greatly admiring to see written, without any abbreviation, the "Credo" and "In principio" (first chapter of the Gospel of St. John) within the space of a danajo (a penny piece)."

Libanori, in his "Ferrara d'Oro," part iii. p. 97., states that Alunno taught the art of calligraphy, and that he had a school for it in Venice and Ferrara, and also at Padua; that he was acquainted with the Greek and Hebrew languages, was skilled in philosophy, and had studied theology and the sacred writings. All this however rests principally upon Libanori's sole authority. Aretino (vol ii. p. 100. of his Letters) mentions Alunno's school at Venice. It is certain that he spent many years from his native city, chiefly at Venice; that he made some attempts to establish himself at Rome, which were defeated by the death of Clement VII., who had made him his "famigliare" (servant or bailiff), and that he ranked amongst his friends men of the highest order of intellect in all parts of Italy. The time of his death has been variously stated between 1556 and 1580; but Zeno, by searching the registers at Venice, discovered that he died there in November, 1556. His works are — 1. "Osservazioni sopra il Petrarca" ("Observations upon Petrarch"), published with Petrarch's works at Venice, 1539, 8vo. This is an index of all the words in the sonnets of Petrarch. An improved edition was published by the author in 1550. 2. "Ricchezze della Lingua Italiana sopra il Boccaccio" ("Riches of the Italian Language"). Venice, 1543, fol. This is a vocabulary founded upon the words in Boccaccio; the various passages are given in which each word occurs, so as to show all its meanings. 3. "La Fabbrica del Mondo, nella quale si contengono tutte le Voci di Dante, del Petrarca del Boccaccio e d' altri, &c." ("The Structure of the World, containing all the Words in Dante, &c."). Venice, 1548, fol. This work is similar in plan to that of the preceding, but more extensive; the Latin interpretation of each word, and explanatory and grammatical remarks, being added. In 1560 Francesco Sansovino published an enlarged edition of this work, and it was also extended by Tommaso Porcacchi in 1588. The last two works (the "Richezze" and "Fabbrica") did not escape the satirical remarks of Tassoni and Salviati, but the numerous editions they respectively passed through is some proof of their excellence; and Tiraboschi considers the criticism too severe, while he admits

that they would have been much more valuable had the arrangement been better and the selection been made with more judgment. 4. "Regolette particulari della volgar Lingua" ("Short Rules for the Italian Language"), inserted in the collection of "Autori del ben parlare," tom. ii. part i. p. 393. Crescimbeni ranks him among the Italian poets, but only one sonnet by him appears to be known, introduced in the "Fabbrica del Mondo." (Barotti, *Memorie istoriche di Letterati Ferraresi*, ii. 121—126.; Mazzuchelli, *Scrittori d' Italia*; Fontanini, *Biblioteca dell' Eloquenza Italiana, con le Annotazioni di Apostolo Zeno*, i. 63—69.)

J. W. J.

ALU'NNO, NI'CCOLO, an old Italian painter of Foligno of the fifteenth century, of great merit for his time. Vasari mentions him in the Life of Pinturicchio, with whom, he says, he was contemporary; but Alunno must have been much older than Pinturicchio, for, according to Mariotti, he painted as early as 1458, and in 1460 he was already established as a painter at Foligno.

Alunno was of the old Giottesque or Umbrian school of water-colour or à tempera painters, and was one of those who contributed considerably to the advancement of painting. In his large historical pieces, he was in the habit of painting the heads from the life, which gave them a reality and a truth of expression not generally found in the works of his contemporaries, and he was highly esteemed in his time. There are pictures by him executed after 1500. Alunno's pictures were numerous, but the following were, according to Vasari, the principal:— In the church of Sant' Agostino, at Foligno, an altar-piece of the Nativity of Christ, and in distinct compartments, on the predella below it, some compositions of small figures illustrating the history of the Passion; marked "Opus Nicolai Fulginatis, 1480:" at Assisi, a gonfalone or standard used in religious processions; an altar-piece for the church of San Francesco; another for the great altar of the cathedral; and his greatest work, a chapel of the cathedral; where, together with other subjects, he painted a Pietà with two angels bearing torches, and crying so naturally, says Vasari, that no other painter whatever could have done them much better. There are still some remains of these paintings in the cathedral at Assisi.

Alunno painted also the façade of the old church of Santa Maria degl' Angeli, near Assisi, which was pulled down in 1568, by order of Pius V., to make room for the new basilica. There are several old pictures in distemper, with the inscription "Nicolai Fulginatis opus," which are probably not all the work of Alunno, for there was a Niccolo Deliberatore or Di Liberatore, also an old painter of Foligno. There is one, however, with this inscription in the church of Bastia, near Assisi, dated 1499, evidently the work of Alunno; it represents a Madonna between two angels; and some small figures upon a gold ground, with a group exactly similar to the Pietà of the cathedral of Assisi, so much admired by Vasari. There is also in the church of Santa Maria Nuova at Perugia, a gonfalone made of fine canvas, painted in water-colours by Alunno; it bears the inscription "Societas Annunciata fecit fieri hoc opus, 1466." And at Foligno, over a side altar of the Augustine church of San Niccolo, is a picture of San Niccolo and the Infant Christ, painted by Alunno in 1492, which was taken by the French to Antwerp, and at the restoration of the various plundered works of art to their rightful owners, this picture was returned, without its lower part or predella, upon which the name and date were written. This predella is now in the gallery of the Louvre, at Paris, No. 854. It is rather more than a foot high, and about eight feet long, and contains six pictures: the first is an allegorical piece, of two angels holding a scroll or cartella, containing an inscription in verse, scarcely legible, which celebrates the generosity of a lady of the name of Bresida, and the talents of the painter Alunno; the second represents Christ in the garden of Olives; the third, Christ scourged at the pillar; the fourth, Christ bearing his cross; the fifth, Christ between the two thieves; and the sixth, the flight of Peter, and the apparition of Christ, to whom Peter says, "Domine, quo vadis?" The drawing of these pictures is in the dry meagre style of the period; and the colouring is very brown, with strong contrasting lights; but the execution is free, and the expression of character is strongly marked. (Vasari, *Vite de' Pittori, &c.*; Mariotti, *Lettere Pittoriche Perugine*; Lanzi, *Storia Pittorica, &c.*; Rumohr, *Italienische Forschungen*; Nagler, *Neues Allgemeines Künstler Lexicon*; *Notice des Tableaux exposés dans le Musée Royal*; Waagen, *Kunstwerke und Künstler in Paris.*)

R. N. W.

ALURED. [ALFRED.]

ALUSH, (מרת עלוש), a Jewish lady who was living in the beginning of the eighteenth century. She was a German or Pole by birth, and the daughter of Rabbi Mordecai, who is called by Wolff "Magister Sluskiensis," which probably means chief rabbi of Slutzk in Lithuania. Her husband's name was R. Aaron ben R. Alikum Getz. She translated from Hebrew into German the book called "Shomerim Labboker" ("The Watchers for Morning") (*Psalm* cxxx. 6.), which is a collection of prayers and supplications recited by the pious German Jews every morning. She made this translation in A. D. 1704, during a journey in company with her husband, R. Aaron Getz, to the Holy Land. It was printed at Frankfort on the Oder, with the Hebrew text, by

Michael Gottschalck, A. M. 5464 (A.D. 1704), in 8vo.: it has been frequently reprinted. (Wolfius, *Biblioth. Hebr.* i. 947. iv. 82 f.)

C. P. H.

ALVA. [ALBA.]

ALVA Y ASTORGA, PEDRO DE, a Spanish writer of the seventeenth century. He was born at Los Caravajales, and went over to Peru, where he became a Minorite friar. On his return to Spain he devoted himself to the twofold purpose of advocating the privileges of his order, and the glory of St. Francis, its founder; and of maintaining the doctrine of the immaculate conception of the Virgin Mary. For these objects he incurred great expense and labour, and visited different parts of Europe; but his zeal far outstripped his discretion, and his abuse of those of opposite sentiments and his attack upon St. Thomas Aquinas, excited disgust. It is asserted in Moreri's Dictionnaire that he was obliged to leave Spain, but for what cause is not stated. He died (A. D. 1667) in the Netherlands. His works, which are given in the "Bibliotheca Hispana Nova" of Nicolas Antonio, are very numerous; including one or two which he announced, but the publication of which is doubtful, they amount to thirty-four, several of them in folio and quarto. Some of them are in many volumes. His "Abecedarium Marianum," or collection of writers on the Virgin Mary, alphabetically arranged, would have been an enormous work if finished. He only published three folio volumes, comprehending those writers whose names begin with the letter A. One of his earliest works was a life of St. Francis, entitled "Naturæ Prodigium et Gratiæ Portentum, hoc est, Seraphici Patris Francisci Vitæ Acta ad Christi Domini Vitam et Mortem regulata." Madrid, 1652, fol. Some authorities give 1651 as the date of its publication. In this work he points out a resemblance between Christ and St. Francis in four thousand particulars. The work in which he attacked St. Thomas Aquinas was entitled "Funiculi modi indissolubilis de conceptu Mentis et conceptu Ventris." Brussels, 1661, 8vo., and (much enlarged), Brussels, 1663, 4to. His other works, some of which are in Latin, and others in Spanish, have very long and remarkable titles. (*N. Antonius, Bibliotheca Hispana Nova*; David Clement, *Bibliothèque Curieuse*; Jöcher, *Allgem. Gelehrten Lexicon*, and Adelung's *Supplement.*)

J. C. M.

ALVANLEY, LORD. [ARDEN.]

ALVAR PAEZ, otherwise Alvar Pajo or Alvar de Sampajo (Latinised Alvarus Pelagius), an ecclesiastic of the fourteenth century. It is probable he was born in Portugal, though some have affirmed that he was a Gallician. He studied canon law at Bologna with great success, and also theology; and took his doctor's degree in the same university. He was commonly believed to have attended the lectures of Scot (Duns Scotus) at Paris. This was probably after he had entered the order of Minorite Friars, A.D. 1304. Dupin states that he studied also at Pisa. On the deposition of Michael Cæsena, general of the order of the Minorites, by Pope John XXII. (A.D. 1329), the pope wrote a letter to Alvar, praising him for his opposition to Michael, and exhorting him to persevere in defending the rites of the church. Alvar undertook to defend John in the struggle which he was then carrying on with his various opponents, and took up his residence at Avignon, where he was made penitentiary to the pope (A.D. 1330). Some have asserted, but without foundation, that he was raised to the dignity of cardinal. He was appointed titular bishop of Coron in Greece (A.D. 1332), and shortly after bishop of Silves in Algarve in Portugal. After his appointment to this diocese he returned to Portugal, from which he appears to have been absent from his youth. He died in Spain, and was buried in the church of the Franciscan monastery of St. Clara at Seville. The "Biographie Universelle" fixes his death, but we know not on what authority, A.D. 1352.

His principal work is entitled "De Planctu Ecclesiæ" ("On the Complaint of the Church"). The author's postscript states that it was begun at Avignon A.D. 1330 and finished there A.D. 1332; revised for the first time in Algarve in Portugal, "where," he says, "I am bishop," A.D. 1335 (thus enabling us to approximate to the time of his appointment to the diocese of Silves); and for the second time at Compostella, A.D. 1340. It was first printed at Ulm, A.D. 1474; then at Lyon, A.D. 1517; and Venice, A.D. 1560. All these editions are in folio: the Venetian edition is very incorrect. This work consists of two books, of which the first treats of the constitution of the church, and the sovereign power of the pope, which the author strongly affirms; the second book treats of the disorders and abuses of the church, and of society at large, which he exposes with a bold and unsparing hand. This is the only work of Alvar that has been printed, for the "Summa Theologia," of which Wadding and Antonio speak, is the treatise "De Planctu Ecclesiæ" under another title. His works which are (or were) extant in MS. are — "Collyrium fidei contra Hæreses;" "Apologia pro Joanne XXII. Papa adversus Marsilium Patavinum et Gulielmum Ockam;" "Speculum regum;" "In quatuor Libros Sententiarum Libri quatuor;" "Sermo factus in Præsentia Domini Papæ Joannis XXII." Other works are ascribed to him. (*N. Antonius, Bibliotheca Hispana Vetus*; Wadding, *Scriptores Ordinis Minorum*; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*; Dupin, *Bibliothèque des Auteurs Ecclésiastiques.*)

J. C. M.

ALVARA'DO, a Spanish sculptor of the sixteenth century, born at Briones in Old Castile. His principal work is the great altar of the monastery De la Estrella of the order of St. Jerome, made in 1596, in the priorship of Fray Martin de Huercanos. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ALVARA'DO, ALONZO DE, a captain in the army of Cortes. He was appointed one of the regidores (managers of the revenue) of the city of Vera Cruz on its foundation. After the conquest of Mexico, he with many of his associates joined Pizarro in Peru, and became one of his confidential officers. Pizarro having established a colony north of Lima, and built in it a city which he called Truxillo, after his native town in Spain, left Alvarado there as superintendent, while he went to Cuzco to arrange differences with Almagro. On the return of Pizarro to Lima, Alvarado went thither, and Pizarro having great confidence in his discretion and good management, then sent him to reduce the Chachapoyas and other provinces to the east of Truxillo: for this purpose Alvarado embodied twenty companies, and marched in that direction. He is stated to have proceeded with more moderation than was agreeable to his troops, and having arrived at Cochabamba without suffering any injury to be inflicted on the natives, which his firmness had enabled him to accomplish, he was well received and the Indians peaceably submitted. He told them that there must be no more idols, nor sorceries, nor sacrifices of men, beasts, or birds; but that they should adore the only God, the creator of all things. The Indians promised to become Christians; upon which both men and women, being gaily dressed, danced in their public place of assemblage. After the dance they laid down all their jewels in a heap, and presented them to Alvarado. Leaving some Spaniards at Cochabamba with orders to live on friendly terms among them, he withdrew his troops and returned to Lima. Pizarro allowed him to keep the presents, and sent him back to form a settlement among that friendly people, which he did, and founded a city called San Juan de la Frontera.

The Peruvians, having risen against Pizarro, besieged him at Lima, and his brothers Ferdinand and Gonzalo at Cuzco: Pizarro succeeded in repelling them, but his brothers were much straitened; he accordingly ordered Alvarado to march to their relief with five hundred men: the distance was a hundred and twenty leagues. The Pizarros were not only in danger from the natives, but disputes had arisen with Almagro about the right to the possession of Cuzco. When Alvarado arrived at the bridge of Abancay over the Apurimac, he received intelligence that Almagro had returned from his Chili expedition, had defeated the Peruvians, surprised Cuzco, and made Ferdinand and Gonzalo Pizarro his prisoners. Overtures were made to Alvarado on the part of Almagro, but he rejected them as an insult, and ordered the messenger to be seized and put in irons. Almagro upon this marched against him; and his general Orgoñez, passing the Apurimac by night, fell upon Alvarado unawares, put his troops into disorder, and forced him to retreat to a rising ground. Orgoñez pursued him with a body of cavalry, took him prisoner, and sent him to Almagro. This battle was fought on the 12th of July, 1537. Orgoñez strongly advised Almagro to put his three prisoners to death, but he refused. Francisco Pizarro, receiving news at Lima of these events, proclaimed war against Almagro, and commenced a levy of troops. Almagro marched from Cuzco, taking Ferdinand with him, and leaving Gonzalo and Alvarado behind. Gonzalo and Alvarado corrupted their guards, enticed thirty of the soldiery to desert, fought their way through the Indians of the hills, and reached Lima in safety. Alvarado was present at the defeat and capture of Almagro: and he was appointed to conduct the son of Almagro to Lima. [ALMAGRO.] The civil war being concluded, he took possession of his command in the Chachapoyas country, where he remained some time undisturbed. Francisco Pizarro being afterwards assassinated by the partisans of the younger Almagro, who was set up as governor of Peru, Alvarado also proclaimed himself at San Juan de la Frontera, governor and captain-general of his province, and commenced hostilities against the partisans of young Almagro, whom he called the Chili men. He also sent a message to inform Vaca de Castro that he had at his disposal two hundred soldiers well armed and equipped, many of them with silver armour, and their spear heads of the same metal for want of steel. A sufficient force being assembled under De Castro, he marched against Almagro, and a sanguinary battle was fought on the plain of Chupaz. The contest lasted till night, and Alvarado's cavalry began to waver, when De Castro charged with his, and decided the victory. [ALMAGRO the Younger.] He afterwards went to Spain, and at the desire of the Licentiate Pedro de la Gasca, who was then proceeding to Peru as president of the royal chamber of justice, had the title of marshal of the army conferred on him, and sailed back with his protector to America.

Gonzalo Pizarro had now raised the standard of rebellion in Peru. In January, 1548, Gasca ordered Alvarado to collect the soldiers who had been dispersed since the recent conflicts, and also the artillery at Lima and elsewhere, and, nominating him lieutenant-general of the army, proceeded with him against the insurgents. In April a battle was fought near Cuzco, during which several of Pizarro's officers and troops deserted him, and

he was taken. Alvarado was named one of his judges; Pizarro was condemned and executed as a traitor, his house demolished, and the site of it was sown with salt. Alvarado thenceforward officiated as a member of the council of Peru, which, in conjunction with the prelates, enacted measures for the relief of the Indians. Complaints of great disorders at Cuzco being brought to the Audiencia at Lima, Alvarado was sent thither as corregidor (chief magistrate), and restored tranquillity. A conspiracy was afterwards formed at Cuzco by Sebastian de Castilla and Egas de Guzman, which spread into the provinces of Los Charcas and Potosi, and whose object was to destroy Alvarado and seize upon the government. Pedro de Hinojosa, a general of great reputation, who was charged by the government to watch his conspiracy, was assassinated by Castilla at Villa de la Plata in Potosi. Castilla then sent a captain (Juan Ramon) with twenty-five men to murder Alvarado; but the captain, ill-pleased with his commission, dissuaded them from their purpose, and they went over to Alvarado. Castilla was in turn assassinated, and Guzman was seized and executed.

Alvarado was next appointed governor of Los Charcas, where he acted with great policy and decision. Another formidable rebellion broke out under Hernandez Giron. Alvarado was sent against him, but he was defeated near the Apurimac, his horse was killed, and he was wounded. He managed, however, to escape to Lima. Hernandez was afterwards taken and beheaded at Lima, and this, the fifth rebellion in those parts, was suppressed. We find no further mention of Alvarado. There are seven officers of the name of Alvarado connected with the American history of this period: they were all actively employed, sometimes together, sometimes wide apart, and they distinguished themselves in various ways: Pedro, Gonzalo, Jorge, Gomez, Juan, Diego, and Alonzo. (Solis, *Conquista de Mexico*; Herrera, *Historia general de los Hechos de los Castellanos, &c.*; Zarate, *Historia del Descubrimiento y Conquista del Peru.*) W. C. W.

ALVARADO, PEDRO DE, one of the most distinguished of the companions of Hernan Cortes in the conquest of Mexico. He was born at Badajoz in Spanish Estremadura at the close of the sixteenth century. His father was a knight of the order of St. James, and had the "Encomienda" of Lobon in that province. Pedro was one of many sons. Having, with four or five of his brothers, crossed the Atlantic, he was at Cuba in 1518, and was appointed to one of three vessels fitted out by Velasquez, the governor, for exploring the American coast, under the command of Grijalva. After touching at the island of Cozumel (or Acozamil, the isle of swallows), and several places in Yucatan, they sailed up the rivers Tabasco and de Banderas, the latter of which was so named from the white banners displayed by the natives on its banks. They were so much pleased with the appearance of the country, the cultivation of the fields and inclosures, the beauty of the Indian edifices, and the signs of civilization, that Grijalva gave it the name of New Spain. They were also successful in the main object of all the Spanish enterprises in the West. By the barter of glass beads, small mirrors, hawks' bells, and similar trifles, for the plates, bracelets, pendants, and other ornaments of gold worn by the natives, they collected the precious metals to the value of about fifteen thousand dollars. Here also the Spaniards first heard of Motezuma and his extensive empire. Alvarado was despatched to Cuba with a report of the regions which they had explored; and all the gold was intrusted to him to exhibit as proof of their value. As Grijalva, by his instructions, was strictly forbidden to colonise, he continued his course along the coast, visiting several points and collecting more treasure.

The sight of the gold stimulated Velasquez to the prosecution of these discoveries: he blamed the scrupulous obedience of Grijalva, and when that officer reached Cuba, he gave him an unwelcome reception, and dismissed him from his command.

In February, 1519, Cortes sailed from Havanna with eleven vessels; his force amounted to five hundred and eight officers and soldiers, and a hundred and nine seamen and artificers. Alvarado had command of one of the vessels, and four of his brothers embarked with him. The fleet was separated by a storm, and Alvarado arrived at Cozumel, the appointed rendezvous, three days before the rest. Cortes here reviewed his little army, held council with his eleven captains, and prepared for immediate service.

As Alvarado, although eminently distinguished in this campaign, was only a secondary personage, the main events of it belong to the biographies of Cortes and Motezuma; but we occasionally fall upon individual traits of a marked character peculiarly his own, and which, painting to the life the Spanish soldier of the age of Charles V., deserve a brief record. In the first voyage with Grijalva, he entered alone the river Papaloava, and trusting himself among the natives, who were in that quarter of doubtful temper, obtained from them fish, fruits, and other supplies. Grijalva reprimanded him for running into danger; but the sailors, admiring his intrepidity, gave the river the name of the young officer, which it still retains — el Rio Alvarado, the mouth of which is about forty miles to the south-east of Vera Cruz. Solis calls him a young man of spirit and courage, resolute in discharge of his duty, and whose maxim was, that a soldier's greatest fault was to be idle. Herrera

tells us that he had a pleasing address, and a happy facility in engaging recruits. The estimation in which he was held by Cortes is attested by the unbounded confidence which he reposed in him. At the fight of Tabasco, the great battle of Otumba, and the final reduction of the capital city after many and great difficulties, dangers, and reverses, Alvarado was intrusted with the most important operations, and mainly contributed to success. When the shrewd vigilance of Cortes prompted him to oppose personally any interruption to his great design,—for the envious spirit of Velasquez, the governor of Cuba, caused him frequent anxiety and trouble,—on all such occasions he left the command with Alvarado, who discharged his duties with unswerving fidelity.

During the first occupation of the city of Mexico, Cortes gained possession of the person of Motezuma. The conqueror and the captive sometimes amused themselves at "totoloque," a game played with small golden balls and pins. Alvarado acted as marker: the stakes were jewels or other ornaments; Motezuma distributed his winnings among the Spanish soldiers, and Cortes among the royal servants. Alvarado was sometimes careless, and neglected to note the points which Cortes gained. The king, with gentle courtesy, rebuked him as a bad reckoner, yet always would have him as marker, and bade him take care that he did not forget the game. He was royal, adds the historian, even in his recreations. The Tlascalan general, Xicotencatl, gave Alvarado the name of "Tonatiuhtzin" (the sun), because he was fair and ruddy, and a great favourite with all the Tlascalans.

When Cortes was called away to meet Narvaez, who had been sent by the governor of Cuba, with a force very superior to his own, to dispossess him of his command, he left the city and the royal captive in Alvarado's charge, with a force of a hundred and fifty men according to Herrera, but by Solis stated not to have exceeded eighty. Cortes did this, says Solis, because he considered him the most fit; not only for that he had gained the affection of the king, but also that he was a brave and intelligent officer; which good qualities were enhanced by an easy address, and natural frankness of disposition. He never yielded to difficulties, and, where occasion needed, supplied the deficiencies of strength by the resources of talent. His instructions were to keep his prisoner under that mild restraint which would make him scarcely perceive his real loss of liberty. Cortes left also in his care the whole of the royal and other treasure.

During the absence of the chief, a dangerous commotion took place in the capital, and when Alvarado sent messengers to tell Cortes that he was hard pressed by the Mexicans, Motezuma sent with them others to say that he could not restrain the fury of his subjects, but that he was well content in the hands of Alvarado, and had no desire to be separated from him.

Las Casas charges Alvarado with an atrocious attack upon the Mexicans for the purpose of plunder; but, with great veneration for that amiable man, we are taught that he was credulous in adopting reports which might favour his benevolent scheme of protecting the Indians, and for whose misfortunes he found an unhappy remedy in the commencement of the African slave trade. Robertson admits that he has exaggerated; but most of the Spanish historians charge him with perverting the facts of history. In this case it is fair to consider the ill-chosen time and insufficient force, and also to ask whether Cortes, his commander, would not have punished so rash an act, rather than have continued, as he did, his confidence in him. Both Herrera and Solis assure us that a plot was laid for the massacre of the Spaniards, and that Alvarado kept the whole Mexican population at bay with his small band until the return of Cortes from his victory over Narvaez, and with the troops of that captain incorporated with his own. In the valuable series of original memoirs now or lately in course of publication at Paris by Mons. Ternaux-Compans, there are statements by native Mexican authors, contemporary and other, which increase the difficulty of coming to a satisfactory decision on many points of the conquest of Mexico.

An instance of the presence of mind, personal strength, and bodily activity of Alvarado occurs in the disastrous retreat from the capital, after the death of Motezuma by his subjects. On the 1st of July, 1520, Cortes, seeing his great danger, assembled his troops at midnight, and assigned to Alvarado the perilous command of the rear-guard. Their departure was obstructed by the entire population, which had risen on the first rumour of their movement. The Spaniards had to pass along a causeway between the lakes of Zumpango and Xaltocan, of the breadth of two lances. For the purpose of defence the causeway was open in three places, and bridges were thrown over the openings. The Mexicans had cut down the bridges to prevent the escape of the Spaniards. Cortes ordered a moveable bridge to be constructed, which was to be carried from one to the other opening. This proved impracticable, for before the passage of the rear-guard over the first, the Mexicans in their canoes destroyed it, and cut to pieces nearly the whole body. Alvarado, beset on every side, his horse killed under him, without any chance of succour, and with a breadth of water before him far too wide to leap over, used his tall Spanish lance as a pole, and with a vigorous bound got upon the opposite bank. Many followed his example, but none succeeded,

The place was thenceforward known by the name of Alvarado's Leap, "El Salto de Alvarado," which, says Herrera, all to this day regard with astonishment. This night is called in history, "la noche triste," "the sad night." The place and incident have merited particular notice by Humboldt in his work on Mexico. The fact, which he states to be by popular tradition still familiar to the inhabitants of the city, was disputed by some of Alvarado's companions in arms, Bernal Diaz among the rest; but Humboldt saw a manuscript history by Camargo, a noble mestizo of Tlascala, a contemporary of Cortes, who relates the fact with much simplicity, and without any appearance of exaggeration.

Alvarado was in every fight until the final reduction of Mexico. Afterwards, in 1523, he was sent with three hundred foot, a hundred and sixty horse, and four pieces of cannon, with some Mexican auxiliaries, against the tribes of Indians on the coast of the Pacific in the direction of Guatemala. He reduced the provinces of Zacatulan, Tecoantepec (now Tehuantepec), Soconusco, and Utlatlan. In a conflict at Cayacatl on the coast of the Pacific, where the Indians fought with great courage, Alvarado was lamed in one of his legs by an arrow, and it was ever after three inches shorter than the other. During this campaign horse-shoes were sold at a hundred and fifty pieces of eight the dozen. Having beaten off all opponents, he passed on to Guatemala, called by the natives Quahtemallan, and on the border of the lake Atitlan took some Indians prisoners. He sent them to their chiefs with overtures of peace. The chiefs answered that they had never been conquered, but since he behaved himself so bravely, they were willing to be his friends; accordingly their chiefs came, touched his hands, and remained peaceable. As he proceeded, all the people round the lake brought him presents, and assurances of friendship were reciprocated. He then founded a city, which he called Santiago de los Caballeros (now Guatemala la Vieja), with a church of the same name, and Cortes sent him two hundred Spaniards to increase its population. Alvarado also sent his brother Diego to form a settlement in Tecultran, which he called San Jorge, and he then established a port on the Pacific, fifteen leagues from the city of Santiago, which he called Puerto de la Posesion. He then embarked for Spain, where he was received with a distinction worthy of his fame. The Emperor Charles V., on his landing, desired he would go post-haste to court. In acknowledgment of his services, Alvarado obtained the governorship of Guatemala, and all the gold and valuables which he had brought were declared his own. During this visit he formed a matrimonial alliance with Doña Beatriz de la Cueva, a lady of an ancient and noble Spanish house, from which the dukes of Albuquerque are descended, and shortly afterwards he returned with a numerous band of knights, gentlemen, kinsmen and friends, to Guatemala, which speedily became a handsome and prosperous city; and the province, says Herrera, flourished while he had the command of it. (Dec. 4. lib. 2. cap. 3.)

Great enterprises were still in prosecution in South America under Pizarro and Almagro, who had gained possession of Peru, and projected the conquest of Chili. Alvarado was not of a temper to be idle while others were in arms. Quito with its rich city was not considered within the boundary of Pizarro's command; and Alvarado, having authority from the Emperor Charles to extend his discoveries, but with special caution not to interfere with the conquests of other captains, determined to go thither. After sending one of his officers, Garcia de Holguin, who had signalised himself in the Mexican campaigns, to reconnoitre, and receiving from him encouraging accounts, he embarked on the Pacific with five hundred soldiers, two hundred and twenty-seven of whom were horsemen, with an intention to land at Puerto Viejo; but the voyage being unpropitious and a mortality spreading among the horses, he landed at a bay called Bahia de los Caraques, near Cape San Francisco, sending on at the same time his pilot, Juan Fernandez, to ascertain the limits of Pizarro's government, on which he declared he had no wish to intrude. From Caraques he marched into the interior, and with a courage and perseverance almost without a parallel, which may be read with interest in the Decades of Herrara, he reached the country he was in quest of. Notwithstanding all his care (for he set an example to the hardiest of his men by frequently dismounting his horse and placing a sick man upon it), he lost in the morasses near the coast and the snows of the Andes seventy-nine of his soldiers; six Spanish women also who accompanied them perished, and many horses. The fatal symptoms were sometimes lethargy, at others frenzy. Once a man ran out with his drawn sword and killed a horse, at a time when every one was worth three or four hundred pieces of eight in Peru. On ascending the Andes, Alvarado learnt that an armed force under Almagro and another leader of reputation, Belalcazar, was in readiness to meet him. He took some of their scouts, treated them well, and sent them back, with a civil message that he did not come to breed disturbances, but only to discover, under the royal commission, new lands along the South Sea, and that he was ready to meet them on friendly terms. They met at Riobamba, on the plain of that name, and it was adjusted that Alvarado should relinquish his project, leave such of his followers as were willing to remain, together with all the vessels except those necessary for his return, and receive a

hundred and twenty thousand castellanos, or pieces of eight, as an indemnification for his outlay and losses. This he did, as he affirmed, to avoid injury to his sovereign, and the evils of civil warfare. Pizarro came up with an additional force, but being informed of what had taken place, the affair ended with lively rejoicings, and Alvarado departed with valuable presents.

His renown spreading throughout the Spanish possessions, he was called to Honduras to help the settlers out of some difficulties. He was received with great joy, and the government was resigned into his hands. He founded there a town, which he called "Graeias a Dios," because his men, having suffered much in travelling over barren mountains, exclaimed, when they reached that place, "Thanks to God, we are come into a good land." He also formed another settlement, which he called San Juan de Puerto de Caballos, in the bay of Honduras.

Ferdinand Pizarro having, in 1534, gone to Spain with a great amount of treasure from Peru, and represented among other things the circumstances of Alvarado's expedition to Quito, the emperor had declared it an entire contravention of his orders, and expressed great indignation. He had sent out orders for Alvarado's arrest, and it was on this account, it is said, that he so readily answered the call to go to Honduras. The affairs of that district being brought into good order, Alvarado resolved to visit Spain a second time. He embarked with his wife at the port of Truxillo in Honduras Bay, on board a caravel bound for Havanna, and from thence proceeded to his destination. He found means, by his arguments, or by the influence of his friends, so to soften the emperor, that, not only his disobedience was overlooked, but his government was enlarged with the addition of the province of Honduras to that of Guatemala. He returned with his wife, and landed at Puerto de Caballos. Honduras was again in great disorder. An officer of rank, Don Francisco de Montejo, had laid claim to the government, and showed a disposition to maintain it. When, however, Alvarado produced the royal patent, Montejo yielded, and consented to quit Honduras, only desiring that Alvarado would give him the governorship of Chiapa in Guatemala, and the town of Xuchimilco, near the city of Mexico, which was granted; and, the bishop having rated the profits he had received in Honduras at twenty-eight thousand ducats, Alvarado immediately remitted him one half, and two months afterwards, at the intercession of the lady Beatriz, was prevailed upon to forego the other, for Montejo was about to marry his daughter. "From that time," says Herrera, "Honduras, which had been continually troubled with broils and suffered great oppression, was peaceable under the government of Alvarado." These matters being adjusted, he proceeded to Guatemala, and set about new discoveries. He equipped a fleet of twelve large ships and two row-galleys, one of twenty, the other of thirteen benches, and embarked at El Puerto de la Posesion, with eight hundred soldiers, a hundred and fifty horses, and a considerable retinue of Indians. He sailed along the coast, but, the weather being very unfavourable, put into the port of Los Pueblos de Avalos on the coast of Michoacan. At this period the Chichimecas of New Galicia, a brave race of men, from whom, according to Clavigero, the Tlascalans, allies of Cortes, were descended, had revolted. Oñate had marched against them and been worsted: hearing that Alvarado was on the coast, he sent him advices of what had happened. Alvarado immediately landed at Los Pueblos with a part of his horse and foot, crossed in a night and day the morass of Tonala, generally reckoned a three days' march, and on reaching the encampment of the Spaniards, held a consultation with the officers. The Indians had withdrawn and fortified themselves on the mountain tops in a position difficult of access: they were numerous, obstinate, hardy, expert bowmen, and very dexterous in the use of the javelin. The Spaniards and their Indian allies attacked them with vigour, but were repulsed and driven back to the plain. The Indians followed in great numbers, and the ground being marshy and unfit for cavalry operations, the Spaniards continued their retreat to a river, which they forded; but the farther bank was so steep, that the troopers were compelled to dismount and lead their horses up it. Alvarado stayed, as usual, to bring up the rear: a horse climbing the bank slipped and fell upon him. As he was in armour, the weight of the animal crushed his breast so severely that he died in three days. His death put a stop to the expedition.

In the same year, 1541, a heavy calamity befel the city of Santiago, which he had founded, and his surviving family. A furious storm, accompanied by an inundation from the mountains, swept away two thirds of the buildings, and among them an oratory of the house of the recently deceased governor, in which his widow, with several domestics and other persons, perished. (Herrera, *Historia General de los Hechos de los Castellanos, &c.*; Solis, *Conquista de Mexico*; Humboldt, *Political Essay on New Spain*; *Histoire des Chichimeques par* Don Fernando de Alva Ixtilxochitl, publiée en Français par H. Ternaux-Compans, Paris, 1840. In a volume of the collection of Ternaux-Compans, entitled "Recueil de Pièces relatives a la Conquête du Mexique," is an account translated into French of the storm, and destruction of the lady Beatriz, and the danger of her children, by an eye-witness; it is intensely inter-

esting: there are also in it two official letters from Alvarado to Cortes.) W. C. W.

ALVARE'DA, RAFAEL DE. [CARREÑO, ANDRES.]

A'LVARES, AFFONSO, a popular Portuguese dramatic writer, the author of numerous "autos" or religious plays, of some of which Barbosa Machado gives a list. They are — 1. "Auto de Santo Antonio," Lisbon, 1613, 1639, and 1659, 4to.; Evora, 1615, 4to. 2. "Auto de San Tiago Apostolo" ("Mystery of St. James the Apostle"), Lisbon, 1639, 4to. 3. "Auto de Santa Barbara," Lisbon, 1613, 4to.; Evora, 1615, 4to. 4. "Auto de San Vicente." Barbosa Machado does not mention the date or place of publication of this auto, but as he states it was prohibited in the "Index Expurgatorius" of Mascarenhas, it must have been published before 1624, the date of that index. Another work by Alvarez is, 5. "Resposta feita a huma Petiçao, que fez Antonio Ribeiro Chiado," or "Reply to a Petition made by Antonio Ribeiro Chiado," a Portuguese poet and dramatic writer of the sixteenth century, Lisbon, 1602, 4to.; reprinted at Lisbon, 1783. Of this work the writer of the "Summario da Biblioteca Luzitana" states that he had seen an older edition in the Portuguese royal library.

It will be observed that the dates of all these publications are in the seventeenth century, from which it might at first be inferred that Alvares lived at that period. Barbosa Machado, however, who does not give the date of his birth or death, states that he was one of the household of Don Affonso de Portugal, bishop of Evora, and that bishop held the see from 1485 to 1522. If Alvarez wrote plays during that period, he may perhaps dispute the honour of founding the Portuguese stage with Gil Vicente, whose first dramatic production is assigned by some to the year 1502, by others to the year 1517. No allusion, however, is made to Alvares in the life of Gil Vicente prefixed to the edition of his works lately published at Hamburg, or, which is more singular, in the memoir on the origin of the Portuguese theatre by Trigozo d'Aragão Morato. The author of the "Summario da Biblioteca Luzitana," differing for once with Barbosa Machado, describes Alvares as "a schoolmaster in Lisbon." (Barbosa Machado, *Bibliotheca Lusitana*, i. 28.; *Summario da Biblioteca Luzitana*, i. 11.; Trigozo d'Aragão Morato, *Memoria sobre o Theatro Portuguez*, in *Historia e Memorias da Academia Real das Sciencias de Lisboa*, v. p. ii. 62.) T. W.

A'LVARES. [ALBA, DUKE OF.]

A'LVARES CABRAL, PEDRO. [CABRAL.]

A'LVARES DA CUNHA, ANTONIO. [CUNHA.]

A'LVARES LOUSADA MACHADO, GASPAR. [MACHADO.]

A'LVARES PEGAS, MANOEL. [PEGAS.]

A'LVAREZ. The name of several Spanish artists, obscure and eminent.

FRANCISCO ALVAREZ, a celebrated silversmith of the sixteenth century, was a native of Madrid, and was silversmith to the Queen Doña Isabel de la Paz. In 1568 he made, for the parish of St. Mary at Madrid, the splendid silver tabernacle used in the procession of Corpus Christi by that parish. It is a work of great merit: Ponz has described it in his "Viage en España."

A silversmith of the name of JUAN ALVAREZ, contemporary with Francisco, but a native of Salamanca, was the first artist in Spain to apply the Greek and Roman architectural forms in the construction and for the embellishment of works in plate.

DON JOSE' ALVAREZ, one of the most eminent sculptors of recent times, was born in 1768 at Priego in the province of Cordova. Alvarez's father was a poor stone-mason, and he brought up his son to the same business; but José evinced early a great ability for design, and he assiduously devoted to the study of drawing what time he could spare from his daily labour for support. In his twentieth year he went to Granada and entered the academy there, where he soon distinguished himself by his skill in modelling. The first work of any value which he executed was a lion destroying a serpent for the public fountain of his native place: it attracted the notice of Don Antonio de Gongora, the bishop of Cordova, who from that time became the patron of Alvarez; he took him into his house and caused him to be made a member of the academy of Cordova, which he himself had founded. Alvarez remained in Cordova until 1794, his twenty-sixth year, when he went to Madrid and entered the Academy of San Fernando, where, as "the Andalusian," as he was called, he soon distinguished himself above all his fellow-students. He gained the first prize of the academy for a bas-relief representing Ferdinand I. and his sons, when, without their shoes, accompanied by priests and people, they carried upon their shoulders the miraculously discovered body of St. Isidore, into the church of San Juan de Leon. In 1799 Alvarez was granted a pension of 12,000 reals by the king, Charles IV., to enable him to prosecute his studies in Paris and in Rome. In Paris he applied himself practically to the study of anatomy, and made careful studies from the sculptures of the Parthenon which Choiseul Gouffier had brought from Constantinople. Soon after his arrival he obtained the second great prize in sculpture awarded by the Institute; and in 1804 he made a statue of Ganymede for the Marquess of Almenara, which gained him great credit and the name of one of the first living sculptors. David, the celebrated painter, is said to have pronounced this statue equal

to the antique: it is now in the academy of San Fernando at Madrid. Napoleon visited the studio of Alvarez twice, and presented him with a gold medal of the value of 500 francs. Alvarez modelled also, at Paris, a colossal statue of Achilles receiving the fatal arrow into his heel, of so large a size that it fell to pieces shortly after it was made: it was greatly admired by competent judges, but owing either to want of opportunity or inclination he did not restore it, and having received, shortly afterwards, an addition of 16,000 reals to his pension, he left Paris for Rome.

In Rome, Alvarez added to his reputation by four bas-reliefs, which he modelled for a hall in the pontifical palace on the Monte Quirinale; but, owing to political events, they were never executed in marble. These bas-reliefs represented — Leonidas in the straits of Thermopylæ; Julius Cæsar reviewing his soldiers; Jupiter appearing to Cicero in a dream, distinguishing Octavius from among the youth of Rome; and the dream of Achilles at Troy, or the apparition of Patroclus. He made many other fine works at Rome, where he principally resided. The best of these is the group of Antilochus and Memnon, modelled in 1818, and executed afterwards in marble for the late king of Spain, Ferdinand VII.; it is now at Madrid. In 1818 Alvarez was appointed court sculptor, and in 1825, principal sculptor to the King of Spain, when he was presented with the cross of the order of civil merit. In 1826 he visited Madrid, and received the honourable commission to select from all the royal collections of Spain what he considered the finest statues, &c. for the purpose of having them placed in the splendid museum of the Prado at Madrid.

The period spent by Alvarez in his native country was a very short one; he arrived at Madrid in 1826, and he died towards the end of the following year, in the sixtieth year of his age. He left three sons, who were allowed by the government to retain a portion of his pension; the eldest, however, who was a promising young sculptor, did not survive his father three years: he died at Burgos in 1830, in the twenty-fifth year of his age.

Alvarez was a member of the Academy of St. Luke at Rome, of the Academies of Carrara and Naples, and of the Institute of France. His works display many qualities of the highest order; he excelled in invention, in expression, and in design, and has by some of his admirers been compared with Canova: and if the name of Alvarez is not as celebrated as those of Canova, Flaxman, Thorwaldsen, Dannecker, and Schwanthaler, it is perhaps more owing to a want of an acquaintance with his works than to his inferiority. The statements concerning the poverty of Alvarez which appeared in some of the French journals at the time of his death, and have been partly repeated in the Biographie Universelle, are incorrect.

His best works, besides those above mentioned, are — the colossal group, at Madrid, of a son defending his father, wounded by a French soldier; a Cupid with a swan; a Venus, and Cupid taking a thorn out of her foot; an Orpheus sleeping; a young Apollo; a Diana; a family holding the bust of their father; full-length statues of the queens Doña Maria Louisa and Doña Isabella, and of the Marchioness of Ariza; the monument of the Marchioness of Ariza, erected by her son, the Duke of Berwick, at his villa of Livia; and a statue of the Duke of Berwick, which was designed to be cast in bronze. Although Alvarez did not take likenesses with pleasure, there are still several fine marble busts by his hand reputed to be excellent resemblances: one of the late king, Ferdinand VII.; one of the Infant Don Francisco de Paula; one of the Duchess of Alba; one of Rossini, the celebrated composer; and one in plaster of the late Don Juan Agustin Cean Bermudez, author of the Dictionary of Spanish Artists.

Alvarez always declined to make the bust of the Emperor Napoleon; he was no friend of the French party. When the Spanish artists in Rome were requested to swear allegiance to the new King of Spain, imposed by the emperor, Alvarez refused to do so, and he is said to have been placed in the castle of Sant' Angelo in consequence: he was, however, released again shortly afterwards.

Lorenzo Alvarez, a painter of Valladolid of the seventeenth century. He studied at Madrid with Bartolomé Carducho, and settled in 1638 at Murcia, where, in the convent of San Francisco, he painted the eight pictures of the principal altar of the chapel of the Conception, and four others in the sacristy. The subjects are from the lives of Christ and of the Virgin, and are well drawn and well coloured. There is also in the chapel mentioned, a Holy Family by the same painter.

Don Luis Alvarez de Nava, captain of the royal guards of Spain, and knight of the order of Santiago, was a distinguished amateur painter, and in 1753 was elected an honorary member of the Academy of San Fernando at Madrid.

Don Manuel Alvarez, a celebrated sculptor of the eighteenth century, was born at Salamanca in 1727, where he studied, first with the sculptor Tomé Gavilan, and afterwards with Alexandro Carnicero. He then visited Madrid, and entered the school of the king's sculptor, Don Felipe de Castro, whom he assisted in executing in marble his statues of the kings of Spain for the new palace: those of Witerico and Walia were executed entirely by Alvarez. He made also, in stucco, three of the four cherubim in the royal chapel, on account of the indisposition of

Castro; and through the successful manner in which he executed these figures, he was appointed one of the sculptors to complete the works of the chapel. In 1753 he obtained the second prize of the first class of the Academy of San Fernando; and in 1754 he obtained the first prize, and was entitled to a pension to enable him to prosecute his studies in Rome; of which, however, he could not avail himself on account of his ill health. In 1757 he was elected an academician, and in 1762 vice-director of the academy.

Charles III. of Spain, wishing to encourage the higher department of sculpture, requested the sculptors of the academy to make each of them a model, four feet high, for an equestrian statue of his father, Philip V., leaving it entirely at their option to comply or not. Five made models, of whom Alvarez was one; the king, however, was so much occupied with other matters, owing chiefly to the siege of Gibraltar, that he deferred making his choice, and did not order the statue to be executed in bronze. But his son, Charles IV., wishing to carry out his father's object, selected the model of Alvarez, and ordered it to be executed in bronze, with this alteration, that the features of his father should be substituted for those of his grandfather. Owing to another war, however, which broke out, the execution of the statue was deferred until a more fitting opportunity should occur — an opportunity which does not appear to have occurred. In 1786 Alvarez was elected director of the academy, and in 1794 he was appointed sculptor to the king; an honour which he enjoyed only three years. He died in the seventieth year of his age, in 1797, generally regretted. He was highly esteemed by his brother artists, both as a man and as a sculptor; they gave him the name of el Griego (the Greek), for the purity and vigour of his design and for the truth of his execution.

The statues and busts of Alvarez are numerous in the churches, monasteries, and palaces of Spain; there are many at Salamanca, Madrid, Toledo, Zaragoza, &c.

There was another Spanish sculptor of the name of Manuel Alvarez, who was the scholar of Juan de Juni.

(Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España*; *Archiv für Geschichte, &c.* 1829, No. 15., in which there is a German translation of Reil's Spanish account of Don José Alvarez, partly given by Dr. Nagler in his *Neues Allgemeines Künstler Lexicon*; see also *Seminario Pintoresco Español*, No. 52.)

R. N. W.

A'LVAREZ, or A'LVARUS. There were several Spanish and Portuguese physicians of these names in the sixteenth and seventeenth centuries.

The best known among them, Antonio Alvarez, was professor of medicine at Alcala de Henares and at Valladolid. He was physician to John Ferdinand de Velasco, grand constable of Castile, and afterwards to the Duke of Ossuna, viceroy of Naples. While in attendance on the latter, he published a work entitled "Epistolarum et Consiliorum Medicinalium pars prima," Naples, 1585, 4to. The first nine epistles are on various medical subjects; the last contains a defence of the opinions of Donato Altomare against Salvus Sclanus. (*Biographie Médicale*; Haller, *Bibl. Medicinæ Prac.* t. ii. p. 261.; and *Bibl. Anatomica*, t. ii. p. 745., gives short abstracts of the contents of the work.)

Johannes Alvarez-Borges is said, in the "Biographie Médicale," to have been veterinarian for more than sixty years to Philip IV. and Charles II. of Spain, and to have written an account of some of the diseases of horses. He is, perhaps, the author of a Spanish manuscript, by Johannes Alvarez, on the natural history of some animals, especially of the horse, which is mentioned by Antonio (*Bibliotheca Hispana Nova*) as being in the royal library at Paris.

Ferdinand Alvarez-Cabral was born at Santarem, where he practised as a physician for many years, and died in 1636. He wrote several medical essays, which were collected by Manuel Alvarez-Sereno, but were not published. A list of them is given in the "Biographie Médicale."

Alvarez de Castro is mentioned by Antonio (*Bibl. Hisp. Nov.*) as the author of two manuscripts in the ecclesiastical library of Toledo, one entitled "Janua Vitæ," the other "Fundamenti Medicorum duæ Partes."

Mangetus (*Bibliotheca Scriptorum Medicorum*) mentions Didacus Alvarez-Chacon as the author of a book on the treatment of pleurisy, entitled "Parar curar el Mal da Costado," Seville, 1506, 4to. This is perhaps the same person as the Didacus Alvarez who, according to Jöcher (*Allg. Gelehrten-Lexicon*), wrote, in 1514, "Commentum novum in Parabolas Arnoldi de Villa Nova."

Mangetus and Antonio both mention Blasius Alvarez de Miraval as a doctor of medicine and theology of Salamanca, who wrote "La Conservacion de la Salud del Cuerpo y alma para el buen Regimiento de la Salud," &c. Medina del Campo, 1597, 4to., and Salamanca, 1601, 4to.

Alvarez, Nuñez, according to Antonio, wrote "Annotationes ad Libros duos Fr. Arcei de recta curandorum Vulnerum Ratione." Antwerp, 1574, 8vo.

Alvarez, Peter, was the author of some manuscripts mentioned in the "Biographie Médicale," consisting of Commentaries on Galen and Hippocrates.

Alvarez, Thomas, was a physician at Seville, and was commissioned by Sebastian, king of Portugal, to superintend the progress

of the plague, which prevailed in Portugal in 1569. He is said to have rendered great service to his country in the performance of this duty, and is spoken of by Zacutus Lusitanus as one of the most learned of the Portuguese physicians. He wrote "Trattado ó regimento para preservar de la Peste." Coimbra, 1569, 4to., and Lisbon, 1580, 4to. (*Biographie Médicale*; N. Antonius, *Bibliotheca Hispana Nova.*) J. P.

A'LVAREZ Y BAENA, JOSEPH ANTO'NIO, a Spanish writer of the eighteenth century, was the son of Don Joseph Antonio Alvarez Pasqual de Ribera and of Donna Antonia Baena Herranz, and was born at Madrid, probably about the middle of the century, as he had an elder brother, Tomas Antonio Alvarez, who was born in March, 1746. He is known as the author of a biographical work, entitled "Hijos de Madrid, ilustres en Santidad, Dignidades, Armas, Ciencias, y Artes," or "Children of Madrid, illustrious for Sanctity, Dignities, Arms, Sciences, and Arts," published at Madrid in 4 vols. 4to. 1789—1791. He informs us in his prefaee that he began to collect materials for this work in conjunction with his brother, Don Juan Antonio, so early as 1769, when they resided together at the house of their uncle, Don Santiago Saez, king-at-arms to His Catholic Majesty, whose valuable library of from seven to eight thousand volumes, chiefly in Spanish, furnished them with most of the information on the subject that existed in print. Alvarez afterwards made diligent researches into the public archives and registries of Madrid and its various districts, by which he was enabled in many cases to supply dates of birth, death, and appointments, which he very justly complains had often been neglected by preceding writers. The result of his labours was, that he was enabled to insert in his work the main particulars of the lives of more than fifteen hundred persons, about half of whom he says "had never been mentioned by any one before." Alvarez might have added to this very questionable proof of merit, that more than one half of them would never be mentioned by any one again: of the twenty-two persons of the name of Alvarez, of whom he gives biographies, twenty at least are unworthy of a place in any dictionary but his own. The work may be fairly described in general as useful but dry; it has the merit of supplying dates, but it supplies little else. Alvarez was the author of another publication on his native city: "Compendio de las Grandezas de Madrid," or "Compendium of the Beauties of Madrid," Madrid, 1786, 8vo. He was engaged in collecting materials for an extensive history of that capital at the time of his death, which must have taken place before 1804, in which his brother Don Juan published a work in which he speaks of him as deceased. A third brother, Tomas Antonio, of whom he gives a short notice in the "Hijos de Madrid," was, like himself, an industrious compiler; but his works, of which a list is given, appear to have all remained in manuscript. (Alvarez y Baena, *Hijos de Madrid*; Mesonero Romanos, *Manual de Madrid*, 2d edit. p. 6.; Juan Antonio Alvarez de Quindos y Baena, *Descripcion de Aranjuez*, 1804, Prologo.) T. W.

A'LVAREZ, BA'LTAZAR, a Spanish Jesuit, born at Corvera in the year 1533. The high reputation he attained for sanctity was increased by a declaration of the nun Teresa de Jesus (who was herself canonised after her death), to the effect that she had heard a voice from heaven proclaiming Baltazar the most pious man of his time on the face of the earth. This is the most remarkable thing about him; but Luis de Ponte has nevertheless written a bulky life of him, in which the deficiency of matter is made up by lengthy reflections and ridiculous legends. This life has been translated into several languages. It originally appeared at Madrid in 1615, seven years after the death of Alvarez, and with it were printed the works of the latter, consisting of a description of his mode of prayer, a refutation of objections which had been made to it, and a treatise on the manner of speaking of spiritual things. A Latin translation of the whole was published at Cologne in 1616. (N. Antonius, *Bibliotheca Hispana Nova*, i. 180.; L. Pontanus, *Vita.*) J. W.

AL'VAREZ, BA'LTAZAR, a Portuguese Jesuit, professor of theology and chancellor of the university of Evora. He wrote an "Index Expurgatorius Librorum ab Ortu Lutheri," which was published in the year 1624, under the authority of the grand inquisitor for Portugal, Mascarenhas, from which circumstance it is often referred to under the name of the latter, instead of that of Alvarez. It is a work of considerable importanee in Portuguese literature. Alvarez died at Coimbra four years after its publication. (N. Antonius, *Bibliotheca Hispana Nova*, i. 180.; Trigozo d'Aragão Morato. *Memoria sobre o Theatro Portuguez*, in *Historia e Memorias da Academia Real das Sciencias de Lisboa*, v. part ii. 69.) J. W.

A'LVAREZ, BERNARDIN DE, was born at Seville about the year 1514. From his boyhood he had a desire to seek his fortune in the New World, and he went to New Spain at the age of fourteen. He served for some years as a soldier, and afterwards rendered himself conspicuous in the city of Mexico by his riotous and disorderly course of life. He was at last, with twelve others of similar habits, sentenced by the authorities to transportation to the Philippines, but before they could be sent off, they succeeded in breaking prison. Three were retaken and hanged; Alvarez was fortunate enough

to escape to Peru, where he again served as a soldier at Cuzco. His character was completely altered: he was now intent upon amassing money by honest means, and he succeeded in getting together thirty thousand ounces of silver, of which he was in the habit of saying that they were given to him by God, and to God they should be repaid. He sent eight thousand crowns of this money to his mother, Anna de Herrera, a woman of good family, who was still living at Seville; but she returned it with the remark that she had enough to live on for the remainder of her days, and that he might apply it to charitable purposes. To charity from that time forth Alvarez, who had now taken orders, devoted himself, and in the kingdom and city of Mexico, where he had once set so bad an example. At that time, about fifty years after the conquest, three hospitals existed in the city of Mexico; one, of a general character, founded by Cortes the conqueror; another, for syphilis; the third, built by the crown of Spain, for the exclusive use of the Indians. Alvarez, with his own money, and the assistance of contributions which he solicited, founded a fourth, which, by the description given of it, seems to have been not only an hospital, but a workhouse and a madhouse, for he received in it those discharged from other hospitals as cured, but not yet restored to perfect health; orphans and helpless young, for whom he provided a school; aged and infirm persons; and, above all, the insane. Four hundred rations of victuals were served out daily at the gates to such as chose to apply. He began the erection of this building in 1567; and as it stood close to the chapel of St. Hippolytus, which was assigned for the use of the establishment, the hospital took its name from that saint. Alvarez soon after founded another of the same nature at Oaxtepec, in which Gregorio Lopez, who was afterwards canonized, resided for nine years. He established a third hospital at Vera Cruz for the reception of shipwrecked sailors, and the relief of poor emigrants arriving from Europe, for whom a herd of one hundred mules was to be kept, to transport them to the city of Mexico; a fourth, of the same kind as the third, at Acapulco, and others of different kinds at different places. These numerous hospitals were of course not all supported out of the funds of Alvarez, but mainly by the spirit of charity he had excited; to prevent which from decaying, he instituted a new "sodality," or religious association, the "Sodality of Hospitality of St. Hippolytus," the constitutions of which were finally approved of by Pope Innocent XII., who raised it to the rank of a religious order. The members, in addition to the usual three vows, took a fourth, of active charity. This good man died on the 12th of August, 1584, at the age of seventy, on the eve of St. Hippolytus' day, when it was the custom for all the authorities of Mexico to repair to the church of that saint to return thanks for the conquest of the city, which took place on that day in the year 1521. The presence of all these dignitaries gave additional solemnity to the funeral of Alvarez. Application was made to the court of Rome for his canonisation, but so late as the year 1755 it does not appear to have been obtained. His biography in Eguiara is adorned with only one miracle. On a widow applying one day at the hospital for some meal, he directed the porter to give her a sack, but the porter protested that none was left in store. Alvarez told him to look, and, on opening the door, the room was so full that the meal rushed out; a circumstance which, after all, needs no miracle to explain it.

The rules and constitutions for the members of the order of charity of St. Hippolytus, have been twice printed separately at Mexico in quarto, once in 1624 and once in 1718. (Eguiara et Eguren, *Bibliotheca Mexicana*, Mexico, 1755, i. 416—422.) T. W.

AL'VAREZ DE CASTRO, MARIA'NO, a Spanish officer, born at Granada, but of a noble family of Old Castile. He is celebrated solely for the last action of his life, the defence of Gerona against the French in 1809. The siege commenced on the 6th of May, and on the 12th a flag of truce was sent to demand a parley, in reply to which, Alvarez declared that he would speak to the enemies of his country only by the mouths of his cannon; he also issued a proclamation that whoever proposed to capitulate should suffer instant death; and the garrison and inhabitants took an oath to die rather than surrender. The first object of the French was to obtain possession of the castle of Monjuich, which almost commanded the town. It was furiously assaulted in July; but so vigorously defended, that, after four days' hard fighting, the French were obliged to retire, with the loss of sixteen hundred men; and it was not until August, when the French batteries had reduced it almost to ruins, that the fortress was abandoned. In possession of Monjuich, the besiegers found the reduction of Gerona as difficult as ever. The grand assault was made on the 19th of September; but the garrison, assisted by the inhabitants, even by the women and children, repelled the assailants, and forced them to retire, with the loss of two thousand men. After this, the siege was converted into a blockade, the French determining to obtain their object by famine. The garrison being too weak to make frequent or powerful sallies, and the efforts of General Blake and his army to raise the siege being unsuccessful, the effect of this determination soon began to appear. Hunger and disease prevailed in Gerona; at length food was so scarce that the flesh of horses and mules was distributed by a sort of lottery, and dogs and cats were

sold at a high price. By the month of November, misery had reached its height. All seemed to vacillate except Alvarez; he was still firm, and refused to hear of surrender. At length, exhausted by hunger and fatigue, he was taken ill, and reduced to a state of delirium. In this posture of affairs the command devolved on Don Julian Bolivar, who, by the advice of his council, yielded to terms of honourable capitulation, and Gerona was entered by the French on the 11th of December, after a siege of upwards of seven months, more than twice the duration of that of Saragossa, by which alone it could be paralleled. Unflinching himself, Alvarez exacted the same fortitude from others. He ordered that any soldier who should give way, when the grand assault was expected, should be instantly shot; and to an officer who inquired where, in certain circumstances, he was to retire to, he sternly replied, "Al cementerio!"—"To the churchyard!"

After the surrender of Gerona, Alvarez was conveyed by the French to Figueras, on the road to France, still in a pitiable condition from illness. Augereau is reproached with treating him harshly, as a punishment for his obstinate defence. He survived only until the 23d of December. It was a popular belief in Spain that he had been strangled; but there seems no reason for assigning this cause of his death, reduced as he was at the termination of the siege. (Southey, *History of the Peninsular War*, ii. 520, et seq.; Toreno, *Historia del Levantamiento, Guerra, y Revolucion de España*, ii. 44—61.; Napier, *History of the War in the Peninsula*, iii. 17—45.) J. W.

A'LVAREZ DE COLMENAR, JUAN, a name which appears in biographical dictionaries as that of a Spanish author in the eighteenth century, is probably nothing but the assumed name of a French compiler. It is affixed to a small work entitled "Les Delices de l'Espagne et du Portugal," or "The Beauties of Spain and Portugal," published at Leyden by Van der Aa, in 1707, in 5 vols. 12mo. In the prefatory address by the publisher he mentions that the success of a similar work on Italy had induced him to get up this publication on the Peninsula; and the author, in his preface, speaks of having derived his work from the best sources, and complains of "the Spaniards and Portuguese" for not having written fuller descriptions of their country,—a complaint which would hardly be so expressed by a Spaniard. It seems probable, therefore, that the insertion of a Spanish name in the title-page was an after-thought of the publisher to give currency to the work. The compilation being executed with some neatness, and copiously embellished, appears to have met with success; a second and augmented edition in 6 vols. 12mo. appeared at Leyden in 1715. It was adopted as the basis for a larger work, "Annales d'Espagne et du Portugal," or "Annals of Spain and Portugal," which contains a history as well as a topographical description of those countries, and was published at Amsterdam in 1741, in 4 vols. 4to. The continuator, who is said to be Massuet, gives no particulars respecting the original writer; it is nowhere mentioned in all these works who or what he was; it is nowhere even stated in them that the books are translated from the Spanish; and a search which has been made for information respecting the author in Spanish works where he was likely to be mentioned, has led to no further result than the discovery of a bare mention of his name in Leon Pinelo's "Biblioteca." (Article by Villenave in *Biographie Universelle*, ix. 282. treating Alvarez as a real author; *Works* ascribed to Alvarez; Leon Pinelo, *Biblioteca Oriental y Occidental*, ed. 1738. iii. 1403.) T. W.

A'LVAREZ, DIE'GO or DI'DACUS, was born at Medina del Rio Seco in Old Castile, in the middle of the sixteenth century. He entered the order of the Dominicans, became doctor of divinity, and taught divinity first in Spain, and afterwards in Italy, especially at Rome. Pope Clement VIII. having assembled a council to decide the controverted question on the assistance of divine grace, Alvarez was chosen member of this council, and distinguished himself by his great learning in presence of Pope Clement VIII., who in 1606 promoted him to the archiepiscopal see of Trani in the kingdom of Naples. Alvarez died at Trani in 1635, according to Jöcher, but in 1632, according to Nicolas Antonio, whose statement is perhaps correct. Alvarez is the author of some well-known works:—1. "Commentarii in Esaiam Prophetam juxta Sensum literalem et moralem." Rome, 1599 and 1602, 2 vols. 4to.; Lyon, 1 vol. in fol. 2. "De Auxiliis Divinæ Gratiæ." Rome, 1610, in fol.; Lyon, 1620, in fol.; Cologne, 1621, in 4to.; Douay, 1635, 1638. In this latter book the author treats a thesis in which he had already distinguished himself in the council of Pope Clement VIII., and which was then a matter of dispute between the Dominicans and the Jesuits. Adelung and N. Antonio have given a catalogue of his works, which are not very numerous. (N. Antonius, *Bibl. Hisp. Nova*, i. 265, 266.; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement*.) W. P.

A'LVAREZ, EMA'NUEL, a Portuguese Jesuit, was born in the island of Madeira on the 4th of June, 1526. He became rector of the colleges of the Jesuits at Coimbra, Evora, and Lisbon, and on account of his great merits as a classical teacher, he was chosen præpositus of the House of Profession of St. Roch in Lisbon. He died on the 30th of December, 1582. Alvarez wrote the following works:—"De Institutione Grammatica Libri III."

This grammar of the Latin language was highly esteemed by contemporary scholars, and even by C. T. Vossius and Caspar Scioppius, and for a long time it was considered the best Latin grammar. It was not published till after the death of the author; the first edition was of the date 1599, Evora, 4to. It was afterwards reprinted at Rome, Venice, Dillingen, Cologne, Münster, Strassburg, Leopolis or Lemberg (1756), and Pavia (1782). The Pavia edition is an Italian translation of the abridgment of the grammar of Alvarez made by Horatius Tursellinus; the Jesuits Richard Hesius and Richard Richardi published likewise abridgments of it; and Antony Vellez wrote a voluminous commentary on it. The grammar of Alvarez is also the groundwork of the following treatises:—"Prosodia Alvariana, &c., per. J. W." London, 1719; second edition, 1726. "Emmanuelis Alvari Regulæ de Syllabarum Quantitate, &c.; accedit Ars Metrica. Opera et Studio L. V. (Ludovicus Vaslet)." London, 1730. Antonius says that Alvarez is perhaps the author of "Las Cartas de Algunos Padres que andan en la India de Portugal el año de 1557 hasta 1561. Coimbra." (N. Antonius, *Bibl. Hisp. Nova*; Alegambe, *Bibl. Script. Soc. Jesu*, sub voce "Emmanuel Alvarez;" Chaufepié, *Nouveau Dict. Hist.*; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement.*) W. P.

ALVAREZ, FRANCISCO, was mass priest and chaplain to Dom Manuel, king of Portugal, about the year 1515. He was a native of Coimbra, and at that time advanced in life. (Damiam de Goes calls him "senex moribus ineulpatis.") Of his earlier history nothing is known. In the year above mentioned Alvarez was appointed by the king to accompany Duarte Galvam on a mission to the Negus of Abyssinia, or as he was at that time called by the Portuguese, "ho Preste Joam." The mission, along with the Armenian, Mattheus, who had visited Portugal as ambassador from the Negus, arrived at Goa in 1546; but Lopo Soarez, who was at that time governor of the Portuguese possessions in India, detained it there under various pretences. After the death of Soarez, his successor, Diogo Lopez de Sequeira, undertook to accompany the mission in person to the Red Sea. The expedition reached Massua on the 16th of April, 1520. Duarte Galvam died a few days previously at the island of Camaran, and Rodrigo de Lima was nominated to proceed to the court of Abyssinia in his stead, by de Sequeira, who said to the new ambassador, "Dom Rodrigo, I do not send Father Francisco Alvarez with you, but you with him, and you are to do nothing without his advice."

The mission was detained in Abyssinia till the 25th of April, 1526, on which day it sailed from Massua on its return. Alvarez had gained the confidence of the Negus to such a degree, that he was accredited by him as his envoy to the pope, along with a native Abyssinian, whom he calls at first Zagajabo, and afterwards (possibly a title) Licacanate. The mission sailed to Cananor, and thence to Lisbon, where it arrived on the 25th of July, 1527. Dom Joam III., who had succeeded his father on the throne of Portugal in 1521, was in no hurry to forward the Abyssinian ambassador and Alvarez to Rome. The former, in spite of his urgent remonstrances, was detained in Portugal till 1539; but Alvarez was sent in 1523 to Clement VII., into whose hands he delivered his credentials in the January of that year, at Bologna, in the presence of the Emperor Charles V. Of the year of Alvarez's death no mention is made by any contemporary and trustworthy author, but Goes, in a memorial addressed to Paul III., and dated at Louvaine the 1st of September, 1540, speaks of him in a way which leads us to infer that he was then dead.

According to Ramusio, Ludolf, and Leon Pinello, Alvarez compiled an "Itinerary" of the mission in five books, which was never printed. The book intitled "Ho Preste Joam das Indias: Verdadera Informaçam das Terras do Preste Joam," printed "in the house of" Luis Rodriguez, publisher to the King of Portugal, in October, 1540, consists merely of extracts from the larger work. Ramusio procured from Damiam de Goes another imperfect copy of Alvarez's work, which he represents as differing materially from that published in Portugal. Both, he says, were in the highest degree mutilated and corrupt. The "Journey in Ethiopia," by Francesco Alvarez, in Ramusio's collection (first edition, 1550), is compiled from these two abridgments. What became of the original "Itinerary" does not appear. Goes says that Paulus Jovius had undertaken to translate it into Latin, and possibly it may have fallen into his hands.

Ramusio's compilation consists of 149 chapters; the book published in Portugal in 1540 contains 141 chapters, which bring down the narrative to the departure of the mission from Massua on its return; and nine additional chapters narrating its return to Portugal, and its reception there, which correspond pretty closely with the last eight chapters of Ramusio. The main difference between the Portuguese and Italian versions consists in the additional matter contained in some of Ramusio's chapters. The Italian has added little to the information respecting Abyssinia given in the Portuguese edition, but he has inserted some digressions which throw important light on the history of the early discoveries under the auspices of the kings of Portugal. The names of places in Abyssinia are written in the Portuguese version in a manner that corresponds pretty closely with that adopted

by the most recent and accurate oriental scholars: in Ramusio's version they are much disfigured. There are two Spanish versions of the account of Alvarez's mission. The first was published at Antwerp in 1557, by the friar Thomas de Padilla. A succinct view of the history of Ethiopia is prefixed; the division into chapters is not preserved: it is a tolerably faithful translation of the Portuguese version. The second was published at Toledo in 1588 by Miguel de Selves: it appears to be merely a reprint of the translation by Padilla, though Selves in the title-page claims it as his own. The French translation, published by Bellone at Antwerp in 1558, is from Ramusio's version, and rivals it in the corruption of the names of places. Leon Pinello mentions a German translation, which we have not seen. In the second volume of "Purchas his Pilgrimes," p. 1026, &c., is "The Voyage of Sir Francis Alvarez, a Portugall Priest, made unto the Court of Prete Jauni, the great Christian Empereur of Ethiopia." Purchas says, "I know not who translated this book: I found it in Master Hackluyt's papers, and have abbreviated it where I could, although it still continueth very long, if not tedious." He adds that he has amended the translation in many places from Ramusio's Italian edition. Judging by internal evidence, this English translation has been made from the Spanish of Thomas de Padilla. It is curious enough that the French and both of the Spanish versions of the account of Alvarez's mission have a brief preface by Alvarez, which is wanting in the Portuguese work entitled "Ho Preste Joam das Indias;" at least in the copy in the British Museum, which has no appearance of being mutilated. The dedication to the king prefixed to this work is by the printer, not by Alvarez, as has been hastily assumed by some of his biographers.

The extracts from the "Itinerary" have been made in a manner which fully justifies the harsh terms in which Ramusio speaks of them. They contain a good deal of the transactions of 1521, very little of those of 1524, and a good deal of those of 1526. They convey some valuable information relative to the history and constitution of the Abyssinian government, and some pregnant hints respecting the geography of the country. The style of the Portuguese version evinces a manly and judicious spirit, that leads us to regret the loss of the entire work. A search in the archives of Portugal or the library of the Vatican might lead to its recovery. (Leon Pinello, *Epitome de la Biblioteca Oriental y Occidental*, fol. Madrid, 1737; Damiam de Goes, *Fides, Religio, Moresque Æthiopum*, &c. Paris, 1541; Ramusio, *Viaggi e Navigatione*, fol. Venice, 1613; *Ho Preste Joam das Indias: Verdadera Informaçam das Terras do Preste Joam segundo Vio e Escreveo ho Padre Francisco Alvarez, Capellam del Rey nosso Senhor. Impresso em Casa da* Luis Rodriquez *Livreiro de sua alteza*, fol. 1540; the Spanish translations of 1557 and 1588; and the French translation of 1558.) W. W.

A'LVAREZ, JUAN, a Spanish lawyer of note in the early history of Peru, is first mentioned on the occasion of his being appointed one of the four "oidores" or auditors, that is, members of the supreme court, sent out in 1542 to Peru in company with Blasco Nuñez Vela, the first viceroy of that country. Blasco Nuñez took out with him several ordinances, signed by the Emperor Charles V. at Barcelona in 1542, at the instance of Las Casas, the celebrated bishop of Chiapa, by which the vast "repartimientos," or estates with Indians attached, that had come into the possession of the conquerors of Peru, were on their death to revert to the crown; no Indian was to be made to work without being paid for his labour; and no person who was or had been a public officer was to retain Indians in his service on any pretext. The same orders were sent out to Mexico, where the tumult that they occasioned was appeased by the viceroy's suspending the execution of the most obnoxious, the repeal of which he soon after procured from the emperor. Blasco Nuñez endeavoured to carry them into execution in Peru, and with such unnecessary harshness and severity, that his leading principle appeared rather to be inhumanity to the Spaniards than humanity to the Indians. Amid the general discontent four cities elected Gonzalo Pizarro, the brother of Pizarro the conqueror, to be the procurator-general of Peru, and he levied an army and marched towards Lima against the viceroy. Many deserted from Lima to Pizarro, among others the nephew of a certain Illan Suarez, whom the viceroy sent for, and, after having some words with him, despatched him with his dagger. Alvarez, after the deed had been done, drew up an "information" or document to make it appear that it was a legal execution; but this murder ruined the cause of Blasco Nuñez, and with it that of the unfortunate Indians. The viceroy himself, to stem the tide of unpopularity, suspended the ordinances for two years, but the measure came too late. The auditors determined to act on their own account, and Alvarez is reputed to have been the instigator of the bold measure which they adopted of deposing and seizing the person of the viceroy, in which however another auditor, the licentiate Cepeda, took the lead. The audience determined on sending Blasco Nuñez a prisoner to Spain, and with him Alvarez, to represent to the emperor the motives of their actions. Alvarez probably thought the mission a dangerous one. He once more changed sides, and instead of setting sail for Spain, as he was ordered, restored Nuñez to freedom,

at Gaura, where he was to embark, begged his pardon for all that had passed, and declared that his intention of joining the party of the audience had only been to save the viceroy from the hands of Cepeda, with the view of setting him at liberty as soon as possible. He placed himself, the guards he had with him, and the ship, all under his orders. Blasco Nuñez accepted the offer, at the same time telling Alvarez that he was a great traitor, and he would be sure to hang him, but not at present, because at that time the assistance of an oidor was necessary. In the terrible privations that the viceroy afterwards suffered, when, returning to Peru, he was pursued by Pizarro, who, in spite of the remonstrances of the audience, had advanced and made himself master of Lima, Alvarez continued faithful to the royal cause, though the putting to death of many of the viceroy's followers, on the least suspicion of treachery, some summarily by his order, and some legally by the sentence of Alvarez, seemed to prove that Nuñez was very likely to carry his final promise into effect. The battle of Añaquito on the 19th of January, 1546, decided the fate of both. The viceroy, who was defeated by Gonzalo Pizarro, was slain on the field; Alvarez, who had received several wounds, died a few days after, some say of his wounds, others of the unskilfulness of the surgeons, and others, but with less probability, of poison administered by order of his former colleague Cepeda, who could not forgive him his desertion to the viceroy at a critical moment. (Garcilaso de la Vega, *Comentarios reales del Peru*, ed. 1723, ii. 178. 215. 250, &c.; A. de Herrera, *Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*, ed. 1730, vii. 118. 176. viii. 4.) T. W.

ALVAREZ, MARTIN. [COLOMERA, CONDE DE.]

ALVAREZ DO ORIENTE, FERNÃO, a Portuguese poet of the sixteenth century. He was born at Goa, the capital of Portuguese India, in or about the year 1540. His productions, although they have escaped the notice of both Bouterwek and Sismondi, have justly merited the high commendation, not only of his countrymen, but of the recent French historians of literature, who have had more research or better opportunities. Sismondi says that it was with difficulty he could find any Portuguese works in the largest libraries to which he had access. It is a general notion that the Epic and Lyrics of Camoens comprise all that is worth notice in Portuguese poetry. Even the names of Camoens' contemporaries are unknown to Europeans generally, though they well deserve to be rescued from neglect.

The materials for the life of Alvarez are scanty. His parentage is unknown; and it would seem that he took his cognomen from the country of his birth. He was bred to the sea, at that time and in those eastern regions the nursery of the highest and the bravest spirits, and, during the viceroyalty of Antonio Moniz Barreto, Fernão Telles de Menezes, the Capitan Mor (admiral) gave him the command of a light vessel (fusta) in his fleet, which in December, 1574, sailed from Goa northward, on a cruise against the paraos or light warships, of the Zamorin of Calicut and his allies, which continually molested the Portuguese traders; but we do not find in Couto, who names this fact, that Alvarez signalised himself at sea, nor is any further mention made of him by that historian. It does not appear from the "Bibliotheca Lusitana" of Barbosa that he ever visited Europe; and Themudo de Fonseca, in asserting that "he was the poet to whom the Muses travelled farthest, bearing him the wealth of European lore," seems to prove that he did not. His chief work, "A Lusitania transformada," written partly in prose, like the "Diana" of Montemayor, partly in verse, is of the pastoral character. It appears surprising that he should delineate the enchanting landscape and rural life of Portugal so vividly and so well; so well, indeed, that a French writer, intimately acquainted with Portuguese literature, M. Verdier, has suggested that the work is not his own, but a publication of a poem by Camoens, which was lost at Mozambique during his persecution and distresses in the East. But there being no evidence in support of this hypothesis, it cannot be admitted, especially as we are not aware that the hypothesis has been adopted by the Portuguese historians and critics. But, considering the reputation of Camoens, the bare suggestion that the poem may be his implies extraordinary merit. Ferdinand Denis, in his work the title of which is given below, gives two translated extracts from his poem; the prose, translated into prose, will give an idea of his style; but the prose translation of the fragment in verse, "Se ponho os olhos nesta clara fonte," can only be said to convey the sentiment divested of all its native harmony of expression; yet the sentiment alone is beautiful.

A French writer, A. M. Sané, who in 1808 published at Paris, "Translations from the Odes of an eminent modern Portuguese Poet, Francisco Manoel do Nacimento," then a refugee in France, prefaced them with a brief but spirited sketch of the history of Portuguese literature. In it he speaks of Alvarez in terms of praise. He supposes him to have taken Sannazaro for his model; and, indeed, in the opinion of Tiraboschi, the beauties which characterise the Italian belong also to the Portuguese poet. His language, indeed, flows with a melody and grace of which few, especially those who erroneously suppose the Portuguese to be a mere dialect of the Spanish, consider it to be capable.

In his thirteenth eclogue, "Saladino," the scene of which is laid in India, the oriental

colouring, of which it has been correctly observed there is a tinge in all his compositions, is most perceptible and perfectly in keeping. M. A. L. Chezy, formerly professor of Sanscrit in the College Royal of France, speaking of Alvarez, attributes to him the same turn of expression and colouring as appear in oriental writers; and he specifies as one instance the frequent attributing to inanimate things, as flowers, trees, and fountains, the sentiments and sympathies of animated beings. The speakers in this eclogue, Arbello and Ribeiro, relate and comment on the story of Saladino, a noble, brave, and enthusiastic Arab chieftain, who, seeking repose from the fatigues of war in a shady vale, becomes enamoured of the fair Griselda. To obtain her, he, like the Hebrew patriarch, submits to servitude beneath her father's roof, and is requited with her hand: but the result is melancholy. It is a tale of devotion and suffering on the one hand; of perfidy and its punishment on the other; and most beautifully and pathetically told. In another and a shorter Canção, "A Vida Campestre" ("Country Life"), a canzon, which Ribeiro dos Santos, a distinguished modern Portuguese poet and critic, calls one of the most truthful and philosophical of his compositions, there is a soothing vein of tranquillity; and the picturesque sketches of nature are pleasing. Dos Santos, with a generous grace, eulogises the Indian poet; he calls him the richly endowed Fernão,

> "Who brought us, from the sunny realms of Ind
> And regions of the Arcadian god, his verse
> With pearly lustre bright."

In the words of Sané, whose opinion is good authority: — "To spread a knowledge of the fine language of Camoens, and the abundant treasures it possesses, is to render a real service to the republic of letters."

The "Lusitania" was printed for the first time at Lisbon in 1607: an edition also appeared at the same place in 1781. The fifth and sixth parts of the celebrated chivalrous romance of Palmerin of England have also been attributed to him. (*Resumé de l'Histoire Littéraire de Portugal, par* Ferdinand Denis; *Poésie Lyrique Portugaise, ou Choix des Odes de Francisco Manoel, avec le texte en regard, par* A. M. Sané; Couto, *Decadas da Asia*, Dec. 9. c. 26.; *Parnasso Lusitano ou Poesias Selectas dos Autores Portuguezes, antigos e modernos, illustradas com notas, precedido de uma historia abreviada da lingua e Poesia Portugueza*, 5 tom. Paris, 1827.; N. Antonius, *Bibliotheca Hispana Nova.*)

W. C. W.

ALVAREZ DE PAZ, DIE'GO, was born at Toledo about 1560, and entered the order of the Jesuits. After having finished his studies he went to Peru, and taught philosophy and theology at Lima with great success. He became successively rector of the colleges at Quito, Cuzco, and Lima, and afterwards provincial of his order in Peru; an office which he held during ten years, until his death, which occurred at Potosi on the 17th January, 1620, while he was travelling in his province. This distinguished Jesuit is the author of several works on theology and morals, a catalogue of which is contained in N. Antonio and Chaufepié. The principal are—1. "De Vita Spirituali, ejusque perfectione Libri V." Leyden, 1608 and 1611; Mainz, 1614, fol. This book was translated into French, under the title of "Exercice journalier des Vertus." Douai, 1626, 12mo. 2. "De Exterminatione Mali et Promotione Boni Libri V." Leyden, 1613; Cologne, 1613; Mainz, 1614, fol. He left a finished MS. "De Institutione Sacerdotum," of which the "Traicté de la Haine, et Fuite des Péchés," Douai, 1626, 12mo., appears to be a translation. (N. Antonius, *Bibl. Hisp. Nova*; Chaufepié, *Nouv. Dict. Hist.*) W. P.

ALVAREZ DE RIBERA, FRANCISCO, a native of Medellin, where he was born about 1530, studied the law at Salamanca, and on being pressed by his father, Alfonso Alvarez de Horozco, to a marriage which he detested, fled to Italy, where he took service as a soldier. After thirteen years spent in this condition, he returned to Spain, and in 1570 was sent back to Italy as president of the royal chamber at Naples. In 1597 he was recalled to Madrid to take a place in the royal council of Italian affairs, and he died at Valladolid in 1605. In 1589 he had taken orders, and it was currently reported that Sixtus V. would have made him cardinal, if Alvarez had been willing to pledge himself to support the schemes of the pontiff. The writings of this soldier-lawyer-priest are all of a legal character, and are, 1. "Pro Augustissimo Philippo II. Responsum de Successione Regni Portugalliæ," an argument in favour of Philip the Second's right of succession to the crown of Portugal, edited with additions by Carlo Tapia. Madrid, 1621, 4to. 2. "Decisiones," or opinions on legal questions, which were left in manuscript, and are highly praised by Tapia in some observations annexed to the preceding work. Alvarez is mentioned by Capaccio in his "Forastiero" as eminent not only for ability but integrity. (N. Antonius, *Bibliotheca Hispana Nova*, ed. 1783, part ii. 399.; Capaccio, *Il Forastiero*, p. 611.) T. W.

ALVARO, GIOVANNI, a Neapolitan historical painter of the early part of the eighteenth century. There is an engraving by A. Magliar, an artist of little note, dated 1723, of a Holy Family, or the infant Christ between Mary and Joseph, after a picture by Alvaro. (Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

ALVARO DE LUNA. [LUNA.]

ALVAROTTO, JA'COPO, an eminent feudal lawyer, was a native of Padua and born in 1385. He studied in the university

of Padua, having Bartolommeo Salicetto for his instructor in civil, and Francesco Zabarella for his instructor in canon law. After obtaining the degree of doctor, he lectured on the feudal law for the space of sixteen years. Panziroli, Tomasini, and Papadopoli concur in stating that he was professor of law in his native city. Mazzuchelli, without assigning any other university as the scene of his academical labours, denies that he was professor at Padua, on the strength of a passage in the dedication of Alvarotto's lectures on feudal law. The words quoted by Mazzuchelli however import merely that Alvarotto was not at the time he wrote the dedication a professor in Padua. This may well have been the case, for a few sentences further on he states that he had been thirty years a member of the legal faculty of Padua; and all his biographers agree that he only lectured sixteen years. He subsequently filled the office of judge in the cities of Florence and Siena. He died in his sixty-eighth year, on the 18th of June, 1453, and is buried in the church of St. Antonio at Padua. His works are — 1. "Lectura in Usus Feudorum," published after his death at Venice in 1476; reprinted at the same place in 1478, at Pavia in 1498, at Lyon in 1527, at Frankfort in 1570 and 1587, and at Milan in 1571. 2. "Consilia," published at Lyon in 1572; nine of them are printed along with the "Consilia" of Albertus Brunus published at Venice in 1548, and reprinted there in 1579. Bonafidius has an engraving of Alvarotto in his "Imagines." There was a younger JACOPO ALVAROTTO, also a lawyer, a grandson of the subject of this sketch. It would not have been necessary to notice this junior Jacopo, had not the identity of name occasioned some confusion in the biography of his grandfather. (Mazzuchelli, *Scrittori d' Italia.*) W. W.

A'LVARUS, PAULUS, commonly called Alvarus Cordubensis, was born at Cordova at the end of the eighth or beginning of the ninth century. He is sometimes addressed by Joannes Hispalensis as Aurelius Flavius Alvarus, but this was merely a compliment which Alvarus returned to his correspondent in precisely the same words. In one of his letters he declares himself to be of Jewish extraction, but he was evidently himself a Christian, and, although not an ecclesiastic, he advocated the Christian faith both orally and by his writings, and openly defended the cause of the martyrs who perished during the persecution of Christianity in Spain by the Mohammedans. He likewise distinguished himself by his controvery with Bodo, a Frenchman, who, having turned Jew, adopted the name of Eleazar, and endeavoured to incite the Moors against the Christians. He was the fellow student and, through life, the intimate friend of St. Eulogius, whose faith in the utility and glory of martyrdom he is said to have greatly confirmed. He died in the year 861. His works consist of — 1. A Life of St. Eulogius inserted in the edition of the works of the saint, printed at Alcala in 1574; also in the "Hispania Illustrata," by Schottus, printed at Frankfort in 1608, tom. iv. p. 223., and in the "Acta Sanctorum," March 11. 2. "Confessio Alvari." 3. "Epistolæ," twenty in number, comprising letters written to him as well as by him, and two epistles to St. Eulogius not in the general collection, but printed in the "Bibliotheca Patrum," Paris, 1589, tom. ix. p. 332. and 337. 4. "Luminosus Indiculus," a work in defence of the martyrs. 5. "Libri Scintillarum," printed at Basil anonymously, but which exists in manuscript in the royal library at Madrid, with the following title: — "In Christi Nomine incipit Liber Scintillarum Alvari Cordubensis collectus de Sententiis Sanctorum Patrum." 6. Latin verses on different subjects. The whole of the works of Alvarus are printed at length in Florez. (Florez, *España Sagrada*, x. 565—587. xi. 10—299.; N. Antonius, *Bibliotheca Hispana vetus*, i. 475—481.) J. W. J.

ALVENSLEBEN, PHILIPP KARL, COUNT VON, was born on the 16th of December, 1745, at Hanover, where his father was state-minister of the elector, George II., king of Great Britain and Ireland. He was educated at Magdeburg, together with Frederick William and Henry Charles, princes of Prussia, the former of whom became afterwards king. After having finished his law studies at Halle, in 1770, he was appointed referendarius to the Kammer-Gericht at Berlin, the supreme court of justice of Prussia, and he successively became judge in other courts. In 1773 he accompanied the Grand Chancellor Von Fürst to the province of West Prussia, which had been ceded by Poland, and where the Chancellor was to introduce the Prussian legislation and administration. In 1774 he became chamberlain to Prince Ferdinand of Prussia, and began his diplomatic career in 1775, as Prussian ambassador at the court of Saxony. A war having broken out between Prussia and Austria in 1778, on account of the succession to the states of the deceased elector of Bavaria, Maximilian Joseph, Alvensleben was very active in uniting the interests of Prussia and the Elector of Saxony, who declared against Austria. After the peace of Teschen (13th May, 1779), Alvensleben remained at his post at Dresden until 1787, when he was sent to Paris, in order to negotiate with France the pacification of the United Provinces of the Netherlands, then troubled by a civil war between the Orangists and the Patriots. In 1788 he was ambassador extraordinary to Holland; but he left that country in the same year, and came to London

as ambassador, where he remained till 1790. In the following year the King of Prussia, Frederic William II., whose confidence he enjoyed in a high degree, made him minister of war, and in 1792 conferred upon him the order of the Black Eagle, which is only given to persons of royal descent or of extraordinary merits. Alvensleben was created count in 1801: he died at Berlin on the 21st October, 1802. He is the author of "Versuch eines tabellarischen Verzeichnisses der Kriegsbegebenheiten vom Münsterschen bis zum Hubertsburgischen Frieden." Berlin, 1792, 8vo. His name, however, is not in the title. The "Allgemeine Encyclopädie" of Ersch und Gruber contains a complete biography of Alvensleben, which is taken from C. A. L. Klaproth, "Der Königlich Preussische wirkliche geheime Staatsrath Graf von Alvensleben." Berlin, 1805, p. 506, &c. W. P.

ALVES, ROBERT, a poet and literary essayist, was born on the 11th of December, 1745, at Elgin in Morayshire, where he obtained the rudiments of his education. At the annual public competition he gained the highest bursary or presentation at Marischal College, Aberdeen; and after the usual *curriculum* of four years, took his degree of A.M. in 1766. On leaving college he became parish schoolmaster of Deskford in Banffshire, and afterwards tutor to a gentleman's family, pursuing at the same time the course of study requisite to qualify him for the church. For a reason not assigned, he refused a presentation to a benefice, while he applied for and obtained the inferior appointment of master of the grammar school of Banff, in 1773. In consequence of an unrequited attachment, the traces of which appear in his poems, he left Banff in 1779, and resided in Edinburgh, where he gave private instruction in Greek, Latin, French, Italian, Spanish, and Portuguese, and wrote occasionally for the booksellers, till his death, which occurred suddenly on the 1st of January, 1794. A collected volume of his poems, consisting chiefly of odes and elegies, was published by him in 1782; and in 1789 he published two poems called "Edinburgh" and "The Weeping Bard." A volume called "The Banks of Esk and other Poems," was published after his death in 1801. Although hampered by the mannerism of their age, these forgotten poems exhibit occasional bursts of energy and originality, which might have been better appreciated had they appeared in the present century. In the impassioned parts he seems to have adopted the rapid and irregular manner of Gray; and to his avowed admiration of Thomson may be owing a minute and accurate observation of nature, which makes the most pleasing feature in his poems. He left in the press "Sketches of a History of Literature" (1794), a work exhibiting great scholarship and reading, but aiming at a completeness for which the author's information was evidently insufficient. (*Life* prefixed to his *Sketches*; Campbell's *Introduction to the History of Poetry in Scotland*, 305, 306.) J. H. B.

ALVIA'NO, BARTOLOMME'O, an Italian soldier of fortune, was born about the year 1455. Rising from a very low rank, he had distinguished himself before the close of the century as a captain in the warfare carried on by Pope Alexander VI. and his sons against the Roman nobles. It was as one of the Venetian generals, in the wars which preceded and followed the league of Cambray, that he gained the fame of being one of the most daring and impetuous of soldiers. In 1508 he routed the Imperialists among the Julian Alps, and took Cadore, near which the battle had been fought. This victory was followed by a rapid series of conquests, which added valuable territories to the dominions of the Venetian republic. Alviano was raised to the rank of Venetian nobility, invested with the fief of Pordenone in Friuli, and declared general in chief of the Venetian armies. In the succeeding year, however, the forces of the republic, commanded by him and the Count of Pitigliano, were signally defeated by the French in the Ghiera d'Adda. The historians of the time vary in their accounts of this famous battle. Some of them, especially Cardinal Bembo, throw the blame of the defeat entirely on Alviano's rashness and obstinacy. Sismondi, on the other hand, with some qualification in his great historical work, and quite decidedly in the "Biographie Universelle," censures the Venetian government for having resisted a policy which Alviano had advised, and which promised to their army an easy victory. Wounded and taken prisoner on this bloody day, Alviano did not recover his liberty till 1513, when France and Venice contracted an alliance. He was now again set at the head of the Venetian armies, and served the state with varying success but increasing reputation. His personal valour in leading a charge of cavalry against the Swiss contributed mainly to the victory of Francis I. at Marignano. A few weeks afterwards, in October, 1515, when about to storm Brescia, he was seized with a malignant fever, and died in camp. In spite of Alviano's early disadvantages, and the tumultuous activity of his warlike life, he was an ardent lover of letters and a generous patron of literary men. Three of the most eminent among modern Latin poets were his cherished associates. Giovanni Cotta died upon a mission undertaken in his service; Andrea Navagero loved him while alive and celebrated him after his death; and Girolamo Fracastoro attended him on his campaigns till his captivity, and lectured in the academy which he founded in his lordship of Pordenone. — (*Biographie Universelle*; Coronelli, *Biblioteca Universale Sacro-Profana*, Venezia, 1701—

1706, fol., ii. 1232.; Sismondi, *Républiques Italiennes*, xiii. 451. xiv. 390., 1818; Bembo, *Historiæ Venetæ*, lib. vii. p. 168—170., in Grævius, *Thesaur. Antiq. Ital.* tom. v. part. i.; Roscoe, *Leo X.* 4to. ed. 1805, ii. 57. iii. 46. 285.) W. S.

ALVINCZY or ALVINZY, JOSEPH, a baron and generalissimo in the Austrian service, was born at Vincz, in Transylvania, in 1735, or, according to the French biographers, in 1726. He commenced his military career under Count Franz Giulay, in whose regiment he served in his fifteenth year. During the seven years' war he obtained the rank of captain of grenadiers and a staff officer, and distinguished himself at Torgau, Schweidnitz and Teplitz. On the conclusion of this war he employed himself in perfecting Lascy's new system of military exercises and tactics, until the Bavarian war of succession called him again into active service. At the occupation of Habelschwert, he, then a colonel, took prisoner the Prince of Hesse-Philipsthal, and was promoted to the rank of major-general by the Emperor Joseph, who also presented him with the cross of the military order of Maria Theresa, and appointed him military instructor to his nephew, afterwards Francis I. As a reward for the efficient manner in which he discharged the duties of this last important situation, the emperor presented him with the 26th regiment of infantry in the year 1786, which he exchanged the same year for the 19th. He fought in the war with the Turks under Laudon, and was intrusted with the command at the intended storming of Belgrade, which was abandoned in consequence of the unfavourable state of the weather. During this war, namely, in 1789, he was made lieutenant field-marshal, and in 1790 commanded the army destined for the suppression of the disturbances in Belgium. In the following year he was sent to Liege on a similar mission, but was compelled by a fall from his horse to resign the command. The French revolutionary war opened a new field on which to display his bravery. In the campaigns of 1792 and 1793 he commanded a division, and for his gallantry at Neerwinden he received the cross of commander of the order of Maria Theresa on the field of battle. He subsequently commanded the Austrian army raised for the assistance of the Duke of York, and distinguished himself at the battles of Catillon, Nouvion, Landrecy, Charleroi, and Fleurus. He was wounded at Mariolles. When the Prince of Orange received orders to raise the siege of Charleroi, Alvinczy was sent to his assistance, and by following his advice the prince succeeded in beating the enemy on the 16th of May, 1794, and relieved the garrison. On this occasion Alvinczy had two horses killed under him, and was struck by a spent ball. The grand cross of the order of Maria Theresa, the highest reward for military merit, was presented to him on the field of battle. When the army retired into winter quarters on the Rhine, Alvinczy received the command of that portion which lay between Düsseldorf and Wesel, so that he could co-operate in the defence of Holland. Before the opening of the campaign in 1795, he was named by the emperor a member of the war council at Vienna, and his command in the army of the Upper Rhine (i. e. of all between the Neckar and Costanz) was transferred to Count Wurmser. He was soon, however, sent to re-organise the exhausted and dispirited army, which, under the command of Beaulieu, had been compelled to retire from Lombardy to the Tyrol. In this he succeeded, and transferred to Wurmser such an army as was considered sufficient to decide the fate of Italy. He next applied himself to quiet the disturbances in the Tyrol, and gained completely the good will of the Tyrolese. Here his military successes terminated. Wurmser being compelled to shut himself up in Mantua, Alvinczy took the command of the army sent to his relief; but was beaten by Napoleon in the three days' battle at Arcole, on the 15th, 16th, and 17th of November, 1796; and again at Rivoli on the 14th of January, 1797. Mantua capitulated on the 2d of February following, and the Austrian army retired across the Piave. Alvinczy, from weakened health, could ill bear the privations of winter quarters, and gladly resigned his command to the Archduke Charles, receiving in return that of the kingdom of Hungary, with the dignity of privy chancellor. His ill success in Italy subjected him to the charges of incompetency and treason; but he was well defended by the emperor himself, who set the glory of his early services against the misfortunes of his old age. The command in Hungary is said to have been intended as a recompence for these unjust accusations. He was appointed president of the commission for newly regulating the accoutrements, arms, &c. of the army. At the coronation of the Empress Maria Louisa on the 7th of September, 1808, he was made generalissimo, as a reward for fifty-nine years' service, and in the following year received the grand cross of the newly founded imperial Austrian order of Leopold. He died at Ofen of apoplexy, on the 25th (or, according to Rabbe, on the 27th) of November, 1810. He is said to have united in a very remarkable manner the apparently incompatible qualities of the extreme roughness of the soldier with all the suppleness of a courtier. (*Militair-Conversations-Lexikon, Redigirt von H. Eggert Willibald von der Lühe*, Leipzig, 1833; Rabbe, *Biographie des Contemporains*; Arnault, *Ibid.*; Botta, *Storia d'Italia*, ii. 92, &c.) J. W. J.

ALVINTZI, PETER, a minister of the Reformed religion in Hungary, who attracted attention by his writings in the earlier part

of the seventeenth century. He travelled abroad, and visited the most celebrated seats of learning in Italy, Switzerland, and Germany; after which, on his return to Hungary in 1603, he obtained a professorship in the high school of Waradin. He afterwards removed to Caschau, where he published several works, the date of the latest of which, according to Horanyi, is 1634. Neither Czuittinger nor Horanyi mentions the date of his death; but as his name does not occur in the list given by Lampe of the deputies to the great national synod held at Szatmar-Nemeti in 1646, to condemn the religious doctrines then newly imported by Tholnæus from England, it may be concluded that his decease had occurred before that time.

The first work published by Alvintzi was a versification of the Latin grammar of Gregory Molnar, for the use of schools. The place and time of publication are not given by Horanyi; but it appears to have been published at Waradin, between 1603 and 1607. The title of another is "Postilla, az az: Egy mas utan következö Prædikatiok, az Urnapi szent Evangeliumok szerent, rövid magyaráz atokkal es vilagos tanusagokkal," or "A series of Sermons in explanation of the portions of the Gospel read on Sundays," in two volumes quarto, printed, according to Horanyi, at Caschau, in 1632 and 1634; but the date of the copy of the second volume in Count Szechenyi's library appears, according to his catalogue, to be 1636. In 1632 he published, at the same place, "Rövid úti Prédikatio," or "A short roadside Sermon." Some time before, but when is uncertain, he was attacked in an anonymous controversial pamphlet by Peter Pazmany, the cardinal-archbishop of Gran, and founder of the university of Tyrnau, the great defender and restorer of the Catholic religion in Hungary. Alvintzi replied in "S. T. D. Ptöl küldetett szines öt Levelekre rend szerént való Felelet," or "An Answer, in regular order, to the Five Letters of P." Pazmany replied by another pamphlet, the date of which is stated, in Southwell's edition of Ribadeneira's "Bibliotheca Scriptorum Societatis Jesu," to be 1609, and in Horanyi to be 1619; and this appears to have closed the controversy. Alvintzi is also supposed, from the similarity of style and sentiment, to be the author of an anonymous work published in 1646, entitled "Itinerarium Catholicum, az az nevezetes vetélkedés, a felöl ha az Evangelikusok tudomanyoké új, vagy az mostani Romai vallason való Papisták é," or "The famous controversy on the question, if it is the doctrines of the Protestant party or of the Roman Catholics which are new." The answers of Pazmany to Alvintzi were reprinted in Hungary in the eighteenth century. (Czuittinger, *Specimen Hungariæ literatæ*, p. 16.; Horanyi, *Memoria Hungarorum Scriptis editis notorum*, i. 24—27.; Lampe, *Historia Ecclesiæ Reformatæ in Hungaria*, p. 419—424.; *Catalogus Bibliothecæ Hungaricæ Com. Szechenyi*, tomi i. suppl. ii. 12.) T. W.

ALVIZET, DOM. ARSÈNE, younger brother of Benoît, also a Benedictine monk. He took the vows in 1644, and died in 1698, at Faverney. He left a MS. commentary on the rule of St. Benedict, which was preserved in the library of Faverney. (Calmet's *Bibliothèque Lorraine*, s. v. "Alvizet.") C. J. S.

ALVIZET or ALVISET, DOM. BENOÎT or VIRGINIUS, a native of Besançon. He took the vows in the Benedictine monastery of the congregation of St. Vanne, at Faverney in Franche-Comté, in the year 1628. The disturbed state of this frontier province, in consequence of the war, which was then raging between the French and the Germans, induced him, with the permission of his superiors, to remove into Italy, and transfer himself to the congregation of Monte Cassino, or St. Justin, of Padua; on which occasion he changed his name of Benoît to that of Virginius, by which he is known as an author. After continuing some time at Padua, he removed to the monastery of Subiaco (Sublaeum or Sublaqueum), in the Roman states, celebrated as the place where the first press was established and the first book printed in Italy. He subsequently retired to the monastery of St. Honoratus, in one of the little islands called Lérins, off the coast of Provence, where he died in 1673. He was the author of a work on the privileges of the monastic orders, entitled "Murenulæ sacræ Vestis Sponsæ Regis æterni Vermiculatæ." Veniee, 1661, 4to. It is divided into four parts, and is said to display great erudition. Some portions of it gave offence at Rome, and occasioned its being inserted in the "Index Expurgatorius:" it has, however, been reprinted without alteration. (Calmet's *Bibliothèque Lorraine*, sub voc. "Alvizet;" Armellinus, *Bibliotheca Benedictino-Cassinensis*, pars ii. 28.) C. J. S.

AL-WA'KEDÍ Abú 'Abdillah Mohammed Ibn 'Omar Ibn Wáked, a celebrated Arabian historian, was born at Medína in A. H. 130 (A. D. 747-8). When young he repaired to Baghdád, the court of Hárún Ar-rashíd, where he distinguished himself by his knowledge of law and sacred traditions. He became a favourite of the khalif Al-mámún, who, knowing his integrity and his virtues, appointed him kádhí of the eastern division of Baghdád, and afterwards of 'Askaru-l-mahdí, or the encampment of Al-mahdí, a quarter of Baghdád so called because 'Abú Ja'far Almansúr, the second khalif of the race of 'Abbás, had it built for his son and successor, Al-mahdí. It was by the command of Al-mámún that Al-wákedí collected all the historical fragments and local traditions existing in his time, and wrote several works on the early wars of Islám. Abú-l-fedá praises Al-wákedí for his knowledge of history, and the

diligence with which he collected every tradition respecting the history of the companions of the Prophet, and the first conquests of the Arabs; but says that he cannot be trusted with regard to sacred traditions. Al-wákedí died, according to Ibn Khallikán and Abú-l-fedá, in Dhí-l-hajjah, A. H. 207 (A. D. 823), at the age of forty-eight lunar years. He passes as the author of a work entitled "Fotúhu-sh-shám" ("The Conquests of Syria"), of which there exist copies in almost every library of Europe. (Paris library, Nos. 696—699.; Bodleian library, Nos. 655. 684. 736. 795.; in the library of Gotha, Nos. 267. 336. 337.) A great portion of this work was edited in Arabic with a Latin translation by H. A. Ewald, Göttingen, 1827, 4to. Another work, on the conquest of Egypt, entitled "Fotúhu-l-misr," which was edited by Hamacker in 1825, is likewise attributed to him; but in reality these two works were not written by Al-wákedí himself, as Hamacker has clearly proved, although he may have furnished the materials for them by the composition of some historical work now lost. The "Conquest of Syria" was translated into English by Simon Ockley, London, 1718, 8vo. (Ibn Khallikán, *Biog. Dict.*; Abú-l-fedá, *Ann. Musl.* sub anno 207; D'Herbelot, *Bib. Or.* voc. "Vakedi;" Hamacker, *De Expugnatione Memphidis, &c.* Leyden, 1825.; Hájí Khalfah, *Lex. Bibl.* voc. "Fotúh.") P. de G.

AL-WALI'D I., the son and successor of Abdu-l-malek, was the sixth khalif of the family of Umeyyah. He succeeded to the throne in the middle of the latter Jumáda, A. H. 86 (12th of June, A. D. 705). Under this khalif, the Umeyyide dynasty attained the height of its prosperity.

As soon as Al-walíd came to the throne, he sent 'Omar Ibn 'Abdu-l-'azíz, who subsequently became khalif, to Medína as governor, and in the following year he sent him orders to pull down the old temple of that city, which had been built by Mohammed, and to rebuild it on a larger and more magnificent scale, including the space which had been occupied by the houses of the wives of the Prophet, which were close to the temple, and were also pulled down. As soon as the consent of the inhabitants of Medína was obtained, Al-walíd sent workmen and artisans from Syria to execute the building. These artisans introduced the Byzantine style of architecture into Medína, which had previously been introduced into Mecca. Subsequently it spread from these two cities over all Mohammedan countries, with some slight variations.

In A. H. 87 (A. D. 706) Al-walíd took down the Christian cathedral of Damascus and built a mosque on the site at the expense of several millions of dinars. When the building was in progress, an old inscription was found which is dated as far back as the time of Solomon. Al-walíd had the following inscription written in golden characters on a blue stone and put into the walls of the mosque: "Our Lord is God: we serve none but God. Al-walíd Ibn 'Abdu-l-malek gave in Dhí-l-hajjah, in the year eighty-seven, orders to build this mosque and to pull down the church which stood in its place." This inscription has been transcribed by Al-mas'údí, who read it himself; it fixes the correct date when the construction of this mosque was begun, which some authors erroneously refer to A. H. 88.

Al-hajjáj was, under 'Abdu-l-malek and Al-walíd, governor over all the countries which had formerly constituted the Persian monarchy. He resided in the 'Irák, because it contained the two principal military cantonments, Kúfah and Basrah, in which the soldiers were stationed who had conquered those countries and who had to guard them; and a governor at that time was nothing more than a general. In the various provinces of Persia Al-hajjáj appointed governors under him. Koteybah Ibn Moslem was the governor of Al-hajjáj over Khorásán, and as he was nearest to the frontiers, he had the command over those troops which were adapted for offensive war, whilst Al-hajjáj kept a sufficient number under his own command to control his provinces. In order to occupy them he led the soldiers against Tálikán, and after he had taken this city he advanced to the Oxus, which he crossed with the assistance of the inhabitants of Balkh. The princes of Tokharistán were frightened at his approach, and sent messengers with presents to him to ask for peace. The most important towns which were taken by Koteybah in A. H. 87 (A. D. 706) were Bokhára and Baykand, which is one day's journey from Bokhára. Baykand was at that time the principal mercantile town of Transoxiana, being situated on the roads from Persia to China and from India to central Asia. The booty taken in this town was immense. The women and children were made prisoners. A great number of the inhabitants were absent on a mercantile expedition, and when they came back they ransomed many of the prisoners at high prices. The golden ornaments of the ladies of Baykand were melted, and are said to have weighed 225 drachms. Among the rest of the booty was a golden idol, the eyes of which were two pearls of extraordinary magnitude.

Some authors assign the year 90 (A. D. 708-9) as the date of the conquest of Bokhára by Koteybah. The conquest was very difficult to effect. The battle, which was fought between the troops of Koteybah and the Tatars, was kept up, like many other battles of the Arabs, by the tears and the reproaches which the Arabic women addressed to their husbands when they were flying from the enemy; and it was decided by the Bení Temím, who

had formed an ambuscade and attacked the enemy in the rear. These two circumstances are important, for they show that the Arabs went to field with their families in the time of Al-walíd, as they did formerly under 'Omar; and that the soldiers were emigrants, and consisted of the surplus population that was settled in the conquered countries. Accordingly, we find that Baykand was converted into a fortress, and that part of the army settled in the neighbourhood, and formed several hundred military stations. The circumstance that the Beni Temím were present at the battle shows us that the army consisted of the Nizár tribes, for the Beni Temím belonged to these tribes; and it would have been impossible to form an army of different elements. The Nizár tribes, as we shall see, were the cause of the fall of the Umeyyides and of the rise of the 'Abbásides.

After the conquest of Bokhára, Koteybah returned to Merw, the capital of his province. Nayrak, the prince of Bádghís, who in the former campaign of Kotaybah had promised to pay tribute to the Arabs, took up arms against the Mohammedans in the absence of Koteybah, and prevailed upon the princes of Balkh and Tálikán, who were also tributary to the Arabs, to follow his example; and as the league of these princes of Tokharistán could not hope to resist the force of Koteybah, they put themselves under the protection of the king of Kabul. Koteybah collected all his forces. He first sent his brother 'Abdu-r-rahmán, and followed himself to check the rebellion. The insurgents were defeated in the first battle by 'Abdu-r-rahmán, but it took several months to secure Nayrak, who had fortified himself in the mountainous districts of Tokharistán. Finally he surrendered, and was put to death by the orders of the bloodthirsty Al-hajjáj, against the law of nations and against the will of Kotaybah.

In A. H. 91 (A. D. 709-10) Bokhára, Kashsh, and Nasf, or Nakhshab, took up arms against the Arabs. The rebellion was headed by the Prince of Shúmán. Koteybah soon re-established his authority in this province, and sent at the same time his brother 'Abdu-r-rahmán against Soghd (Sogdiana) The prince of this province, terrified at the approach of the Mohammedan army, promised to pay tribute if Koteybah would grant him peace. The Mohammedan army withdrew on this condition; but the town of Samarcand declared that a prince who preferred slavery to war was unworthy of his place; and they raised another man to this dignity, who stabbed his predecessor The new prince of Soghd and Samarcand preserved his independence only two years; for in A. H. 93 (A. D. 712) a civil war in Khowárezm gave Koteybah an opportunity of extending his influence over that country by giving his aid to one of the parties. When his army was in Khowárezm, for the purpose of aiding one of the contending parties, he sent his brother one day's journey towards Merw, and himself pretended to take the same way homewards. Having thus diverted the attention of the inhabitants of Samarcand, he sent instructions to his brother to march with his battering machines towards Samarcand, and he himself took the same route. The town was besieged, and after some time Koteybah effected a breach in the walls, and the town was taken. In his former campaigns, Koteybah had contented himself with taking tribute from the subjugated nations, who were allowed to retain their own laws, government, and religion, and he only made Mohammedan settlements on the main roads near the Oxus; for since the Arabs had spread their military colonies over all Syria, Egypt, the north of Africa, and Persia, they were not able to leave in the towns of Máwará-n-nahr a sufficient Mohammedan population to keep down the natives, and to resist the invasions of the nomadic Tatars. After this conquest, however, Koteybah made a Mohammedan town of Samarcand; the greater part of the army of Samarcand that refused to accept the Islám was put to the sword, the idols were burnt, and the principal temple of the town was converted into a mosque. The Prince of Samarcand was reinstated, but on the most humiliating conditions. He had to pay immediately ten millions of dirhems (229,166*l.*), and an annual tribute of two hundred thousand dirhems (4583*l.*) and three thousand slaves, of the value of two hundred dirhems each. Having thus firmly established his power in Samarcand, Koteybah was enabled in A. H. 94 (A. D. 712-13) to push his conquests further in Asia. He took, with the assistance of twenty thousand auxiliaries of Khowárezm, Ferghánah, Khojandah, and Shásh, the farthest limit to which the Mohammedans have carried their victorious arms in Tatary.

Whilst the troops of the 'Irák, and more particularly those of Basrah, were engaged under Koteybah against the Tatars, a number of volunteer and regular troops of Syria and Mesopotamia (Kinesrín), and some of Kúfah, under the command of Moslemah, the brother of the khalif, and 'Abbás, the son of the khalif, invaded Asia Minor, in A. H. 88 (A. D. 707). They took Tewánah (Tyana in Cappadocia?), Erkúlah (Heraclea ad Latmum in Caria), and several other towns. As the Arabic army, which was cantoned at Kinesrín, had the superintendence over Armenia and the north-western provinces of the empire, Moslemah was called away from the Greek war with his army to check the disturbances caused by the invasions of some of the nations of the Caucasus in Azerbiján. The nations of the Caucasus had probably been encouraged by the government of Constantinople to take up arms against the Mohammedans. In order to enable

Moslemah to act more effectually against these barbarians, Al-walíd made him in A. H. 91 (A. D. 709-10) governor of Mesopotamia. Moslemah took several fortified places in the small islands of the Caspian Sea, and left Arabic garrisons in several places on the Caucasus.

The most important event in the reign of Al-walíd is the conquest of Spain by Músa. [Mu'sa.] This conquest was effected by the Mohammedan troops stationed in Barbary. The conquest of Barbary was one of the most difficult that had been made by the Arabs; and shortly after the Berbers had for the first time been subjected, they rebelled, and made it necessary to send a new supply of Mohammedan troops. As it was the habit of Arabic armies to settle in the country which they had conquered, they built in Northern Africa, Kayrowán. The country was overrun by Arabic troops, and was in too low a state of cultivation to give them sufficient pay: their numbers were also increased by Berber volunteers who had embraced the Mohammedan religion; and they were thus obliged to look out for new conquests. Accordingly they invaded in A. H. 87 (A. D. 706) Sardinia; in A. H. 89 (A. D. 708) they conquered the islands of Majorca and Minorca; and in A. H. 92 (A. D. 710-11) they entered Spain. As Spain was rich enough to maintain the surplus Mohammedan population of Barbary, both of Mohammedan and Berber origin, the conquest of Sardinia was given up, and Spain became the western limit of the Mohammedan empire. If the Basques had not been defended by their mountains, they would most certainly have been obliged to embrace the Islám, and they would have been induced by the hope of booty to enlist in the Arabic army. In this case a new field of activity would have been necessary for the increasing Arabic soldiery, and Europe might now have been a Moslem country; but we find that mountains always opposed a barrier to the Arabic troops, which their cavalry could not overcome.

The reign of Al-walíd was the last period in which the Arabs made new conquests, with the exception of Sicily, which was taken one century later by the military population of Barbary, which had increased during this century by the progress of the Mohammedan religion among the Berber tribes. The empire of the khalif had now its greatest extent. The population of Arabia and the warlike population of the countries which the Arabs subjected, formed military colonies in the various parts of the Mohammedan dominions. Their presence was required to preserve order; and as they were not too numerous, the agricultural population could afford to pay them well. Some of the Arabs, tired of their adventures, and disliking the comforts of settled life, returned into the desert; but most of them settled in the provinces where they were, and mixed with the original population, just as the Franks became in the course of time one nation with the subjected population, though there was a great distinction immediately after the conquest. In provinces where the Arabian settlers were very numerous, the Arabic language was introduced, as in Egypt, Syria, and in the 'Irák, the north of Africa, and in Spain. Where they were less numerous, the original language of the country was enriched with Arabic words, and lost its original construction, as in Persia, Tatary, and Mekrán. Up to the time of Al-walíd, the khalif was an amír, and the Arabs were a nation of soldiers, and continued to have Beduin institutions and habits. They chose their subordinate officers, fought in tribes, and took their families with them to the field. The khalif had only the right to appoint the general, and he claimed one fifth of the booty. But after the time of Al-walíd the khalif became a king with a standing army in his pay, with unlimited power, and with a refined and luxurious court. The Umeyyide dynasty, which was founded upon Beduin institutions, could not therefore maintain itself much longer, and it was under Al-walíd that the 'Abbásides made the first movement in Khorásán.

The ascendancy of the 'Abbásides over the Umeyyides is not to be considered a successful intrigue of one family against another, but as the result of an inveterate enmity between the Nizár tribes and the Modhar tribes. To the Nizár tribes belonged all the Arabs who originally inhabited Arabia Deserta and Petrea and the tribes of Mesopotamia, as the Beni Rabí'ah (Raabeni of Ptolemy), the Beni Aus (Aisiti of Ptolemy), the Beni Ka'b (Caucabeni), and the like, and they conquered Persia and the south-eastern provinces of the Mohammedan empire, and settled there. Their principal towns were Kúfah and Basrah. The Modhar tribes, who were headed by the Korayshites, from whom Mohammed derived his origin, originally occupied the Hejáz, and found confederates in the Arabs of Yemen. They conquered Syria, Mesopotamia, Egypt, and the western provinces of the empire, and settled in these countries. Thus the Arabs of Spain were mostly of Yemen. The Nizár and Modhar tribes first fought for the supremacy at Siffín, where one party had chosen Mo'awiyah as their khalif, and the other 'Ali. In this and the following battles between 'Ali and Mu'awiyah, the Nizár tribes were defeated, for they were much inferior in numbers. When the power of the family of Umeyyah was established, the Nizár tribes were kept down by the most cruel measures, which were carried farthest by Al-hajjáj [Al-hajja'j], one of the most bloodthirsty tyrants recorded in history, who through his cruelty acquired the full confidence and esteem of the Umeyyides. But when the

Umeyyides had sent all the tribes of their party, with whose services they could dispense, to Spain, the Nizár tribes were no longer weaker than the Medhar tribes, and they attempted a reaction, which began under the reign of Al-walíd and ended with the expulsion from the East of the Umeyyah family, which represented the Modhar tribes. This shows why the rebellion of the 'Abbásides began in Khorásán, and why they fixed their residence in the 'Irák and not at Damascus: it also shows the policy of Al-walíd in sending the Nizár tribes against the Turks and Greeks, and his impolicy in weakening his own party by allowing Músa to settle military colonies in Spain.

Al-walíd was a man of great energy and considerable talents, but without education. His contemporaries reproached him for not knowing the Arabic grammar, and the sermons which his office required him to make were anything but elegant. After he had come to the throne, or, as others say, during his father's lifetime and by his orders, he applied himself for six months to the study of Arabic grammar, and he got together several masters, but he never made himself a scholar. He was a very sanguinary prince, and he was surpassed in cruelty only by his governor of the Persian provinces, Al-hajjáj, who died about the end of Al-walíd's reign. 'Othmán, who was Al-walíd's governor over the Hejáz, and Korrah Ibn Shorayk, his governor over Egypt, were as cruel as their master.

Al-walíd had sheets of papyrus manufactured of a larger size than usual, and he used them for public documents. It seems that under Al-walíd and his predecessor 'Abdu-l-malek, papyrus had become a monopoly of the khalifs. Biládorí (MS. of Leyden, No. 430. p. 279.) has the following curious passage on this subject: — "Papyrus (kartús) was exported from Egypt into the Byzantine empire; and the Arabs received from the Greeks coined dinars. 'Abdu-l-melik was the first who introduced paper marks on the top of the sheets, such as the following: 'Say, there is only one God,' and similar sentences, in which God is mentioned. The Greeks sent word to the Arabs, 'You have put paper marks upon papyrus, which we disapprove of: if you do not omit them, we will put a legend on the dinars, in which we shall mention your Prophet in a way which you will not like.' 'Abdu-l-melik was very indignant at this letter of the Greeks; and it grieved him to be obliged to do away with a thing (an inscription on the papyrus) which he considered good, and which he himself had introduced. He sent, therefore, to Kháled Ibn Mo'awiyah (who was of the family of Umeyyah, and very learned in natural philosophy) to tell him what had happened. Kháled sent for answer, 'Never mind, commander of the faithful, — forbid the Greek dinars in thy dominions, and never use them again, but have stamps for the coinage (of dinars) made, and do not omit the inscription in the sheets of papyrus, which those unbelievers dislike.' 'Abdu-l-melik said, 'Thou hast given me pleasure, and may God give thee pleasure (in Paradise);' and he struck dinars (dirhems had been struck before that time by the Arabs). 'Awánah Ibn Al-hakam says the Copts used to make mention on the top of their sheets of papyrus, of Christ, and to allude to his divinity; and they put a cross on the place where now is put 'Bismillah,' &c. (in the name of the most merciful God.) For this reason the Greek emperor was indignant at the alterations of 'Abdu-l-melik, and insisted that he should leave the papyrus as it had been. Al-madáyní says, on the authority of Moslemah Ibn Majarib, that Kháled advised 'Abdu-l-melik not only to forbid the Greek dinars, but also not to allow papyrus any longer to be exported into the Byzantine dominions. And for some time there was none exported." It appears from this, that the trade in papyrus was in the hands of the Copts, and that government did not trouble itself with it until the reign of 'Abdu-l-malik and Al-walíd.

Al-walíd died a natural death in the middle of the former Jumáda, A. H. 96 (January, A. D. 715), and was succeeded by his brother Suleymán. (MS. of the Brit. Museum, incorrectly entitled "History of Baghdád;" Almas'údí, *Meadows of Gold*, MS.; Abú-l-fedá, *Annales Muslemici*, i.; Price, *Chron. Retrospect of Mohammedan History*, i.; As-soyútí, *History of the Khalifs*, MS.; Karamání, *Tárikh Ad-dowal*, MS.) A. S.

AL-WALÍD II., Ibn Yezíd Ibn 'Abdu-l-malek Ibn Merwán, was the eleventh khalif of the Benú Umeyyah in the East. He succeeded his uncle Hishám on Wednesday, the 6th of Rabí', A. H. 125 (March, A. D. 743).

During the short reign of Al-walíd, a rebellion broke out in Khorásán against the oppressive government of the Benú Umeyyah, which promoted the interests of Syria and Egypt at the expense of the Persian provinces. The rebellion was headed by Yahya Ibn Zeyd 'Alí Ibn Al-huseyn Ibn 'Alí Ibn Abí Tálib. The khalif sent Nadhr Ibn Sayyár, the Mázinite, against the rebels, who were defeated near a village called Ra'ímah, and Yahya Ibn Zeyd fell in the field of battle. His head was severed from his body and sent to the khalif; his body was nailed to a cross. The sympathy of the inhabitants of Khorásán with the fate of Yahya Ibn Zeyd was so great that they had seven days' public mourning; they called all the children born in the year of his death Yahya or Zeyd in memory of him; and his grave was visited for more than two centuries afterwards by pilgrims.

Al-walíd Ibn Yezíd was given to debauchery. He spent the nights in drinking

wine and gaming, both of which are forbidden by the Mohammedan law. Al-walíd was the first khalif who kept singers and musicians at his court, whom he had sent to him from all the provinces of his empire. The most celebrated of them were Ibn Sorayj the singer, who was a good composer, Ma'bed, Dahmán, Al-gharídh, Ibn 'Ayeshah, and Ibn Muhriz. The example of the khalif was imitated by the rich men of his court, and music was much encouraged.

The Bení Umeyyah were greatly displeased at the dissolute conduct of the khalif, for their power was endangered by it on more than one side. Accordingly they conspired against his life in favour of Yezíd, the son of Al-walíd I.; and in the latter end of the former Jumáda, when Al-walíd was absent from the capital on account of the plague, they rose in open rebellion against the khalif. When Al-walíd received the intelligence of this rebellion, he hastened immediately to Damascus to give battle to the insurgents. He was defeated, and obliged to take refuge in his palace. The party of Yezíd scaled the terraces of the palace, and, after they had found Al-walíd in his place of concealment, they struck off his head and brought it to the victorious Yezíd, who succeeded to the khalifate as the third of this name. (An anonymous MS. of the British Museum, No. 7542., which is wrongly inscribed "History of Baghdád;" Al-mas'údí, *Meadows of Gold*, MS.; Abú-l-fedá, *Annales Muslemici*, i.) A. S.

AL-WARRA'K Mohammed Ibn Yúsuf, an historian of Mohammedan Spain, was born at Wáda-l-hajárah, now Guadalaxara, in the province of Toledo in Spain, about the close of the tenth century of our æra. Little or nothing is known of his life, except that he was either a bookseller or a paper merchant by trade, as such is the meaning of the Arabic word Al-warrák, by which name he is generally designated. He seems to have made a long residence in Africa, for upon his return to Cordova in A. H. 355 (A. D. 966) he received from Al-hakem II., the ninth sultan of Cordova of the family of Umeyyah, an order to write several works on the history and topography of the country where he had resided. He is said to have written in this manner a general history of Africa, with an account of its rivers, mountains, natural productions, &c., besides separate histories of Tahárt, Sigilmesa, Wahrán (Oran), Túnis, Nokúr, Basrah, and other cities. None of the works of Al-warrák are in existence, but large extracts are to be met with in the "Memálek wa-l-mésalek," by Al-bekrí, and in the works of Idrísí and other geographers. Al-warrák died at Cordova in A. H. 363 (A. D. 973-4). There was another historian of Africa named Al-warrák Abú Merwán 'Abdu-l-malek, who lived about the middle of the twelfth century of our æra. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 137.; Conde, *Hist. de la Dom.* i. 460.; Al-makkarí, *Moham. Dynast.* i. 175. 451. ii. 171.) P. de G.

AL-WATA'S is the name of an African dynasty which succeeded the Bení Merín in most of their dominions. The founder was Sa'íd Al-watás, governor of Assílah or Arzila, who in A. D. 1480 took possession of Fez. At his death in 1501 he was succeeded by his son Mohammed, who reigned till A. D. 1527. Ahmed, the son of Mohammed, reigned till 1548, and was succeeded by Kasr or Alkáserí, who was dethroned in 1559 by Mohammed, of the dynasty of the Sherifs. (Grïberg di Hemso, *Specchio Geografico e Statistico dell' Impero di Marocco.* Genoa, 1834. p. 261, et seq.; Marmol, *Hist. de Africa*, lib. ii. cap. xl.; Torres, *Historia de los Xerifes.* Seville, 1585, 4to. cap. v.) P. de G

AL-WA'THIK BÍLLAH (he who trusts in God) was the surname of Abú Ja'far Harún, the son of Al-mu'tasem, and of Cratis, a Greek slave. He succeeded his father in the khalifate on Thursday, the 13th of the former Rabí', A. H. 227 (end of December, A. D. 841, or beginning of January, 842), at the age of twenty-one years and nine months.

Al-wáthik had the public welfare much at heart, notwithstanding his gluttonous propensities, and his love of wine, for which he is almost proverbial among Arabic historians. Like Al-mámún, he paid great respect to the descendants of 'Ali, and he continued the persecution begun by that khalif against those who maintained that the Korán was uncreated. In the general management of the affairs of government he never made a step without consulting his vizírs, Ibn Abí Dáwud and Mohammed Ibn 'Abdu-l-malik Az-zayyát.

During the reign of Al-wáthik in A. H. 228 (A. D. 842-3), the Arabs conquered Sicily. Mohammed Ibn 'Abdullah Ibn Aghlab, the general of the victorious army, became viceroy of Sicily, and governed nine years at Palermo, whence he sent detachments of his army not only over the whole of this island, but even to Italy, and as far as Rome The conquest of Sicily, which is the only remarkable event of the reign of Al-wáthik, does not belong so much to the history of the khalifate as to that of the Aghlabite dynasty, which was nominally dependent on the khalif.

Al-wáthik was a patron of science and literature, and is therefore frequently called Al-mámún the younger. Abú Temám, who as a poet is second only to Al-mutenabbí, lived much at his court, and wrote many poems in his praise. The favourite study of Al-wáthik seems to have been medicine: it was at least a frequent topic of conversation in his literary societies, which were attended by Michael, Ibn Bakhtíshúa', Ibn Másawayh, Honayn Ibn Ishák, Salmawayh, and other physicians.

Al-wáthik died on Wednesday, the 23d of Dhí-l-hajjah, A. H. 232 (9th August, A. D. 847).

He had suffered for some time from dropsy, and was advised by his physicians to put himself into a warm oven as soon as the fire was taken out. He tried the remedy, and found that it agreed with him. As his astrologers had predicted that he would live fifty years longer, he thought it quite safe to carry the remedy to an extreme. He had an oven highly heated, and as soon as the fire was taken out, he laid himself on a board, on which he was put into the oven. The heat was excessive, and though he was taken out as soon as he saw that he could not stand it, he died in consequence of his experiment. (Al-mas'údí, *Meadows of Gold*, MS.; Abu-l-fedá, *Annales Muslemici*, ii.; Price, *Chron. Retrospect of Mohammedan Hist.* ii.; Assoyúti, *Hist. of the Khalifs*, MS.; Abú-l-faraj, *Hist. Dynast.*) A. S.

AL-WA'THIK BILLAH (he who trusts in God) Abú-l-'ola Idrís, surnamed Abú Dabús, or the father of the club, fourteenth and last sultan of Western Africa of the dynasty of the Al-muwahhedún or Almohades, succeeded Al-murtadhi 'Omar, whom he dethroned in A.H. 665 (A.D. 1267). Abú-l-'ola was the son of Sid Abú 'Abdillah, son of Sid Abú Hafss, son of 'Abdu-l-múmen, the founder of the dynasty. The circumstances attending the rebellion of 'Abú-l-'ola are thus related by Ibn Khaldún: Abú-l-'ola was living quietly at Marocco when intelligence was brought to him that his cousin Al-murtadhi had issued orders for his arrest. Without losing time, Abú-l-'ola collected all his money and jewels, and, mounting a horse, fled to Fez, then the court of Abú Yúsuf Ya'kúb Ibn 'Abdi-l-hakk, the founder of the dynasty of the Beni Merín. This prince, who was the enemy of Al-murtadhi, received the fugitive, and undertook to place him on the throne of Marocco. Having collected considerable forces, he gave the command of them to Abú-l-'ola; but before he set off from Fez he made him swear upon the Korán that he would surrender to him half of the dominions which he should conquer with his assistance, and a treaty was drawn to that effect and signed by the parties. Abú-l-'ola proceeded immediately to Salé, which opened its gates to him. From thence he marched to the province of Heskúrah, the inhabitants of which submitted to him, and joined his banners. Having there learned through his spies that the people of Marocco, who detested the rule of Al-murtadhi, were ripe for revolt, he quickly advanced on that capital, which he entered on Saturday, the 22d of Moharram, A.H. 665 (Oct. 13. A.D. 1267), by the gate of As-sálehah, which his partisans within the city had left open for him. On the ensuing day (Oct. 14. 1267) Al-murtadhi, who upon the news of Abú-l-'ola's arrival had hastily thrown himself into the kassábah or citadel of Marocco, seeing his rival in possession of the city, made his escape to Azamór; and Abú-l-'ola was immediately proclaimed sultan under the titles of Al-wáthik billah, and Al-mu'tamed 'alai-llah, both meaning "he who trusts in God." The news of the occupation of Marocco by Al-wáthik had no sooner reached Fez, than Abú Yúsuf despatched an embassy to ask for the fulfilment of the treaty; but Al-wáthik refused, saying to the ambassador of Yúsuf, "Tell your master to be content with what he already possesses, and not to covet another man's property; for if he insists upon the fulfilment of the treaty, he will find it no easy matter to compel me to keep my promise." Upon the receipt of this answer, Abú Yúsuf ordered a levy throughout his dominions, and putting himself at their head, invaded the kingdom of Al-wáthik, who made also immense preparations. A war ensued, which lasted for about two years, and ended in the entire defeat of Al-wáthik, who was killed in battle on Friday, the 15th of Dhí-l-hajjah, A.H. 667 (August 14. A.D. 1269). Al-wáthik had reigned two years, eleven months, and seven days. He was the last sultan of the dynasty of the Almohades, which had lasted for about one hundred and fifty-two years. (Ibn Khaldún, *Hist. of the Berbers*, MS. part vii.; *Karttás*, translated by Moura; Casiri, *Bib. Arab. Hisp. Esc.* ii. 224.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 114.; Chenier, *Recherches sur les Maures*, ii. 37.; Conde, *Hist. de la Dom.* ii. 444.) P. de G.

AL-WA'THIK BILLAH IBN HU'D, surnamed Abú Bekr, second sultan of Murcia of the second dynasty of the Beni Húd, was the son of Al-mutawakkel 'alai-llah Ibn Húd. After the assassination of his father, who was murdered by Ibnu-r-remímí, the governor of Almeria, in A.H. 635 (A.D. 1237), Abú Bekr was proclaimed sultan by the army, under the title of Al-wáthik billah (he who trusts in God); but although he succeeded to his father's dominions, Almeria remained in the hands of Ibnu-r-remímí, who declared for his uncle, 'Ali Ibn Húd; whilst Abú Bekr 'Azíz Ibn 'Abdi-l-malek Ibn Khattáb, who was governor of Murcia, refused likewise to acknowledge the authority of Al-wáthik, and had himself proclaimed king by the inhabitants (Aug. A.D. 1238). Fortunately for Al-wáthik, he found a powerful ally in Abú Jemít Zeyyán, king of Valencia, who, wishing about the same time to re-establish in Spain the sway of the Africans, was attacking in succession the petty rulers of the coast between Almeria and Denia. Having besieged Abú Bekr 'Azíz in Murcia, he gained possession of the city; and having put to death the usurper in Ramadhán of the same year (May, A.D. 1239), caused the khotbah to be recited in the name of Abú Zakariyyá Yahya, sultan of Túnis of the dynasty of the Beni Abí Hafss. We are not informed by what means Al-wáthik became subsequently master

of Murcia; but in A.H. 639 (A.D. 1241–2) we find him ruling undisturbed over that city and the adjoining territory. However, as the Spanish chroniclers mention about this time a king of Murcia named Hudiel (probably a corruption from Húd), and add that the city was taken by the Castilians under the Infante Don Alfonso, son of Ferdinand III., in 1241, it is reasonable to infer that Al-wáthik obtained possession of Murcia with the aid of the Christians. Be this as it may, Al-wáthik did not long enjoy his precarious sovereignty. Jayme I. of Aragon, who saw with envy the conquests of the Castilians, declared war against Al-wáthik on some slight pretence, and having besieged him in Murcia, compelled him to pay a heavy tribute, and become the vassal of the crown of Aragon. This event gave rise to a quarrel between Fernando III. of Castile and Jayme as to the possession of Murcia, which each of them claimed as his own, and Al-wáthik was in the mean time suffered to retain possession of his little kingdom; but the two Christian princes having at last come to an understanding, Jayme again marched his army to Murcia, which surrendered to him, in the month of Shawwál, A.H. 668 (May, A.D. 1270), after a short siege. In return for his capital, Al-wáthik received a castle and lands to settle in; but not considering himself secure there, he sailed for Túnis. (Al-makkarí, *Moh. Dyn.* ii. 337. and App. p. lxxviii.; Conde, *Hist. de la Dom.* iii. cap. iv.—vi.; Casiri, *Bib. Arab. Hisp. Esc.* ii.; *Cronica de España*, part iv.; Mariana, *Hist. Gen. de España*, lib. xiii. cap. ii. 16.; Ibnu-l-khattíb, *Biog. Dict. of illustrious Granadians*, in the life of Al-mutawakkel Ibn Húd; Muntaner, *Chroniques d'Espanya, &c.* fol. 13.) P. de G.

ALWYN. [ALBIN.]

ALXINGER, JOHANN BAPTIST VON, a German poet, was born at Vienna on the 24th of January, 1755. His father, a man of wealth, held the office of councillor of the consistory to the Prince-bishop of Passau. His son showed great talents as a boy, and the lessons which he received from Eckhel, the learned numismatist, inspired him with that ardent love for the study of antiquity which he retained in his after life, although he did not make philology his profession. With the study of the ancients he chiefly devoted himself to philosophy and jurisprudence. The university of Vienna granted him the degree of doctor of law. The large estate which he inherited from his parents, whom he lost at an early age, enabled him to live in a happy state of independence; but he continued the study of the law, and after having passed the usual examination, he obtained the diploma of imperial court agent (kaiserlicher hof agent), which qualified him to act as advocate in the courts of justice. Alxinger however never exercised his profession to enrich himself, but only for the poor who had no means of paying a lawyer's fee. In 1793 Alxinger undertook the editorship of a monthly journal called the "Oesterreichische Monatsschrift," in which he was joined by several friends. Its object was to direct public attention to the true interests of Austria, and to diffuse a better taste in literature, and especially in the drama, among the inhabitants of Vienna. Secret enemies of Alxinger however succeeded in inducing the government to suppress the journal as a work dangerous to the state, and it was discontinued after having gone on one year and a half. In the same year in which Alxinger commenced editing this journal, Baron von Braun undertook the management of the court theatre at Vienna, and Alxinger voluntarily officiated as secretary to the establishment. In this office however he was regularly appointed in 1796, by a decree of the court, which also granted him an annual salary of 1500 florins. This career was interrupted by his death on the 1st of May, 1797.

Alxinger is described by all who knew him as an excellent, upright, benevolent, and cheerful person, whose good humour was unvarying. He loved his friends with enthusiasm, and his friendship had, like all his feelings, something great and noble: to assist his friends, he would make any sacrifice. Among his intimate associates at Vienna, to whom Blumauer belonged, there were some whose loose and extravagant conduct had an injurious influence on his character and his poetry. Towards the poor and distressed he was extremely benevolent, and many a time his help was granted in secret, and gratitude was left to guess its benefactor. As a man of letters Alxinger was truly entitled to the name of a scholar; he was thoroughly acquainted with the best writers of antiquity; Homer and Virgil were his favourite poets, and he knew the whole of the Æneid by heart. He was equally well acquainted with the classical works of the French, English, and Italians; but in his poetical productions he only followed the ancients and the chivalrous poetry of the middle ages. His admiration of Adelung was unbounded, and he followed his principles both in style and diction with an anxiety which often bordered upon pedantry. Still his style is purer than that of any Viennese writer who preceded him, and his great mastery over the form of his productions gives them a peculiar charm. The best years of his life belonged to a period when the reign of the Emperor Joseph II. created a free and intellectual life among his subjects, when a lively contest began against many old prejudices, and when the younger generation were zealously cultivating their taste for poetry. The influence of this new spirit is most manifest in the smaller and

lyric poems of Alxinger, in which his object was to raise the intellect of his countrymen by making them acquainted with the principles of a sound and practical philosophy through the pleasing medium of poetry. Other of his lyric poems breathe a pure and refined feeling. The poetry which he chiefly cultivated is the romantic or chivalrous epic in which he took Nicolay and Wieland as his models. He has not indeed equalled them, but whenever he has occasion to depict feelings, or to enter into philosophical reflections, he does it with a master-hand. His dramatic compositions are his least successful attempts. His works were published in the following collections: "Sämmtliche Gedichte," Klagenfurth and Laybach, 1788, 2 vols. 8vo. This collection contains lyric, didactic, dramatic, and other kinds of poetry; most of which had previously been published in periodicals. A second collection under the title, "Neueste Gedichte" appeared at Vienna, 1794, 8vo., and contains a number of small poems, partly original and partly translated, together with a translation of the Medea of Euripides. The first of his greater epic poems is a versified history of Numa Pompilius, in which the author follows the insipid novel of Florian. It bears the title, "Numa Pompilius nach Florian," Leipzig and Klagenfurth, 1792, 2 vols. 8vo. The two following epics are much better—"Doolin von Mainz: ein Rittergedicht in Zehn Gesängen," Leipzig, 1787, 8vo.; a second edition of which appeared in 1797, 8vo.; and "Bliomberis: ein Rittergedicht in Zwölf Gesängen," Leipzig, 1791, 8vo.; a second edition was edited by Seume in 1802. All the works of Alxinger were collected and published at Vienna, in 1810, in ten volumes, 8vo. (Jördens, *Lexikon Deutscher Dichter und Prosaisten*, i. 36—45. v. 711, &c.; Gervinus, *Neuere Geschichte der Poetischen National Literatur der Deutschen*, ii. 21.) L. S.

ALYACO. [Aillι.]

ALYASA' IBN 'ISA IBN HAZM AL-GHA'FEKI', surnamed Ibn Alyasa', an historian of Mohammedan Spain, was born at Valencia, about the middle of the twelfth century. His family were originally from Jaen, but they removed to Valencia. When young, Alyasa' entered the service of Ibn Mardanish, king of the eastern provinces of Spain; but being dissatisfied with his situation, he resigned his office in A.H. 560 (A.D. 1164-5), and set out on a pilgrimage to Mecca. On his return from Arabia he attached himself to the court of Saláhu-d-din (Saladin), sultan of Syria and Egypt, by whose orders he composed a voluminous history of Mohammedan Spain, entitled "Al-mu'arrib fí akhbár mahásen ahli-l-maghreb" ("The Speaker according to the Rules of Grammar; on the History and Excellences of the People of the West"), which is often quoted by Al-makkarí, in his history of the Mohammedan dynasties. Alyasa' died, some say at Alexandria, others at Damascus, on Thursday, the 28th of Rejeb, A.H. 575 (Dec. 28. A.D. 1179). (Hájí Khalfah, *Lex. Bibl.* voc. "Mu'arrib," "Tárikh Maghreb," &c.; Al-makkarí, *Moham. Dyn.* i. 318. note 28.) P. de G.

ALYATTES (Ἀλυάττης), the fifth king of Lydia, of the dynasty of the Mermnadæ, was the son of Sadyattes. He probably began to reign about B.C. 618; and he reigned fifty-seven years.

The chief events of his reign, according to Herodotus, were his wars with Cyaxares, king of the Medes, the expulsion of the Cimmerii from Asia Minor, the capture by the Lydians of Smyrna, one of the Greek cities of the Ionians, and his wars with Miletus.

The Milesian war was commenced by his father Sadyattes, and occupied the last six years of his reign. The war was continued five years longer by Alyattes. In the twelfth year of the war, the Lydian army, as usual, ravaged the Milesian territory, and burnt the standing corn: the fire spread to a temple of Athenæa (Minerva), which was destroyed. The goddess punished Alyattes for this offence by a tedious illness, and on his sending to Delphi to consult the Pythia about his disease, he was told that he could have no answer till he had rebuilt the temple. This led Alyattes to propose a treaty of peace to Thrasybulus, then tyrant of Miletus, which was carried into effect, and the Lydians and Milesians became allies. Alyattes built two temples to Athenæa in place of that which had been destroyed, and then recovered from his illness.

The war between Alyattes and Cyaxares arose out of the refusal of Alyattes to surrender to Cyaxares some Scythians who had taken refuge at Sardis, the capital of Lydia, from the vengeance of Cyaxares. This war lasted five years, with varying success to the Lydian and Median kings. In the sixth year of the war, the two armies being engaged in a battle, an eclipse of the sun took place, or, as Herodotus expresses it, the day all at once became night. This stopped the battle, and the two kings came to terms, chiefly through the friendly interference of Syennesis the Cilician and Labynetus the Babylonian. It was also arranged that Alyattes should give his daughter Aryenis in marriage to Astyages, the son of Cyaxares.

The year in which this great eclipse was to take place was predicted by Thales. The site of the field of battle is not mentioned by Herodotus, but it may be inferred that it was in some part of Asia Minor or in the upper basin of the Euphrates. Baily, who has calculated all the eclipses from B.C. 650 to B.C. 580, has found that there was a total eclipse of the sun on the 30th of September, 610, and that the centre of the moon's shadow

passed in the forenoon over the mouth of the river Halys (the eastern boundary of the Lydian empire under Crœsus, the successor of Alyattes), and thence in a right line over the north-east part of Asia Minor into Armenia and Persia: no other of these eclipses was central and total in or near any part of Asia Minor. (*Phil. Trans.* 1811.)

According to Nicolaus Damascenus, who may have derived the statement from the Greek historian Xanthus, Alyattes led an army into Caria; but the Carians, according to Herodotus, were subdued by his son Crœsus. This passage of Nicolaus has been perverted to mean that Alyattes conquered Caria. But it does not even follow from the words of Nicolaus that this Carian expedition was anything else than one of the incursions of Alyattes into the Milesian territory; for Miletus was in Caria. (Herod. i. 142.) The reasons for supposing that Crœsus was associated with his father Alyattes in the government during part of his reign are stated by Clinton. (*Fast. Hellen.*)

Alyattes was the second prince of his line who sent offerings to Delphi: Gyges, the founder of the dynasty of the Mermnadæ, was the first. On recovering from his long illness Alyattes sent to Delphi a large silver vase, and a stand of wrought iron, which Herodotus, who saw it, considered the most striking of all the offerings at Delphi. The stand was the work of a Greek artist, Glaucus of Chios; and it was still in its place in the second century of our æra, as we learn from Pausanias, who saw and describes it (x. 16.). It was formed of iron bars placed vertically and others horizontally with openings so as to resemble the steps of a ladder: the whole had the form of a tower, growing smaller towards the top; and the seat for the vase was made by bending the upper parts of the vertical iron bars outwards: the bars were not fastened together by pins, but by solder.

There is an immense mound of earth near Sart, the site of the ancient Sardis, which has been particularly described by Chandler and other travellers. This was the monument of Alyattes, which was reared by the joint contributions of the merchants, artisans, and the young girls of Sardis. Herodotus says it is next to the great works of the Babylonians and the Egyptians. Its basis or substructure was of stone, and the rest was earth: its circuit was 3800 Greek feet. The stone-work is now covered by the earth that has fallen; and the mound rises up in a conical form like a natural hill; some deep ravines have been worn in its sides by the weather. A recent traveller states that "towards the north it (the base) consists of the natural rock, a white horizontally stratified earthy limestone, cut away so as to appear as part of the surface." (*Researches in Asia Minor*, &c., by W. J. Hamilton, London, 1842.) The circuit of Silbury Hill in Wiltshire, which is a striking object on the Bath road, is only 2027 feet in circuit at the base, and yet it covers above five acres. (Herodotus, i. 16—25. 77. 93.) G. L.

AL-YEZI'DI' is the name of five celebrated Arabic grammarians. This name is to be considered as their family name, and it is derived from one of their forefathers, who was called so because he was a particular favourite of Yezíd Ibn Mansúr, the uncle of the khalif Al-mahdí. The five Yezídí's who distinguished themselves as grammarians, were —

Abu' Mohammed Al-yezi'di', who lived towards the end of the third century of the Hijra, and was in great favour with the Barmekites, and subsequently with Al-mámún. He dedicated to Ja'far Ibn Yahya the Barmekite his work on the idiomatical expressions of the Arabic language; and to one of the sons of Al-mámún he dedicated his abridgment of the Arabic grammar.

Ibrahi'm Al-yezi'di', the son of the preceding, wrote a work on the Korán, which he left unfinished at his death, a history of the construction of the Ka'bah, and several other books.

Abu' 'Abdi-r-rahma'n Al-yezi'di', another son of Abú Mohammed, wrote a work on the grammatical peculiarities of the Korán, a book on the superiority of natural eloquence to rhetoric, and several other works.

Isma'i'l Al-yezi'di', also a son of Abú Mohammed, wrote a work on the lives of celebrated poets.

Abu' 'Abdillah Mohammed Ibn Al-'abba's Al-yezi'di', the grandson of Abú Mohammed, is the most celebrated of the family. He was the tutor of the sons of Al-muktader, and died in A. H. 310 (A. D. 922-3). His works are — 1. "A History of the Family of Al-yezídí." 2. "A Collection of Poems in praise of the Family of 'Abbás." 3. "An Abridgment of Arabic Grammar." 4. "The Description of the Horse, the Names of his various Parts, and the Phrases used in speaking of Horses or his Parts." None of the above works are known to exist in any European library. (As-soyútí, *Biog. Dict. of celebrated Grammarians*, MS. of Dr. J. Lee; *Fihrist al-Kotob*, vol. i. MS. of Paris; Al-hasan Ibn 'Ali, *Biog. Dict.* vol. iii. MS. of the British Museum, No. 7349.; Ibn Khallikán, *Biographical Dictionary*; Al-mas'údí, *Meadows of Gold*. MS.) A. S.

ALYM-GUERAI, or ALIM-GIRAI. [Halim-Girai.]

ALYNARD. [Halinard.]

ALYON, PIERRE PHILIPPE, an apothecary and naturalist, was born at Auvergne in France in the year 1758. Before the revolution, he was engaged by the Duke of Orleans, as a tutor in the various branches of natural history for his children. In the year 1783, having previously occupied himself with the study of medicine, he attracted some atten-

tion in Paris by reading an essay in which he maintained that he had discovered a means of curing and preventing the propagation of the venereal disease. This essay was published in the year 5 of the French republic (1797), and was entitled "Essai sur les Propriétés Médicinales de l'Oxigène, et sur l'Application de ce Principe dans les Maladies Vénériennes, Psoriques et Dartreuses." Paris, 8vo. This work was republished in France in 1799, and was translated into German and published at Leipzig in 1798. It is hardly necessary to add that Alyon's anticipations with regard to the use of oxygen were never realised, and that his remedies soon fell into neglect.

After the execution of the Duke of Orleans, Alyon was thrown into prison at Nantes, where he remained some months. On being liberated, he entered the service of the army, and was successively appointed apothecary in chief to the hospital of Val de Grace, and also of that of the imperial guard. He continued with the army of France in Germany till the general peace, when he returned to Paris. Whilst tutor in the family of the Duke of Orleans, he published two works, the one on botany, the other on chemistry, for the use of his pupils. The book on botany has the title "Cours de Botanique pour servir à l'Education des Enfans de S. A. Sérénissime Monseigneur le Duc d'Orléans." Paris, folio. It has no date, and was published, according to Jourdan, in the year 7 (1799). It consists of a general introduction to the science of botany, and is illustrated with about one hundred coloured plates, not very well executed, of the most common and useful plants. The work on chemistry has the title "Cours Elémentaire de Chimie, théorique et pratique." Paris, 1787, 8vo. A second edition appeared, in two volumes, in 1799 or 1800. In addition to these works, Alyon translated from the English Rollo's "Observations on acute Dysentery," and from the Italian Vacca-Berlinghieri's "Treatise on the Venereal Disease." He also added notes to a treatise on Gonorrhea, published by Necker.

Alyon was a member of the college of Pharmacy of Paris and other learned societies. According to Jourdan, in his notice of him in the supplement to the "Biographie Universelle," he died in 1816; but in the "Biographie des Contemporains," by Arnault, the first volume of which bears date 1820, he is spoken of as still living. (Jourdan, *Biog. Univ. Supp.*; Arnault, *Biog. des Contemp.*) E. L.

ALYPIUS (Ἀλύπιος), an archbishop of Cæsarea in Cappadocia. We possess the substance of a letter written by him to Hormizes, bishop of Comana in Pontus, which is preserved in Photius (*Bibliotheca*, p. 13. 40. &c. ed. Bekker). L. S.

ALYPIUS (Ἀλύπιος), a Greek sophist, who lived in the fourth century of our æra, and was a contemporary of Iamblichus. He was a native of Alexandria in Egypt, and was so small of stature that he might be called a pigmy; but Nature, says Eunapius, spent upon the development of his mind all that which in other cases she spends upon the growth of the body. He was one of the most acute dialecticians of his age, and had numerous disciples and followers, with whom he conversed and disputed in a private and familiar manner without using any books. Most of his pupils, after having gone through his oral instructions, went to Iamblichus. When Alypius and Iamblichus had already acquired great fame, they met on one occasion in a crowded theatre. Iamblichus hesitated to put any question to Alypius, as he preferred the question being put to himself. At last Alypius said, "Tell me whether a rich man is not an unjust man, or the heir of an unjust man, for I see no third." Iamblichus was somewhat annoyed, and replied that he did not deal in such questions, and went away. But, on further consideration, Iamblichus discovered that the question of Alypius contained more wisdom than he at first saw, and he went frequently to converse with him. His admiration of the acuteness and sagacity of the little philosopher increased with every visit. Alypius died at an advanced age at Alexandria, some years before Iamblichus, who showed his admiration of Alypius by writing an account of his life, a critical review of which is given by Eunapius in his "Vita Iamblichi," p. 28, &c. ed. Commelin. L. S.

ALYPIUS (Ἀλύπιος), a Greek musician, whose age is very uncertain. Cassiodorus states that he lived previous to the time of Euclid and Claudius Ptolemæus; others believe that he lived between the two, and others again make him a contemporary of Iamblichus, about A. D. 360. Alypius is known only as the author of an introductory treatise on music (Εἰσαγωγὴ μουσική), which is still extant. It was first edited by J. Meursius, from the MS. of Scaliger, under the title "Aristoxenus, Nicomachus, Alypius, auctores Musices antiquissimi hactenus non editi." Leyden, 1616, 4to. Vincenzo Galileo had previously published the definitions which Alypius gave ("Dialogo della Musica antica e moderna," Florence, 1581) of the different Greek modes, with an Italian version, and an explanation of the Greek signs in modern musical notation. Meibomius published in 1652, 4to., a Latin translation at Amsterdam, with the Greek, for which purpose he collated the text of Scaliger's MS. with that of two MSS. preserved at Oxford, and one in the Barberini library at Rome. The edition of Meibomius is entitled "Antiquæ Musices Auctores." Kircher (*Musurgia*, vol. i. p. 540.) has given the signs of Greek musical notation according to Alypius,

but his arrangement is both defective and confused.

The work of Alypius has descended to us only in an imperfect state, but from what remains some light is thrown on the subject of Greek music. (Fabricius, *Biblioth. Græc.* iii. 646, &c.; Fetis, *Biographie Universelle des Musiciens*; Kircher, *Musurgia.*)

E. T.

ALY'PUS (Ἄλυπος), a sculptor or statuary who lived in the early part of the fourth century before the Christian æra. He was a native of Sicyon, and a scholar of Naucydes of Argos. Pausanias, the only ancient author who mentions him, enumerates among the works in sculpture at Olympia, several Iconic or portrait statues which were by Alypus the Sicyonian. They were statues of conquerors in the Olympic games, and in some of which boys or youths were the competitors. At Delphi, also, there were statues by this artist of some of the Lacedæmonians and others who fought under Lysander in the battle in which the Athenians were defeated at Ægospotami, B. C. 405. (Pausanias, vi. 1. vi. 8. x. 9.) R. W. jun.

ALZAHARA'VIUS. [ABU'-L-KA'SIM KHALEF IBN 'ABBA'S.]

ALZA'RIO. [ALSA'RIO.]

ALZA'TE Y RAMI'REZ, JOSEPH ANTO'NIO, a distinguished astronomer and geographer, was born at Mexico in the first half of the eighteenth century, and was an ecclesiastic by profession. He was for some time editor of the "Gazeta de Literatura," published at Mexico, a work which contributed greatly to the dissemination of a taste for science and useful pursuits among the youth of that city. His principal geographical labours are — 1. "Nouvelle Carte de l'Amérique Septentrionale, dediée à l'Académie Royale des Sciences à Paris, 1768." 2. "Estado de la Geografia de la Nueva España, y Modo de perfecionarla" ("State of the Geography of New Spain, and Manner of perfecting it"), inserted in the "Periodico de Mexico" for December, 1772, No. 7. p. 55. 3. "Mapa del Arzobispado de Mexico" ("Map of the Archbishopric of Mexico"). This is a MS. map, prepared in 1768, and revised by the author in 1772. 4. "Mémoire sur la Limite des Neiges perpetuelles au volcan Pexocatextl." 5. Alzate also corrected the chart of the environs of Mexico prepared by D. Carlos de Siguenza, and republished it with additions at Mexico in 1786, under the title "Mapa de las Aguas que por el Circulo de noventa Leguas vienen a la Laguna de Tezcuco" ("Map of the Streams which, within a Circle of ninety Leagues, flow into the Lake of Tezcuco"). Lalande mentions the following astronomical works: — 6. "Suplemento a la famosa Observacion del Transito de Venus por el Disco del Sol" ("Supplement to the celebrated Observation of the Transit of Venus over the Disc of the Sun"). Mexico, 1769, fol. 7. "Observacion del Paso de Mercurio por el Disco del Sol" ("Observation of the Transit of Mercury over the Disc of the Sun"). This was the first publication of Observations taken in the capital of Mexico. 8. "Observaciones meteorologicas de los ultimos nueve Meses de 1769, hechas por D. Joseph Antonio de Alzate y Ramirez" ("Meteorological Observations for the last nine Months of 1769, made by J. A. de Alzate, &c."). Mexico, 1770, 4to. 9. "Eclipse de Luna del doce de Diciembre, 1769, observado en la imperial Ciudad de Mexico, por Don J. A. Alzate y Ramirez" ("Eclipse of the Moon on the 12th of December, 1769, observed from the imperial City of Mexico, by J. A. Alzate, &c."). Mexico, 1770, 4to. He likewise addressed a letter on various subjects of natural history to the Academy of Sciences of Paris (of which he was a corresponding member), published in Chappe's "Voyage to California." Amongst his numerous astronomical observations he paid particular attention to the eclipses of the satellites of Jupiter. Humboldt describes him as less learned than his contemporaries Velasquez and Gama, sometimes wanting in precision, and giving his attention to too many subjects. These faults were, however, counterbalanced by the substantial benefit he conferred upon his country in drawing the attention of his contemporaries to the physical sciences. An astronomical work, written and published at Mexico, was a precious gift; and until he and Velasquez undertook to make astronomical observations in that city, its true position was not known by even a near approximation. Alzate fixed it in 19° 54′ N. lat., 100° 30′ W. long.; but Humboldt corrects this, and gives the true position as 19° 25′ 45″ N. lat., 101° 25′ 30″ W. long. The time of Alzate's death is uncertain; but it would appear that he was alive in the year 1791, as Le Noir, in his "Antiquités Mexicaines," i. 18., refers to a paper by Alzate, entitled "Descripcion de las Antiguedades de Xochicalco," in the Supplement to the "Gazeta de Literatura," towards the end of that year. (Humboldt et Bonpland, *Voyage, Troisième Partie, Essai sur la Nouvelle Espagne*, par Humboldt, I. Introd. xvii. —lxxxv. and p. 122.; Lalande, *Bibliographie Astronomique*, 513. 517.) J. W. J.

AMA, RABBI (רבי עמא), a Jewish writer who is cited by Bishop Plantavitius as the author of a work called "Shaar Harazim" ("The Gate of Secrets), which is a cabbalistical exposition of the mysterious sense concealed in the words of the 19th Psalm; according to Plantavitius this author is mentioned by Galatinus in the first book of his treatise on the Cabbala. We find no mention of the period at which he lived and wrote. (Plantavitius, *Biblioth. Rabbin.* No. 702.; Wolfius, *Biblioth. Hebr.* i. 947.) C. P. H.

AMADE'I, STE'FANO, an Italian painter of the seventeenth century, born at Perugia

in 1589. He painted history and portrait, and was the scholar of Giulio Cesare Angeli. After painting several historical pictures, which are in the churches and palaces in and about Perugia, Amadei took to portrait painting in crayons, and acquired so great a reputation as to be invited to Rome to practise there. He went to Rome, and opened a school of design there, which was well attended: he was well acquainted with mathematics and perspective, and he gave lectures upon these subjects. A remarkable coincidence, if true, is recorded concerning this painter: he was born at twelve o'clock at night on the 20th of January, 1589, and he died at the same hour of the same day of the same month in the year 1644, having lived exactly fifty-five years. (Pascoli, *Vite de' Pittori, Scultori, e Architetti Moderni*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

AMADE'O or AMADEI, GIOVANNI ANTONIO, an excellent old Italian sculptor, was born at Pavia about the beginning of the fifteenth century. He was the sculptor of the beautiful ornaments of the doorway leading to the cloister in the Certosa di Pavia. He made also in 1432, for the celebrated Benedictine abbot Antonio Mellio, the bassi-rilievi of the urn of the SS. Maria and Martha, in the church of San Lorenzo at Cremona, which are designed and executed with great taste. But his chief works are the monuments of the Venetian general, Bartolomeo Colleoni, in a church at Bergamo, and of his daughter, Medea Colleoni, at Basella, near Bergamo. The latter was made about 1440, and is superior to the other in execution. Count Cicognara speaks in high terms of the design and execution of the statue of the youthful Medea, of the small figures on the top, and of the bassi-rilievi and frieze around the monument. Colleoni's own monument was begun by his order in his lifetime, but was not finished until 1475, a year after his death. The ornaments of this monument are also very rich. Cicognara has had the following engraved in outline for his "History of Sculpture:" a basso-rilievo, representing the deposition from the cross; a small statue of Charity; and two Cupids holding a medallion portrait, from the frieze. The deposition from the cross, says Cicognara, might be taken for a composition by Francia or Perugino: it contains several figures, is very simple in its arrangement, (which, however, is much better adapted for a picture than a bas-relief), and is remarkable for the sincere expression of sorrow in the different countenances. There is in the Pinakothek at Munich a well-coloured picture of the same subject by Marco Basaiti, who lived about the end of the fifteenth century, which very much resembles this bas-relief in style and composition in every respect. This monument bears the following inscription:—"JOANNES DE AMADEIS FECIT HOC OPUS." Cicognara considers Amadei to have been the best of the Lombard sculptors of his time, who were not of the capital; and he supposes that many other works extant in Lombardy, of which the authors are not known, may have been executed by Amadei. (Cicognara, *Storia della Scultura, &c.*) R. N. W.

AMADE'SI, DOME'NICO, was born in 1657 and died in 1730. He was an eminent Bolognese merchant, who found leisure for literary pursuits, and composed Italian verses which gained for him high reputation. Some of his poems, in which he assumed the anagrammatic name of Simonide da Meaco, were inserted in Gobbi's "Scelta di Sonetti e Canzoni de' più excellenti Rimatori d'ogni secolo," which first appeared at Bologna in 1709. Other pieces of his were published in 1723 by his friend Zanotti. (Mazzuchelli, *Scrittori d'Italia.*) W. S.

AMADE'SI, GIUSEPPE LUIGI, an eminent antiquary and scholar of the eighteenth century, was the son of Bolognese parents, but born at Leghorn in 1701. In his early youth his family removed to Ravenna; and in that city he continued, with few intervals, to reside during the remainder of his life. He died in 1773 at Rome, whither he had been sent by his ecclesiastical superiors. Having entered the church, he obtained several preferments. He held, in particular, a parochial charge in Ravenna, and was keeper of the Archiepiscopal Archives, which he arranged, indexed, and used in those historical researches upon which his literary character rests. Besides contributions to Calogerà's "Raccolta di Opuscoli Scientifici e Filologici" (vols. xlii. and xliv.), and other productions of minor importance, he published the following works:—1. "De Jurisdictione Ravennatum Episcoporum in Civitate et Diocesi Ferrariensi." Ravenna, 1747. 2. "De Jure Ravennatum Archiepiscoporum Deputandi Notarios." Rome, 1752. 3. "De Comitatu Argentano." Rome, 1763. Amadesi added to his historical acuteness a strong turn both for poetry and for humour. He wrote verses, of which there are specimens in more than one collection; and he was one of those Bolognese men of letters who engaged in the whimsical undertaking of turning into verse, and illustrating by learned annotations, the popular story-book, written by Giulio Cesare Croce, which relates the pranks and adventures of the Lombard boor Bertoldo. Of the "Bertoldo, Bertoldino, e Cacasenno," thus produced, Amadesi wrote the seventeenth canto and the accompanying notes. (Mazzuchelli, *Scrittori d'Italia*; *Biographie Universelle.*) W. S.

AMADEUS, the Latin form of the name of several princes of the house of Savoy. The Italian form, which subsequently came into use, is Amedeo. A. V.

AMADEUS I., eldest son of Humbert "of

the white hands," count of Maurienne, is said by some to have survived his father; but this is as uncertain as the date of Humbert's death. Amadeus, however, is reckoned by genealogists among the ancestors of the house of Savoy. His father, Humbert, is stated to have been descended in a direct line from Berengarius II., marquis of Ivrea, and king of Italy. Aymon, Humbert's second son, was made bishop of Sion in the Valais; and the third, Oddo, married the Marchioness Adelaide of Susa, A. D. 1045, and after the death of his father and eldest brother became count of Maurienne and Aosta. Amadeus had by his wife Adela, or Adelegilda, a son called Humbert, who died before him. There are two acts of donation by Amadeus and his wife to some monasteries: one of these acts, dated A. D. 1030, is signed also by his father, Humbert; in the other, which is without date, Amadeus styles himself count. This is all that we know of Amadeus I. (Cibrario, *Storia della Monarchia di Savoia*, vol. i. Turin, 1840; Bertolotti, *Compendio della Storia della Real Casa di Savoia.*) A. V.

AMADEUS II., second son of the Marchioness Adelaide and of Oddo, count of Maurienne, administered, together with his mother, his father's territories after Oddo's death: his elder brother Peter had the administration of his maternal inheritance on the Italian side of the Alps, with the title of marquis. Amadeus married Joan, daughter of Gerald, count of Geneva, by whom he had Humbert II., who succeeded him as count of Maurienne. The few particulars that are known of Amadeus are given under ADELAIDE (Marchioness). He appears to have died before his mother, but the year of his death is uncertain. A. V.

AMADEUS III., count of Maurienne, succeeded his father Humbert II. in 1103. He was then a minor, under the guardianship of his mother, Gisela of Burgundy. Amadeus is said to have first assumed the title of count of Savoy; but this seems uncertain. However, it is certain that the counts of Maurienne had already greatly enlarged their dominions on the Savoy side of the Alps, beyond the boundaries of Maurienne. Amadeus is styled in some diplomas count of Maurienne and marquis in Italy; in another, dated from Turin, he styles himself "Count, by the grace of God, of Burgundy and Lombardy, grandson of the Countess Adelaide, and her successor by hereditary right." Turin was a free imperial town by a charter from Henry V. of Germany, dated 1111; but the Emperor Lotharius, in consequence of some act of disobedience of the citizens, revoked the charter, and appointed the Count of Savoy to be lord of Turin. Afterwards the Emperor Frederic I., during his wars against the Lombard cities and the pope, being dissatisfied with Humbert III., count of Savoy, successor of Amadeus III., made over, in 1159, to Charles, bishop of Turin, his imperial rights over that town, namely, the "districtum," or jurisdiction, the "fiscus" and "teloneum," or fiscal duties and customs, and all civil rights within and without the walls of the city for ten miles around.

Amadeus III. is styled by some chroniclers marquis of Turin; he also extended his dominion over the Upper Valais. Amadeus remained for many years childless. His sister Adela, wife of Louis le Gros, king of France, instigated her husband to seize several castles and districts of Savoy, and thus to pave the way for seizing the whole at a favourable opportunity. Amadeus does not seem to have resented this conduct at the time, but Louis le Gros dying, A. D. 1137, his son Louis VII., who was unable to restrain his own turbulent barons, induced Peter, abbot of Cluny, a man of great reputation for sanctity and learning, to write a conciliatory letter, begging his uncle Amadeus to forget all past feuds and to give him his friendship and assistance. In 1140, Guy, dauphin or count of Vienne and Grenoble, invaded Savoy and laid siege to Montmélian. Count Amadeus marched to relieve the place, and a battle ensued, in which the dauphin was defeated and mortally wounded.

In 1147, Count Amadeus set out with his nephew Louis VII. of France on a crusade to the East, at the exhortation of St. Bernard. The Emperor Conrad of Germany also joined them. The crusaders went by land to Constantinople, and thence through Asia Minor: they were defeated by the Turks in the defiles of Pamphylia, and those who escaped with King Louis and Count Amadeus found their way by sea to Antioch, and from thence to Palestine, where being joined by the forces of Bohemund, king of Jerusalem, they determined to attack Damascus; but the attempt failed. The King of France then left Palestine in disgust, and Count Amadeus on his return home landed at Nicosia in the island of Cyprus, where he fell ill and died in 1148. His son Humbert III., then a minor, succeeded him as count of Maurienne, or rather of Savoy, as the latter title appears to have come into use about this time. Mathilda, a daughter of Amadeus, married Alfonso I., the founder of the Portuguese kingdom.

Amadeus III. made several grants of lands and other tenements to churches and convents, according to the custom of that age, among the rest to the monastery of the St. Bernard. He also founded the abbey of Hautecombe in a solitary spot on the banks of the lake Bourget, at the foot of Mont du Chat, where his son Humbert III. and his successors were afterwards interred. Count Amadeus also made a statute relating to the town of Susa, authorising it to appoint its own municipal magistrates, with other privileges. (Cibrario, *Storia della Monarchia di Savoia*;

Bertolotti, *Compendio della Storia della Real Casa di Savoia.*) A. V.

AMADEUS IV., eldest son of Thomas I., count of Savoy, was born at Montmélian in 1179, and succeeded his father in 1233. Count Thomas had consolidated the power of his house; he had extended his dominions in the Valais and the Val d'Aosta; he had purchased the seignorial rights over that part of Savoy Proper in which Chambéry now stands; and had begun building that town and its castle, intending it for the capital of his dominions instead of Aiguebelle and Montmélian, which had been till then the residences of the counts of Savoy. He also secured the friendship of the Emperor Frederic II., who appointed him his vicar in Piedmont and Lombardy. Amadeus IV. followed his father's policy by keeping faithful to the emperor in his wars against the Lombard cities; and Frederic in return gave him the title of duke of Chablais, which provinee included also the Lower Valais as far as the river Morge, near Sion, in which the ancestors of Amadeus had already important possessions. But Amadeus was merely the nominal lord of this extensive tract; for his younger brother, Aymon, who in his father's lifetime had the "utile dominium" of various castles and estates in the Chablais, assumed after his death an authority independent of the count his brother, and even bestowed the solemn investiture of the regalia, or sovereignty, upon the Lord Bishop of Sion, which had previously been given by the counts of Savoy. Aymon was supported by his brother Peter, who, on his part, made claims upon the Val d'Aosta. The suzeraineté began to be considered about this time as an abstract title, independent of material possession, and it was considered to descend to the eldest son; whilst the actual possession of many of the estates remained with the younger sons, as vassals of their elder brother. The two brothers, Peter and Aymon, actually invaded the valley of Aosta; but Amadeus marched thither with troops, and, after some fighting, peace was concluded at Chillon between the brothers in July, 1234, by which the Count of Savoy retained the Val d'Aosta, and Aymon kept the Chablais with both the fiefs and the allodial possessions in it, acknowledging however his brother the count as his lord; and the various Châtelains were made to take an oath of returning, after Aymon's death, to the allegiance of the count and his heirs. Peter obtained for his share two castles as fiefs from his brother. In 1242 Aymon died of leprosy at Cheuex, near Monthey, in the Valais, and the Chablais reverted to Amadeus, but his brother Peter remained in actual possession of it. Before this, however, Amadeus, by a solemn act made in the palatium or castle of Susa in April, 1235, gave in fief to Thomas, another of his brothers, who had remained attached to him in the war with the other two, all his rights and domains in Piedmont, which term then designated the district between the Alps, the river Sangone, and the Po, or little more that the actual provinee of Pinerol. He afterwards appointed him also his lieutenant-general over all his other dominions, giving him, whenever he was not present himself, full authority to decide finally both in eivil and criminal suits, to levy and eollect fines, and issue precepts and statutes which might even derogate from those existing.

Amadeus IV. next applied himself to settle the disputes which had existed since the time of his father, Thomas, between the counts of Savoy and the communities of Turin and Pinerol, which were municipally free, but owed feudal allegiance to the Count of Savoy. This allegiance, however, was little more than nominal: it consisted chiefly in swearing not to participate in any act against the life, honour, and property of the count. But this did not prevent the two communes from resenting, even by force of arms, any real or pretended encroachment of actual dominion on his part: and as both the eommune of Turin and its bishop shared with or claimed at the same time as the Count of Savoy the utile dominium of various castles, towns, and districts, such as Collegno, Avigliana, Lanzo, Pianezza, Rivoli, and others, occasions for quarrel were not wanting. Besides, each party accused the other of incursions on its own territory, of protection granted to fugitive serfs or outlaws, and other encroachments. In November, 1235, peace was concluded at Turin between the Count of Savoy on one side and the community and bishop of Turin and the community and abbot of Pinerol on the other. The communities renewed their oath of allegiance to the count in the customary form, and the count surrendered his claims on Collegno, which he gave in fief to Turin, and the bishop in the same manner gave up Avigliana and Lanzo to the Count of Savoy. Amadeus, and Thomas his brother, renounced, in presence of the general council of the community of Turin, to Ugo Cagnola, bishop, and Robert Vialardi, podestà of that city, all claims on Rivoli, and upon any other appurtenances of the church and town of Turin. The differences with Pinerol were referred to umpires appointed by both parties. The count also promised to assist the Turinese with armed men at their request; and Turin and Pinerol engaged to assist the count in any war on the Italian side of the mountains, except against Milan, Vercelli, Asti, and Alessandria. Both parties engaged reciprocally not to harbour persons guilty of murder, treason, arson, and robbery. Thus ended the war of Piedmont. These details give some idea of the complicated system of feudal and municipal society in North Italy in those obscure ages, during which the house of

Savoy by perseverance and policy, aided by good fortune, rose slowly but steadily to the rank of a sovereign power.

In 1238 Frederic II. came to North Italy to carry on his war against Milan and the other Lombard cities. Turin, Vercelli, and other towns west of the Ticino paid allegiance to him, and Amadeus IV. sent his contingent to join the imperial army. Frederic, in return, gave him the investiture of the town and castle of Rivoli and other places, and, some years after, he asked and obtained the hand of Beatrix, daughter of Amadeus, and widow of the Marquis of Saluzzo, for his son Manfred, prince of Tarentum, and afterwards king of Sicily. Thomas of Savoy, brother of Amadeus, had married, in 1237, Jane, countess of Flanders and Hainault, and daughter of Baldwin, emperor of Constantinople. He governed Flanders with honour both in peace and in war for seven years; after which, his wife dying without issue, her inheritance reverted to her sister Margaret, and Thomas returned to Piedmont, where he enlarged by purchase and negotiations the territory ceded to him by his brother Amadeus. He had acquired a high reputation for political and military abilities, and Frederic II., who was then hard pressed by his enemies, at the head of whom was the pope, was glad to win over to his side Thomas of Savoy, by giving him the lordship of Turin, Moncalieri, the town of Ivrea, the district called the "Canavese," extending from the Dora Ripuaria to the Dora Baltea, and other places. These grants were made by diplomas dated from Vercelli, in the year 1248, and addressed to Thomas of Savoy, count, and his descendants both male and female, as an imperial fief, with the condition of his making war against all the enemies of the empire. By a subsequent diploma, dated from Beneventum, 1249, Frederic appointed Thomas his vicar-general in Upper Italy, west of the river Lambro. At the end of 1250, Frederic died in Apulia, and both Count Thomas and Amadeus count of Savoy made their peace with Pope Innocent IV., who released them from the ecclesiastical censures which they had incurred by following an emperor who was excommunicated. William of Holland, who through the favour of the pope had been elected king of Germany and king of the Romans, confirmed by a new diploma, dated Maastricht, May, 1252, the important grants made by Frederic to Count Thomas, who married about the same time Beatrice Fieschi, niece of the pope. Thomas is styled by the chroniclers Thomas II., which has caused some confusion, as if he stood in the series of the counts of Savoy, which he never did. Thomas was count in virtue of his marriage with the heiress of Flanders; and he was also lord of Piedmont, partly by feudal investiture from his brother Amadeus, count of Savoy, and partly by imperial grants. Through these grants a very extensive territory came to be included under the denomination of Piedmont, adding to the suzeraineté of the counts of Savoy, to whom, by the extinction of the line of Thomas of Flanders, about a century and a half later, the lordship of Piedmont reverted. Thomas died in 1259, and was succeeded as lord of Piedmont by his eldest son, Thomas, styled Thomas III., who died in 1289, while his second son, Amadeus, became count of Savoy by the will of his uncle, Count Philip of Savoy. [AMADEUS V.] Thomas III., lord of Piedmont, was succeeded in his title by another Philip, his son, who married Isabella of Ville Hardouin, heiress or claimant of the principalities of Achaia and Morea, in which right Philip and his successors, lords of Piedmont, assumed the title of princes of Achaia and Morea. Philip died in 1334, and was succeeded by James, who died in 1363. Amadeus succeeded James as lord of Piedmont and prince of Achaia, and died in 1402. He was succeeded by Louis, who dying without issue in 1448, the lordship of Piedmont, greatly enlarged by the exertions of the princes of Achaia, through more than a century of vicissitudes and wars against the marquises of Monferrato, the communes of Turin and Asti, and the Anjous of Provence and of Naples, reverted to Amadeus VIII., count, and afterwards duke, of Savoy, and a lineal descendant of Amadeus V. These two collateral lines of the counts of Savoy and of the princes of Achaia, lords of Piedmont, have by a similarity of names occasioned some confusion in history.

Beatrix, sister of Amadeus IV. and of Thomas of Flanders, married Raymund Berlinguier, count of Provence, by whom she had four daughters: one of them, Leonora, married Henry III. of England, and from this marriage originated the first connection between the house of Savoy and England. Peter of Savoy, Leonora's uncle, was long in England, and was made Earl of Richmond by Henry. The palace called the Savoy House, in the Strand, London, was built for his residence.

Amadeus IV. died at Montmelian in June, 1253, and was buried at Hautecombe. By his will, made just before his death, he left his title and estates to his son Boniface, then a minor under the guardianship of his brother Thomas of Flanders, lord of Piedmont. Peter of Savoy, who had succeeded his brother Aymon in the possession of the Chablais as a fief of the counts of Savoy, had greatly extended his dominions on the opposite or northern bank of the Leman lake, over a great part of the fine country since known by the name of Pays de Vaud. He was frequently at variance with the Count of the Genevois and the Bishop of Lausanne. The Count of the Genevois was also vassal of the Count of Savoy. Peter married Agnes, heiress of the barony of Faucigny which

province ultimately became annexed to the dominions of the counts of Savoy. Thus the dominions of the house of Savoy became gradually enlarged on both sides of the Alps. (Bertolotti, *Compendio della Storia della Real Casa di Savoia*; Idem, *Viaggio in Savoia*; Cibrario, *Storia della Monarchia di Savoia*, vol. ii. Turin, 1841; Guichenon, *Histoire Généalogique de la Maison de Savoie.*) A. V.

AMADEUS V., born in 1249, son of Thomas II. of Savoy, count of Flanders and lord of Piedmont, and grandson of Thomas I., count of Savoy, was appointed by the will of his uncle Philip, his successor in the countship of Savoy, and succeeded him in 1285. Amadeus gave the barony of Vaud, on the north bank of the Leman lake, as an apanage to his younger brother Louis and his heirs, as vassals of the Count of Savoy. In 1294 he likewise gave to his nephew Philip all the dominions belonging to the house of Savoy on the Italian side of the Alps, with the exception of the valley of Susa, as a fief of the Count of Savoy. Amadeus, like his ancestors, had frequent contests with the dauphin of Vienne, but he generally contrived to come out of them with advantage to himself.

Henry of Luxemburg, having been elected in 1308 king of Germany and of the Romans, came into Italy in 1310 for the purpose of receiving the imperial crown. He passed through the territories of the Count Amadeus, and was entertained by him at Chambéry, which was now the capital of Savoy. Amadeus accompanied him across the Alps to Milan, where Henry assumed the iron crown in the basilica of St. Ambrose. Amadeus followed him to Tuscany and to Rome, where Henry was crowned emperor in 1312. Henry had the greatest confidence in the Count of Savoy, whom he confirmed in his possessions, adding the grant of the city and territory of Asti, which however proved nearly nominal, as the city of Asti remained in possession of the Angous of Provence, and afterwards of the Visconti, till the fifteenth century. The sudden death of the emperor, Henry VII., at Buonconvento in Tuscany, in August, 1313, interrupted all further prospects of favour from that quarter. Amadeus returned to his dominions. In consequence of his first marriage with Sybilla, daughter of Guy, lord of Bugey, he added to his other dominions the county of Bresse, on the western slope of the Jura. He also inherited from his cousin Beatrix, daughter of Peter, count of Savoy, and heiress of Faucigny, her claims to the latter barony, of which, however, the house of Savoy did not obtain possession till the time of Amadeus VI.

In 1323 Amadeus V. repaired to Avignon to prevail upon Pope John XXII. to summon a general crusade against the Ottomans; but he fell ill and died at Avignon in October of that year. He was succeeded by his eldest son, Edward. One of his daughters, Anne, married in 1326 Andronicus the younger, emperor of Constantinople. (Bertolotti, *Compendio della Storia della Real Casa di Savoia*; Cibrario, *Storia della Monarchia di Savoia.*) A. V.

AMADEUS VI., styled the "Green Count," born at Chambéry in 1334, was son of Aymon, count of Savoy, and of Yolande, daughter of Theodore Palæologus, marquis of Monferrato, and grand-daughter of Andronicus the elder, emperor of Constantinople. Amadeus succeeded his father in 1343, being a minor under the guardianship of Louis of Savoy, baron of Vaud, and of Amadeus, count of Geneva. The princes of Achaia, a collateral branch of the house of Savoy, were nominally lords of Piedmont, and vassals of the Count of Savoy; but Robert of Anjou, king of Naples and count of Provence, had actual possession of all the southern part of Piedmont, which he governed by his viears. After Robert's death, however, the people of Southern Piedmont revolted, being supported by John, marquis of Monferrato, who drove away the officers of Joanna I. of Naples, Robert's daughter. But as the Marquis of Monferrato and his ally, Luchino Visconti, lord of Milan, were usurping the dominion of Piedmont, James, prince of Achaia, called to his assistance the guardians of Count Amadeus, who, crossing the Alps with troops, defeated the Marquis of Monferrato, and his ally, Visconti, in 1347, and recovered possession of Piedmont. Upon this, the towns of Chieri and Mondovi submitted to the Lord of Piedmont. In the following year, 1348, a great tournament was given at Chambéry, in which the young Count Amadeus appeared dressed in green, from which he was styled the "Green Count." In 1350, Blanche of Savoy, sister of Amadeus, married Galeazzo Visconti, nephew of Giovanni, the archbishop and lord of Milan. Some years after, Humbert II., last dauphin of Vienne, having no children, constituted John, eldest son of Philippe de Valois, his heir, and thus Savoy came into close contact with France. Amadeus soon found himself at variance with his new and formidable neighbour about the limits of their respective states. In 1354 a battle was fought near Arbrette, in which Amadeus defeated the French and made many of their knights prisoners. In the following year a treaty of peace was concluded between Amadeus and King John of France, by which the western limits of Savoy, between the Rhone and the Isère, were fixed at the river Guyer or Guier, where they remain to this day. The barony of Faucigny, which had belonged to the Dauphin of Vienne, was given up to Amadeus, who married in 1355 Bonne of Bourbon, a relative of the French king. Thus all the country now called Savoy came to be united, with the exception

of the county of Genevois, the counts of which however acknowledged the suzeraintè of the Count of Savoy. In 1359, Count Amadeus crossed the Alps into Piedmont, where James, prince of Achaia, had been usurping sovereign rights which belonged to his liege lord, the Count of Savoy; and he deprived him of his territories: but after two or three years he forgave the prince, and reinstated him in his dominions. It is from the princes of Achaia that Piedmont has ever since borne the title of prineipality.

Amadeus was next engaged in war with Frederic, marquis of Saluzzo, whom he defeated in 1363 and obliged to do him homage. But the marquis, some years after, constituted himself vassal of the crown of France; and this gave rise in course of time to long and sanguinary contests between France and the house of Savoy.

About this time John, king of France, having made peace with England, disbanded the mercenary and lawless bands, composed of adventurers of various countries, who had served in the wars between France and England. The Marquis of Monferrato engaged some of these bands in his service against the Visconti of Milan. From that time they spread gradually over all Italy.

In 1365 the Emperor Charles IV., proceeding to Avignon with a numerous retinue of German barons, on a visit to Pope Urban V., passed through Chambéry, and was splendidly entertained by Count Amadeus, to whom he granted in return the full investiture of his dominions, appointing him at the same time imperial vicar over the dioceses of Lausanne, Geneva, Belley, Sion, Aosta, Ivrea, Turin, Maurienne, Tarentaise, and the whole county of Savoy; he also ordered the bishops and nobles of those territories to take the oath of fealty to the Count of Savoy, and referred to him all appeals which were previously made to the imperial chamber.

In 1365, Pope Urban V., urged by the entreaties of John Palæologus, emperor of Constantinople, who was hard pressed by the Turks, preached a crusade for the support of the Eastern empire. But his call was unattended to except by the Count of Savoy, who repaired to Venice with a number of knights and men at arms and sailed for the Levant in July, 1366. He attacked Gallipoli, which was held by the Turks, carried it by force, and hoisted on its walls the white cross, the banner of Savoy. He then repaired to Constantinople, and finding that the Emperor John was prisoner in the hands of the Bulgarians, he sailed into the Black Sea, took Mesembria by storm, and laid siege to Varna, upon which the King of the Bulgarians sued for peace. The emperor was released and taken back by Amadeus to Constantinople. The Count of Savoy then had some fighting with the Turks in Romania, and took some fortresses from them. At the end of that year Amadeus returned to Italy. An account of this romantic and little known expedition has been recently published: "Spedizione in Oriente di Amedeo VI., Conte di Savoia provata con inediti Documenti, dall' Avvocato Pietro Datta Intendente applicato ai Regii Archivi di Corte." Turin, 1826.

In 1372 the two brothers Galeazzo and Bernabò Visconti, the rulers of Lombardy, attempted to dismember the marquisate of Monferrato, but Amadeus joined Pope Gregory XI. against the ambition of the Visconti, and carried the war into Lombardy in 1373. After making peace with the Visconti, he acted as mediator between the two rival republics of Genoa and Venice, and effected a reconciliation between them in 1381. Lastly, Amadeus was induced by Louis of Anjou, brother of Charles V. of France and claimant to the throne of Naples, to assist him in recovering that kingdom from the hands of Charles of Durazzo, who had taken possession of it, having put to death Queen Joanna I. Louis made a formal cession to Amadeus of the claims of the Anjous to Piedmont, and Amadeus in return accompanied Louis in his expedition to Naples, taking with him two thousand lances, according to the expression of those times. But he fell ill in the Abruzzi, (some say of an epidemic, others of poison,) and died in March, 1383. His body was taken to Hautecombe, where it was interred with great splendour. The funeral was attended by ambassadors of most Italian princes.

Amadeus VI. was one of the most distinguished princes of the dynasty of Savoy; he was brave, honourable, and successful; he nearly doubled the territories of his house in Piedmont, and greatly extended those on the north side of the Alps. He adopted for his device a running stream, with the motto "Vires acquirit eundo," which has proved prophetic for his successors. (Bertolotti, *Compendio della Storia della Real Casa di Savoia.*) A. V.

AMADEUS VII., son of Amadeus VI., succeeded his father at twenty-three years of age. He was soon called by Charles VI. of France to his assistance against the Flemish and the English, who were besieging Ypres. Amadeus led seven hundred lances to the king's camp, and the combined forces, after relieving Ypres, laid siege to Bourbourg. During the siege, single fights, after the fashion of chivalry, took place by challenge between Count Amadeus and several English knights; among others, the Earl of Arundel and the Earl of Pembroke, in which Amadeus was victorious. The garrison of Bourbourg having capitulated, Amadeus accompanied the English garrison to England, where he was received with great honour. He was styled "the Red Count" from the colour of his armour. On his return to his own states,

he made the peaceful and important acquisition of the county of Nice. That county had belonged to the Anjous of Provence, but after the death of Joanna I., queen of Naples and countess of Provence, it was disputed between Ladislaus of Naples and Louis II. of Anjou. The people of Nice, weary of contention, gave themselves up to Amadeus VII., proclaiming him their sovereign by solemn act in a full assembly of the citizens in September, 1388; and a few years after, both Ladislaus and the Count of Anjou renounced their respective claims upon Nice in favour of the house of Savoy. By this acquisition the dominions of Savoy reached from the banks of the Leman lake to the shores of the Mediterranean.

In 1391, Amadeus, whilst hunting the boar in the forest of Lornes, near Thonon in the Chablais, fell from his horse, and received a dangerous wound in the thigh, of which he soon after died, at Ripaille, in November of that year. A suspicion arose that his wound had been poisoned, and his physician, Peter of Stupinix, was executed for it at Bourg en Bresse; but, some time after, he was declared to have been innocent of the charge, and his body was taken from its unconsecrated grave and buried in holy ground. Six years later, Gerard, lord of Estavayer, in the Pays de Vaud, accused Otho, lord of Granson, of having poisoned Count Amadeus, and offered to prove it by single combat. It is said that jealousy was the cause of Gerard's accusation. The duel took place at Bourg en Bresse, on the 7th of August, 1397, in presence of numerous spectators. Otho, who was much older than his antagonist, was killed, and the people fancied that to be an evident proof of his guilt. The Count of Savoy took possession of Granson and its territory. Otho was buried in the cathedral of Lausanne, where his monument is still seen, with his effigy in knight's armour, but with his hands cut off. (Bertolotti, *Compendio della Storia della Real Casa di Savoia*, and *Viaggio in Savoia*.) A. V.

AMADEUS VIII., son of Amadeus VII., and of Marie de Berri, niece of Charles V. of France, was eight years old when his father died. He was placed under the guardianship of his grandmother, Bonne of Bourbon, wife of Amadeus VI. After he came of age he added, in 1401, to his hereditary dominions the county of the Genevois, the line of whose counts had become extinct with the death of Count Robert, better known as the cardinal of Geneva, and antipope by the name of Clement VII. Amadeus VIII., who had hereditary claims upon the county, paid to Oddo of Villars, a relative of the house of the Genevois, 40,000 livres for the renunciation of his claims, and he afterwards received the formal investiture of the county from the Emperor Sigismund. By this acquisition, Amadeus, besides the possession of the extensive territory still called the Genevois the capital of which is Annecy, obtained over the municipal and imperial town of Geneva that share of authority which the former counts exercised within its walls, in conjunction with, and often in opposition to, its bishops. Amadeus purchased also the valley of the Ossola at the foot of the Simplon, and other districts. North of the Alps, he was possessed of all Savoy, the Pays de Vaud, as far as the lake of Yverdun or Neuchâtel, the lower Valais as far as Martigny, and the districts of Gex, la Bresse, and Bugey, which now belong to France. He had also the district of Dombes, the county of Valence, Die, and other fiefs in Dauphiny. In February, 1416, the Emperor Sigismund went to Chambéry, and with public solemnity created Amadeus first duke of Savoy, and renewed at the same time the investiture of his other territories as duke of the Chablais and Aosta, count of Piedmont and of the Genevois, and marquis in Italy.

In 1418, Louis of Savoy, of a collateral branch, prince of Morea and Achaia and lord of Piedmont, died without issue, and his dominions reverted to the Duke of Savoy. These dominions, besides Piedmont proper, included Chieri, Fossano, Savigliano, Mondovi, and other districts, forming a line of communication with the county of Nice. The Duke of Savoy now began to figure among the great powers of Europe. In 1426-7 Amadeus made an alliance with Venice and Florence against Filippo Maria Visconti, duke of Milan, whose ambition disturbed all Italy. The troops of Visconti having been defeated by the Venetians, Filippo Maria thought it prudent to detach the Duke of Savoy from the alliance, by giving up to him the city of Vercelli and its territory west of the river Sesia, and he at the same time married Maria, eldest daughter of Amadeus.

Amadeus was the legislator of his dominions. He compiled from the edicts and statutes of his ancestors, and the customs and usages of the Genevois, Faucigny, and other provinces, a code which he published at Chambéry in June, 1430, under the title of "Statuta Sabaudiæ," which, after the lapse of centuries, served, in great measure, as the basis of the "Costituzioni Reali," published by King Charles Emmanuel III. in 1770.

Amadeus, having lost his wife, Mary of Burgundy, to whom he was greatly attached, felt a disgust of the world and its pomps, and in 1434, having assembled at Ripaille, on the banks of the Leman lake, the prelates and lords of Savoy, and after making a brief recapitulation of what he had done since he had assumed the sovereignty, he told them that he wished for rest in his declining years. He then made his eldest son, Louis, count of Geneva, kneel down before him, and created him prince of Piedmont and his lieutenant-general in his dominions. He next called to

him his second son, Philip, and created him count of Geneva. After dismissing the assembly, he retired, with six old knights as his companions, into the Augustine monastery of Ripaille, which he had founded, and in which he remained for five years, until the Council of Basle, having quarrelled with and deposed Pope Eugenius IV., elected Amadeus in his place, and sent the Cardinal of Arles and several bishops to Ripaille to communicate to Amadeus his election. Amadeus, both while on the ducal throne and in the retirement of Ripaille, enjoyed a great reputation for wisdom, and was called the Solomon of his age. When he received the intimation of his exaltation to the pontifical throne, he objected to it, being unwilling to encourage a schism in the church: but the schism existed already, and the envoys of the council so worked upon him by their remonstrances and persuasions, that they prevailed upon him to accept the tiara. Amadeus was clothed in the pontifical robes in the church of Ripaille, and was proclaimed pope by the name of FELIX V. He was acknowledged by France, England, Castile, Milan, the Swiss cantons, Austria, Hungary, Bohemia, Bavaria, Savoy, and Piedmont, and by the knights of the Teutonic order. In June, 1440, Felix repaired to Basle, accompanied by thousands on horseback, and was there solemnly crowned. He took up his residence first at Basle, and afterwards at Geneva. An account of this schism, which lasted nine years, is given under EUGENIUS IV. When Nicholas V. was elected at Rome after the death of Eugenius in 1447, he was acknowledged by most states of Christendom; and Felix, wishing to put an end to the schism, entered into negotiations with Nicholas; and it was agreed that Felix should renounce the papacy and be made bishop of Sabina and perpetual legate a latere in Lombardy, Savoy, Germany, and Switzerland, and that Nicholas should acknowledge the cardinals created by Felix. Felix then appeared before the prelates of his party, who were assembled at Lausanne, in 1449, and publicly renounced the papacy, after which, resuming his name of Amadeus of Savoy, he returned to his convent of Ripaille. He died at Geneva in January, 1451, and his body, being transferred to Ripaille, was buried there under a splendid tomb. (Bertolotti, *Compendio della Storia della Real Casa di Savoia.*) A. V.

AMADEUS IX., son of Louis, duke of Savoy, and grandson of Amadeus VIII., was born at Thonon in 1435. He married, in 1452, Yolande, daughter of Charles VII. of France and sister of Louis XI., who had himself married a sister of Amadeus. He was living at Bourg en Bresse, when he received the news of his father's death in 1465, upon which he repaired to Chambéry, where he convoked the states of Savoy, and assumed the ducal crown, receiving the oath of allegiance of his subjects. In 1468 he contracted an alliance with Venice, as a precaution against the ambition of Galeazzo Maria Sforza, duke of Milan. Shortly after, the infirmities to which Amadeus was subject induced him to give up the care of the state to his wife, Yolande, whom he named regent. Upon this, Louis, count of Geneva, Philip, count of Bresse, and James, count of Romont, brothers of Amadeus, rose in arms, claiming the regency for themselves, and in 1471 surprised the castle of Montmélian, in which Amadeus was, and took him to Chambéry, where they kept him under their own eye. Yolande escaped into Dauphiny, whence she applied to Louis XI. of France for assistance. Louis sent some troops to the borders of Savoy, and an arrangement was soon after made by which Amadeus was restored to his wife, and a junta or council was appointed to consult with Yolande on state affairs. Amadeus, being attacked by epilepsy, crossed the Alps in quest of a milder climate, but died soon after at Vercelli, in the spring of 1472. On his deathbed he addressed his counsellors in the words of the Scripture: "Facite judicium et justitiam et diligite pauperes, et Dominus dabit pacem in finibus vestris." He was succeeded by his eldest son, Philibert, then a minor. (Bertolotti, *Compendio della Storia della Real Casa di Savoia.*) A. V.

AMA'DIO, ANDRE'A, a painter and illuminator of Venice, of the earlier part of the fifteenth century. In the Morgenblatt for 1810, p. 671., there is a notice of a manuscript which is preserved at Venice, which contains many excellent illustrations by Amadio. He was skilful in making botanical drawings, or drawings of plants. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AMADUZZI, GIOVANNI CRISTOFORO, whose Latinised name was Amadutius, was born at Savignano, near Rimini, in 1740. After studying under Jano Planco, he proceeded to Rome, where he was made professor of Greek at the Archiginnasio delle Scienze, and at the college of the Propaganda, and also superintendent of the printing press of the Propaganda. Though he continued to hold these offices, he engaged in many literary controversies, and published a great number of works, which gained him a high reputation for learning. He died on the 21st of January, 1792. He was honoured with a public funeral, and Isidoro Bianchi pronounced his eulogium before the Academy of Mantua. His studies embraced the civil and canon law, ecclesiastical history, archæology, Greek and Oriental literature. The following are among his principal works: — 1. "Anecdota Literaria e MSS. Codicibus eruta." Rome, 1773–4, 3 vols. 8vo. 2. "Monumenta vetera, quæ in hortis Cœlimontanis et in Ædibus Matthæiorum adservantur."

Rôme, 1779, 3 vols. fol. (in conjunction with R. Venuti). 3. "Demetrii Pepani Domestici Chii Opera quæ reperiuntur, &c. Accedit præfatio J. C. Amadutii, cujus curâ et studio nunc primum eduntur, et illustrantur epistolæ III. Græco-Latinæ Imperatorum C. P. Johannis et Emmanuelis Comneni ad Romanos Pontifices Honorium II. et Alexandrum III." Rome, 1781, 2 vols. 4to. The preface contains a history of the disputes between the Roman and Byzantine churches. 4. "Leges Novellæ V. anecdotæ Impp. Theodosii et Valentiniani III., &c." Rome, 1767, fol. He likewise furnished preliminary discourses to the following alphabets, which issued from the press of the Propaganda under his superintendence: — 1. "Alphabetum veterum Etruscorum." 2. "Alph. Hebraicum addito Samaritano et Rabbinico." 3. "Alph. Græcum." 4. "Alph. Brammhanicum, s. Indostanum Universitatis Kasi" (all published in 1771). 5. "Alph. Grandonico-Malabaricum, s. Samscrudanicum." 1772. 6. "Alph. Tangutanum, s. Tibetanum." 1773. 7. "Alph. Barmanum, s. Bomanum regni Avæ, &c." 1776. 8. "Alph. Persicum." 1783. 9. "Alph. Armenum." 1784. 10. "Alph. Æthiopicum." 1789. (*Elogio dell' Abate Amaduzzi dall' Abate* Isid. Bianchi, Pavia, 1794, abridged in the *Giornale della Letteratura Italiana*, 1794, iii. 200.; Bernoulli, *Zusätze zu den neuesten Reisebeschreibungen von Italien*, I. 415.; Tipaldo, *Biografia degli Italiani Illustri*, iii. 269.) C. J. S.

AMAFA'NIUS or AMAFI'NIUS, CAIUS, a Roman philosopher who followed the system of Epicurus. He appears to have lived shortly before Cicero, who although he avows that he never read his works, yet speaks of his mode of philosophising with a high degree of contempt. Amafanius is not mentioned by any other ancient writer except by Cicero. He wrote a work called "Physica," in which he explained the Epicurean views about the origin of the world. The class of philosophers to which he belonged appears to have been very popular at Rome, partly because their mode of reasoning was superficial and nothing better had yet been offered to the Romans in their own language, and partly because their doctrines encouraged men, as Cicero says, in their sensual way of life. (Cicero, *Academica Post.* i. 2., *Tusculanæ Disputationes*, i. 3. ii. 3. iv. 3., *Ad Familiares*, xv. 19.) L. S.

AMA'IA (or AMA'YA), FRANCESCO, a Spanish jurist of the seventeenth century. He was a native of Antequera: the year of his birth is unknown. He was first a student and then a professor of law at Ossuna. In 1617 he was elected principal professor of law in the college of Cuenca in the university of Salamanca. At a later period he was appointed crown counsel (advocatus fisci) in the court at Granada, and, later still (apparently before the year 1639), one of the judges in the court at Valladolid. It is uncertain when he died, but there is reason to believe that it was some time between 1640 and 1645. While yet a professor at Salamanca, he published a collection of legal remarks in three books: "Observationum Juris Libri tres. Salmanticæ, 1625," 4to. They were reprinted at Geneva in 1633. After being promoted to be a judge at Valladolid, he published a first volume of commentaries on the last three books of Justinian's Codex: "In tres posteriores Libros Codicis Imperatoris Justiniani Commentarii. Lugduni, 1639," fol. It was reprinted at Geneva, after the author's death, in 1656. To this first volume is appended an apology for the bye-laws of the college of Cuenca, in which he had been a professor: "Apologia pro Statuto Collegii Conchencis contra calumniam Joannis Escobar del Corre." The death of Amaia appears to have prevented the completion of his commentaries. Terrasson, in his history of the Roman law, mentions an edition of the collected works of Amaia as having been published at Lyon in 1667. We have not been able to procure any of these editions. Antonio speaks more highly of Amaia as a teacher of the law than as a practical lawyer, and he was probably more an antiquarian than either. (Antoine Terrasson, *Histoire de la Jurisprudence Romaine*, Paris, 1750, fol.; N. Antonius, *Bibliotheca Hispana Nova*, 1783; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement.*) W. W.

AMA'LARIC, king of the Visigoths (West Goths), was born towards the end of the fifth century, A. D. He was the only legitimate son of King Alaric II. [ALARIC II.] and Theodichusa, the daughter of Theodoric the Great, king of the Ostrogoths or East Goths. After the death of his father, who was killed in the battle of Vouglé in 507, part of the West Goths chose for their king Giselic, or Gesalic, a natural son of King Alaric II.; but the majority of them recognised the right of Amalaric, who, on account of his youth, was put under the guardianship of his kinsman and grandfather, Theodoric the Great. The Franks having conquered the greater part of the West Gothic dominions in Gaul, Theodoric sent an army into this country, under the command of Iba, who, after having defeated the Franks at Arles, compelled their king, Clovis, to restore to the Goths the provinces of Languedoc and Provence. Iba then turned his arms against Gesalic, who, after a total defeat in 508, fled to Thrasamund, king of the Vandals, in Africa. With the assistance of this king, Gesalic appeared again in the field, but he lost several battles against Iba, who made him prisoner in 511. Gesalic figures among the kings of the West Goths, and, until his captivity, Theodoric, with regard to Spain, had only acted as the guardian of Amalaric. But from the year 511 Theodoric was a real king of the

West Goths, and so he is styled in the "Acta" of the councils that were held during his government. The history of Amalaric during the reign of his grandfather is unknown: Mascou affirms that he has seen a medal representing Theodoric surrounded by his successors, Athalaric and Amalaric; and he believes it to be an imitation of a medal which represents Augustus and his adopted children, Lucius and Caius Cæsar, the sons of M. Vipsanius Agrippa. After the death of Theodoric in 526, Athalaric became his successor as king of the East Goths in Italy; and Amalaric became king of the West Goths. According to a treaty between the two kings, which is contained in Procopius, Provence was annexed to the dominions of the East Goths; this province having previously been taken by Theodoric as an indemnification, as it seems, for the expenses he had been put to in saving the West Gothic kingdom after the death of Alaric II.

Amalaric married Clotildis, daughter of Clovis, king of the Franks, and sister of Childebert (Procopius calls him Theudibertus), who became king of Paris after the death of his father in 511. This marriage was concluded for the sole motive of acquiring the friendship of the Frankish kings, and it proved unhappy. Amalaric treated his wife very ill. Procopius and Gregorius Turonensis attribute their discord to a difference of religion, the king being a fanatical Arian, while the queen was a Catholic. But this is not very probable, because Amalaric, far from showing any hatred towards the Catholics, allowed them the free exercise of their religion. However it was, Clotildis complained to her brother, and Childebert declared war against Amalaric. During this war Amalaric, who fled before the Franks, was killed at the close of the year 531, either at Narbonne, or more probably at Barcelona. According to Gregorius Turonensis, he lost his life by the lance of a Frank; but Isidorus, with more probability, states that, having incurred the universal hatred of the Goths, he fell by the hand of some disloyal subject. With the death of Amalaric, the reigning dynasty in Spain became extinguished, and the throne was seized by Theudis, formerly Theodoric's lieutenant in the West Gothic kingdom. Of the history of Amalaric little more is known than what has been here told. (Procopius, *De Bello Gothico*, lib. i.; Gregorius Turonensis, lib. iii., especially c. 10.; Jornandes, *De Rebus Gothicis*, c. 58. p. 142. ed. Lindenbrog.; Isidorus, *Chronicon Gothorum*, ad an. 566 and 569 Æræ Hisp. p. 171. ed. Lindenbrog; Mascou, *History of the Ancient Germans*, translated by Lediard, l. xi. Annot. xi.; Aschbach, *Geschichte der Westgothen in Spanien.*) W. P.

AMALA'RIUS, FORTUNATUS, an ecclesiastical writer of the ninth century. He was a monk of the Benedictine abbey of Metloch or Médéloc, on the Sarre, between Trèves and Sarre Louis; and in 809 was appointed archbishop of Trèves. He was sent by Charlemagne, A. D. 811, into the country beyond the Elbe, that he might diffuse Christianity among the Saxons there; and he founded the first church at Hamburg. On his return to his diocese next year he wrote a small treatise on baptism, inscribed to Charlemagne, who had requested, by a circular, to know what the archbishops of France and their suffragans taught with respect to that ordinance. He wrote also a number of letters. In the spring of 813 he was sent by Charlemagne, together with Peter, abbot of Nonantola (near Modena in Italy), to Constantinople to strengthen the peace existing between the Byzantine emperor, Michael I., surnamed Rhangabé, and Charlemagne. Whether he reached Constantinople before the deposition of Michael is not clear; and the ancient chroniclers differ as to whether the answer which he brought back, and the Greek ambassadors who accompanied him on his return, were from Michael or his successor Leo the Armenian. He did not reach Rome until after the death of Charlemagne, who died A. D. 814. Amalarius himself died in the same year. His treatise on baptism is extant. It was for a long time assigned by the learned (on conjecture only, without the authority of any MS.) to Alcuin; but a manuscript of M. Petau assigns it to Amalarius, and the internal evidence accords with this opinion. Amalarius wrote an account also of his embassy to Constantinople: it was extant in the eleventh century (*Hermanni Chronicon*, in Bouquet, v. 366.), but is now lost. His name is variously written Amalharius, Hamalarius, and Amularius. In an inscription written by himself in a MS. it is Amalheri, which is probably its vernacular form. Amalarius has sometimes been called cardinal, but on no good authority; and the writings of others of the same name have been improperly ascribed to him. (Bouquet, *Recueil des Historiens des Gaules et de la France*, tom. v. vi.; Pertz, *Monumenta Germaniæ Historica*, tom. i.; Mabillon, *Annales Ordinis S. Benedicti*, tom. ii.; *Gallia Christiana*, tom. xiii.; Ceillier, *Histoire Générale des Auteurs Sacrés*, tom. xviii.; Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis*, tom. i.; Dupin, *Bibliothèque des Auteurs Ecclésiastiques.*) J. C. M.

AMALA'RIUS, distinguished as SYMPHO'SIUS, an ecclesiastical writer of the ninth century. He was one of the clergy of the cathedral at Metz, when the emperor Louis le Débonnaire sent him on a mission to Pope Gregory IV., A. D. 827. He appears to have gone a second time to Rome, A. D. 831. (See his book "De Ordine Antiphonarii," c. 58.) He was made master of the school which had been established by Charlemagne in the imperial palace, and was

afterwards a chorepiscopus, or rural bishop, in the diocese of Lyon. He was engaged in controversy with Agobard, archbishop of Lyon, and with Florus, a deacon of Lyon, on some questions of doctrine, and some matters relating to public worship. These disputes gave occasion to Florus to accuse Amalarius at the council of Thionville, A. D. 835, of ascribing to the Lord Jesus a threefold body, or a body in three parts. Amalarius was acquitted; but in A. D. 837 he was again accused before the council of Quierci, or Kiersy, near Aix-la-Chapelle, and his opinions were adjudged to be worthy of condemnation and of rejection by all good Catholics. This judgment did not meet with such general concurrence as to prevent many ecclesiastics and others from consulting Amalarius in questions of religious belief. The time of his death does not appear to be known. Mabillon supposes that he did not survive the year 837. He was buried in the crypt of the monastery of St. Arnulf at Metz, where his tomb remained until the ruin of the monastery. There is some reason to think that before his death he had ceased to be a chorepiscopus of the diocese of Lyon. He is called in some MSS. a monk, and it has been conjectured that he is the Amalhart or Amalhard, abbot of Hornbach (now in the Rhenish province of Bavaria), one of whose letters is extant. Amalarius, a bishop, was deputed by the synod of Paris, A. D. 825, to convey to Louis le Debonnaire at Aix-la-Chapelle their judgment as to the use and worship of images; but this Amalarius, of whom nothing farther is known, cannot be identified with the subject of this article, or with Amalarius, the archbishop of Treves.

The principal writings of Amalarius are—1. A book of regulations for Canons, compiled by the order of Louis Le Débonnaire at the council of Aix-la-Chapelle, A. D. 816 or 817. It is doubtful whether Amalarius drew up the rule for canonesses, ordered by the same emperor to be prepared. These rules were ordered to be observed by all canons, whether in monasteries or cathedrals, and by all canonesses. 2. "De Divinis (seu ecclesiasticis) Officiis Libri Quatuor." This work was dedicated to Louis le Débonnaire, and was written after Amalarius had been at Rome. It is given in the fourteenth volume of the "Maxima Bibliotheca Patrum," fol. Lyon, 1677. 3. "De Ordine Antiphonarii Liber." These two works were the cause of his controversy with Agobard of Lyon. Amalarius wrote also a number of letters, of which five are given in the "Spicilegium" of D'Achéry. Another work of Amalarius, which Florus of Lyon calls "Embolum Opuseulorum suorum," appears to be lost. In this work, as well as in his books "De Divinis Officiis" and "De Ordine Antiphonarii," were found the opinions objected to as heretical. Mabillon, in his "Analecta," has given a supplement to the work "De Divinis Officiis," which he ascribes to Amalarius, but Dupin ascribes it to a later writer. Martene, in his "Anecdota," has given another letter as written by Amalarius, but its genuineness is at least doubtful. (Mabillon, *Annales Ordinis S. Benedicti*, tom. iii.; Ceillier, *Histoire Générale des Auteurs Sacrés*; Dupin, *Bibliothèque des Auteurs Ecclésiastiques.*) J. C. M.

AMALASUNTHA, AMALASUINTA, AMALESUENTA, or more correctly AMALASWINTH, was the youngest daughter of Theodoric, king and founder of the East Gothic empire in Italy. Her name literally means the Amalian virgin or maiden, issued from the house of the Amali, from which all the East Gothic kings boasted their origin. Distinguished by beauty and learning—she spoke Latin as well as Greek—she was married at an early age to Eutheric her kinsman, whom Theodoric had adopted with the intention of making him his successor. The issue of this marriage was one son, called Athalric, who having scarcely completed his tenth year, lost his father, Eutheric, by a sudden death. Thus he became, after Theodoric's death (A. D. 526), according to the latter's declared wish, king of the Goths, under his mother's guardianship. Amalasuntha ruled the empire with great wisdom and firmness, and occupied herself also with the education of her son, for whom she was anxious to procure all the advantages of Roman learning and civilisation. Severely chastised one day by his mother on account of some boyish delinquency, Athalric complained bitterly to some of the Gothic nobles, of the state of subjection in which he lived. The nobles represented to Amalasuntha, that instead of educating the young prince as king of the Goths, she was bringing him up a timid slavish Roman. Fear of rebellious commotions induced the princess to yield to their claims, to dismiss her son's three venerable teachers, and for the future to allow him to associate with Gothic youths as playfellows. These, however, soon seduced the young prince to a dissolute course of life, to which he fell a victim in the flower of his years (A. D. 534). Amalasuntha now stood alone as regent, but soon chose, from apprehension of some ambitious and daring schemes formed by her nobles, her father's nephew (on the sister's side) Theodat, or Theodahat, as co-regent, but with the express understanding that she exclusively should hold and exercise the regal power. Theodat, a man of great talents, but too fond of intrigue, came secretly to an understanding with the ambassadors of the Emperor Justinian, or rather with one of them, who was at the same time a secret agent of the Empress Theodora, that he should put Queen Amalasuntha out of the way. The object of this scheme was to prevent Justinian from divorcing his wife Theodora, who had

been a public dancer before she became empress, from marrying the queen of the Goths, and thus uniting the East Gothic empire to the Byzantine. Theodora was anxious for such a union of the two empires, and for the consequent increase of her own power, but she was anxious to wear the double imperial crown herself. Theodat, on the contrary, made his scheme instrumental in raising himself to the dignity of king of the Goths. Entering with Theodora into her intrigues, he promised the emperor at the same time that he would cede to him Tuscany, provided Justinian raised him to the senatorial dignity. He then seized Amalasuntha, and banished her to a solitary castle situated in the middle of the lake of Bolsena, where she soon afterwards was strangled (A. D. 534). Her death preceded but a short time the destruction of the East Gothic empire, through Narses and Belisarius, who were sent into Italy by Justinian for the pretended purpose of avenging the unfortunate Amalasuntha's murder.

Gregorius Turonensis gives a very partial and false statement of the life and character of this ill-fated but highly-gifted princess. Procopius gives her an excellent character. (Manso, *Geschichte des Ost-Gothischen Reiches in Italien*, p. 175—190.; Mascou, *History of the Ancient Germans*, translated by Lediard, xi. 44. 48. xii. 4., Annot. xviii. 1, &c.; Gregorius Turonensis, iii. 31.; Procopius, *De Bello Gothico*, i. 1—4.; *Hist. Arcana*, c. 16.)

W. P.

AMALGER (AMALGERUS), a monk of the tenth century of the celebrated old abbey of St. Gall in Switzerland. He was distinguished for his wisdom, his probity, and his practical skill in the arts, as we learn from Ermenrich, a contemporary writer, quoted by Mabillon. Ermenrich speaks of the church and abbey buildings of St. Gall as the finest that he had seen, and of the monks as the most ingenious artists of that age; the monks themselves were the architects and decorators of the monastery. Ermenrich says, that to mention all those who were masters of some art would be tedious; he has therefore named only a few; and after terming a certain Winihart a very Dædalus, and Isenrich a second Bezaleel, he appears to have been at a loss for a paragon for the wise and upright Amalger, of whom he says, the "golden altar" is a proof that he does not spend all his time in inactive prayer. But he is not very explicit; his words are, "Quid memorem de domino Amalgero, in consilio provido, et universitate morum honestate præclaro? In divino autem cultu quam religiosus sit, testatur altare aureum, ante quod sedulo sedet, nec jacet orans." (See Fragmenta ex libro Ermenrici Monachi Augiensis *de Grammatica* ad Grimoldum Archicapellanum, in Mabillon's *Vetera Analecta*, tom. iv. p. 329., or ed. nov. tom. unico, p. 420.)

R. N. W.

AMALIE, ANNA, princess of Prussia, was a daughter of Frederic William I., king of Prussia, and sister of Frederic the Great. She was born on the 9th of November, 1723. The Princess Amalie showed great talent from her childhood, and especially for music, which she cultivated so perseveringly that, at least in theoretical and historical knowledge, she was scarcely equalled in her time. Music was, throughout life, almost her sole occupation. At the age of twenty-one she became princess-abbess of Quedlinburg, where she devoted all her time to music, with the exception of what she had to give to the administration of the extensive estates of the abbey.

In her youth, her talent, as is usually the case, was cultivated with no higher object than that of affording amusement in society, and her teachers, who were men of little character or ability, made the princess play what chance happened to throw into her hands or what she liked best. But, notwithstanding these disadvantages, her talent was developed with unusual rapidity; and as she advanced, she perceived the deficiencies of her instructors, and that music, as it was taught by them, was little calculated to have any ennobling influence upon the mind. She therefore engaged the services of Kirnberger, an extremely strict teacher, and one of the most learned pupils of Johann Sebastian Bach, whom she honoured with her esteem as long as he lived. She now began her musical studies afresh, and no part of them was neglected. She was as much interested in the history of music as in the theory and practice of it. Her success was so great that at last there was no composition, however difficult, which she did not play on the pianoforte in a manner worthy of a first-rate artist. Her brother, Frederic the Great, had in his service the celebrated Graun, who had composed the oratorio "The Death of Jesus," the text of which is by Ramler. The Princess Amalie thought that his solos and airs were too soft and sentimental, and too much in the opera style. She therefore set about composing an oratorio on the same text according to her own views, and after it was finished she presented it to Graun; but he was as little convinced by it of his own faults as we are of the excellence of the princess's oratorio; for all judges agree that her oratorio is stiff and cold. The best parts of this, as well as of her other compositions, are the choruses and fugues, which are composed in a very severe style, and display a profound knowledge of harmony. This kind of composition was indeed best suited to her own taste and austere character; and during the latter period of her life she devoted herself much to it. The Princess Amalie was a woman of a somewhat harsh character, and, especially in her later years, she was extremely dogmatical and arrogant towards

other artists. She was particularly hostile towards the new spirit which was developing itself in music; and Joseph Haydn, who was the representative of the new school, was a complete horror to her. She possessed the most splendid and most complete musical library that was ever collected, and she was thoroughly acquainted with every work in it. She died on the 30th of March, 1787, and bequeathed her library to the Joachimsthal Gymnasium of Berlin; but as she expressly declared in her will that nothing should be copied, nor any piece be taken from the library, this inestimable treasure is perfectly buried, and scarcely known or used at all. (Rochlitz, in Ersch und Gruber's *Allgem. Encyclopädie*, iii. 306, &c.) L. S.

AMALIE, ANNA, duchess of Saxe-Weimar and Eisenach, a daughter of Duke Charles of Braunschweig-Wolfenbüttel, was born on the 24th of October, 1739. During the latter half of last century, there were few persons who had a greater influence upon the character of German literature than this princess; and her court resembled, in more than one respect, that of the Duke of Ferrara, which was graced by the presence of Tasso and Ariosto. It was she who gave to the great poets and writers of the time that patronage and encouragement which they might have expected from the more powerful princes of Germany. She assembled them at her court, and thus formed a central point from which they might act in concert; and she did all she could to procure them the means of an honourable existence. She was herself a woman of very great accomplishments, and of great knowledge and talent: she had a just judgment in literature as well as in art. In her seventeenth year she married Duke Ernst August Constantine of Saxe-Weimar and Eisenach. The German drama was then reviving, and by her encouragement at Weimar, the stage gradually began to be regarded there as a school of virtue and morality. Her husband died on the 28th of May, 1758, and left her a widow before she had completed her nineteenth year. She then had one son, Carl August, who was little more than one year old when his father died; a second son was born after his father's death. She now undertook the government of the duchy, as the guardian of her elder son. Notwithstanding the distracted state of Germany during the seven years' war, in which she, as a princess of the empire, was obliged to side against her uncle, Frederic the Great, she governed her dominions with such economy, that she not only remedied the evil consequences of that war, but accumulated considerable sums, without the least oppression to her subjects. In 1773, when Saxony was visited by a famine, her ample means and her benevolence enabled her to relieve the sufferings of her subjects to a considerable degree.

The first great writer whom she drew to her court was Wieland, whom in 1772 she appointed instructor of her sons. He was followed by several others, whom she invited to adorn her court, and in 1775 by Goethe. From that time Weimar became the centre of German literature and art. In 1776, Amalie invited Herder as her court-preacher, who was of great assistance to her in the work of reforming and improving the establishments for education, to which she had been paying attention for several years. In 1774, she had intended to surrender the government into the hands of her son Carl August, but the destruction of the palace at Weimar by a fire delayed this solemnity till the year following, when she retired to the enjoyment of private life. But she continued to exercise considerable influence on the government; and men of the most brilliant talents, such as Goethe, Seckendorf, Knebel, Böttiger, Bode, Musæus, Schiller, and numerous others, formed the circle in which she found delight and instruction. Her castle at Weimar, and her seats of Tiefurth and Ettersburg, were the resort of men of letters and distinguished travellers. In 1788 she undertook a journey to Italy, partly to restore her health, and partly to gain a more direct knowledge of the works of art in which Italy abounds. She returned from this journey in 1790, accompanied by Goethe, and henceforth continued to live surrounded by poets, scholars, and artists, and devoting her own time to the cultivation of literature, until the year 1806, when the misfortune of the battle of Jena and the humiliation of Germany broke her heart. Goethe says that, although she did not complain of illness, and showed no symptom of suffering, she gradually wasted away. Her death took place on the 10th of April, 1807.

Although it cannot be denied that it required a combination of the rarest qualities to form such an assemblage of men of genius and talent as that by which the Duchess Amalie was surrounded, and although Germany is much indebted to her for the encouragement she gave to art and literature, yet her influence was not altogether beneficial. As in all other cases when literature is made dependent upon a court, or the person of a prince, the bad as well as good qualities of the patron were reflected in the works of her protegés. She was a woman of the world, and had an insatiable desire after pleasure and amusement, as well as instruction. She was tolerant towards the opinions of others, even to indifference, provided they could give her pleasure. Hence, although her circle consisted of the most heterogeneous elements, she contrived to keep it together, if not by mutual attachment, yet in such a way as to prevent collision and division. Her own love of pleasure was communicated to her circle, and every day produced new schemes

to satisfy this desire; and every visitor of talent and reputation was made use of for this purpose, and was in return overwhelmed with politeness and courtesy. Amalie had a taste for and occupied herself with everything: she devoted herself with no less zeal to music and drawing than to literature and politics: she learned Greek in her old age, and she showed her knowledge of Latin by translating some of the poems of Propertius. Trifles as well as serious matters had equal attraction for her, provided they were novel and gave momentary pleasure. This spirit is clearly reflected in the works of Goethe. The proceedings at the court were, moreover, not always free from inconsistencies and improprieties which hurt the pure feelings of Wieland, and especially of Louise, the wife of Carl August. For further particulars see HERDER, GOETHE, WIELAND, KNEBEL, CARL AUGUST, and others. (Goethe, *Zum feierlichen Andenken der Fürstin und Frau Anna Amalia, Herzogin zu Sachsen-Weimar und Eisenach, &c.* Works, xxxii. 223, &c. ed. Stuttgard and Tübingen, 1830. An English translation of this eulogy is given by Mrs. Austin, *Characteristics of Goethe*, i. 287, &c.; Gervinus, *Neuere Geschichte der Poet. National-Literatur der Deutschen*, i. 539, &c.; *Conversations-Lexikon*, under "Amalie, Anna.") L. S.

AMALIE, CATHARI'NA, a daughter of Count Philip Dieterich of Waldeck, was born in 1640, and married, in 1664, Count George Louis of Erpach. She died at Erpach in 1696. The Countess Amalie gained in her time considerable reputation as a writer of hymns, which however are more remarkable for the pure and pious feelings which they express, than for their poetical merit. She published a collection of them, under the title "Andächtige Singekunst," Hildburghausen, 1692, 8vo. (Wetzel, *Lebensbeschreibung der berühmtesten Liederdichter*, i. 60, &c.) L. S.

AMALIE, ELIZABETH (she herself always wrote her name Amelie), landgravine of Hesse-Cassel, was the daughter of Count Philip Louis II. of Hanau Münzenberg, by Catharina Belgica, daughter of William I., prince of Orange and count of Nassau. She was born on the 29th of January, 1602, at her father's castle of Hanau, where she also spent the first part of her life. She received an excellent education, and it was difficult to say whether her intellectual powers or her personal charms were greater: both were unequalled. She was perfectly familiar with several modern languages, for the acquisition of which she had a particular facility. In her seventeenth year, on the 21st of November, 1619, she was married to William V., landgrave of Hesse-Cassel, surnamed "the Constant," who distinguished himself as a gallant commander during the thirty years' war. Amalie bore him fourteen children, eight boys and six girls, but most of them died in their infancy. Landgrave William V. died in 1637, during the siege of the castle of Stickhausen, and it was believed at the time, and confirmed by his physician, that poison had been administered to him. His dominions were in a very precarious condition, for as he had always supported the Swedish party, he had the year before his death been declared an enemy of the empire, and put under the ban by the Emperor Ferdinand II.; and George II., landgrave of Darmstadt, was appointed administrator of the dominions of William V. But William contrived to evade these blows, and by his will he made his wife Amalie regent until his eldest son, William, who was then only eight years old, should come of age. By the same will he appointed Amalie, together with the Kings of France and England and the States General of the Netherlands, guardians of his children. After his death, the subjects of Amalie readily took their oath of allegiance to her, and faithfully resisted all temptations to betray the princess. Under such disadvantageous circumstances, Amalie showed, during the remaining twelve years of the thirty years' war, an energy and perseverance worthy of any prince. She supported every misfortune with manly courage and wisdom; and she devoted herself with no less anxiety to the education of her children, than to the protection of her country and of the Protestant religion. She supported her allies with an army of twenty thousand men, an immense force for those times and her small principality. Her dominions were repeatedly invaded by the imperial troops, and although they suffered very severely, she at last succeeded with the assistance of the Swedes in driving the enemy from the country and compelling him to favourable terms. But she had not to fight against the public enemy only: her own relatives, wishing to take advantage of her precarious position, made various attempts to deprive her of her possessions. But their plans were completely thwarted by her prudent policy and her undaunted spirit. It is said that Bernhard of Weimar entertained so high an esteem for her that he intended to ask her hand, when he was suddenly carried off in the midst of his victorious career in 1639. The peace of Westphalia, in the concluding of which she took a very active part, was very advantageous to her, for she not only retained her former dominions, but received in addition to them the abbey of Hersfeld, the small principality of Gellingen, some parts of Schauenburg, and the sum of six hundred thousand thalers in ready money. After the conclusion of this peace in 1648, she resigned the government into the hands of her son William VI., who was afterwards surnamed "the Just." She withdrew altogether from public affairs, and spent the last years

of her life in retirement, devoting herself to meditation and the exercise of religious duties. She died on the 8th of August, 1651, after a short illness, with exemplary resignation. The Landgravine Amalie was thoroughly acquainted with the business of administration, and knew the constitution and the wants of her own dominions as well as the secret motives which determined the actions of foreign cabinets. She readily comprehended the true state of her political relations, and this penetration was accompanied by decision. She was moderate in her prosperity, and steadfast in misfortune. She used to say that calamities are wholesome, to prevent our becoming overbearing in prosperity. She possessed the power of gaining the affections of those around her, and of making herself feared when she thought it necessary. She was affable to all, and generous towards those who had offended her. She was fond of the arts and sciences, and she always distinguished men of talent and learning. She was a rare combination of the manly virtues of a prince with the mild and humane spirit of a woman. (K. W. Justi, *Amalie Elisabeth, Landgräfin von Hessen. Versuch einer Darstellung ihres Lebens und Characters*, Giessen, 1812, 8vo. An abridgment of this biography is given by the author himself in Ersch und Gruber's *Allgemeine Encyclopädie*, iii. 305, &c.) L. S.

AMALRIC. [AMAURY.]

AMALRIC, ARNAUD, an eminent French ecclesiastic of the thirteenth century. The year and place of his birth do not appear to be known. Some modern writers have said that he was of the family of the ancient dukes or of the viscounts of Narbonne, but this statement has no foundation. Having entered the Cistertian order of monks, he was successively abbot of Poblet in Catalonia, Grandselve in Languedoc, and Citeaux in Burgundy. As abbot of Citeaux, he was head of the order. The dates of these several appointments are not known; but he was abbot of Grandselve in 1199 and 1200, and of Citeaux, according to some authorities, in A. D. 1201. He made a collection of the statutes of the order in A. D. 1203.

In 1204 he was appointed by Innocent III. papal legate in the south of France, in conjunction with Pierre de Castelnau and Raoul or Ralph, two Cistertian monks of the abbey of Fontfroide near Narbonne, who had both previously held the legatine office. A letter of Innocent addressed to the legates, dated 31st of May, states the great purpose of the legation to be the extirpation of the heresy commonly called that of the Albigenses, which had fearfully increased in Provence*, and for the suppression of which the legates received the fullest powers which the pope could confer, in the ecclesiastical provinces of Aix, Arles, and Narbonne, and in the neighbouring dioceses. They set themselves vigourously to discharge their task: they suspended or deposed some of the prelates of the district to which their legation extended; and attempted to convert the heretics by preaching and argument. In this latter work, however, they met with little success, the scandalous conduct of the clergy, supplying their adversaries with a ready answer to their exhortations. They were, in consequence, about to give up their labours in despair, when they were encouraged to proceed by Diego, bishop of Osma in Spain, and his companion St. Dominic, whom they met at Montpellier, about July, 1206. The bishop recommended to them to travel on foot, and to assume the appearance of apostolic poverty; and when they pleaded the novelty of such a mode of proceeding, he offered to set them the example.

Leaving his co-legates, with their new coadjutors, to follow the plan suggested, Arnaud returned to Citeaux to hold the general chapter of the Cistertians (September, 1206), and to obtain the assistance of some of the abbots of the order. Twelve of these, with a number of monks, returned with him into Provence in the spring of 1207, and were distributed to different stations, where they might preach and dispute with the opponents of the church.

During the absence of Arnaud, Pierre de Castelnau had been engaged in a violent dispute with Raymond VI., count of Toulouse, who was regarded by the legate as the protector of heretics. For this, and especially for refusing to make peace with some of his vassals, with whom he was at war, Pierre excommunicated the count, at that time one of the most powerful nobles in the south of France, and laid an interdict upon his territories. The pope also wrote to the count a violent letter, and the count gave way, making peace as required by the legate, and receiving, as far as appears, absolution. New disputes between the legate and the count led to a fresh excommunication of the latter, who, being alarmed, desired an interview with Pierre and his colleague at St. Gilles, in Provence, promising to give satisfaction for his conduct. It has been commonly supposed that this colleague was Arnaud, and an ancient (possibly a contemporary) writer* distinctly affirms this; but Dom Vaissette (*Histoire Générale de Languedoc*, liv. xxi. ch. xli.) has given several reasons for supposing that it was Navarre, bishop of Couserans, who was now co-legate with Arnaud and Pierre, Raoul of Fontfroide being dead. The conference at St. Gilles took place; and the legates, dissatisfied with

* Provence, in the modern application of the name, and Languedoc, were both then included under the designation Provence, which we use in this article in its wider and more ancient application.

* Commonly designated "the historian of the Count of Toulouse."

the count's conduct, were about to leave the town, when Pierre was stabbed (15th of January, 1208) by a gentleman of Raymond's retinue, with whom he had a dispute.

The pope had been long endeavouring to stir up persecution against the heretics. He now identified Raymond with them, charging him with having contrived the murder of Pierre, and (10th of March, 1208) proclaimed a crusade against both, offering to those engaged in it the same indulgence which was granted to those who served in the Holy Land, and absolving all the vassals of the count from their allegiance. Arnaud and the Cistertians generally took up the affair with great zeal, and prevailed on many nobles of northern and central France to take the cross. Raymond sent ambassadors to the pope to justify himself from the charge of murder, to complain of the harshness of Arnaud, and to offer full submission to the judgment of any other legate whom the pope would send. The crafty pontiff, assuming the appearance of impartiality, named a new legate, Milo or Milon, a Roman ecclesiastic (1st of March, 1209), whom he sent with Thedisius, a canon of Genoa, to inquire into the matter, but with secret instructions to follow the directions of Arnaud, to whom the management of the whole business was really intrusted. At the same time the pope wrote to Arnaud, advising him to use craft in order to prevent the Provençal nobles from uniting against the crusaders.

On Milo's arrival at Auxerre he was met by Arnaud, and they immediately obtained an interview with Philippe Auguste, king of France, but could not prevail upon him either to engage personally in the crusade or to send his son Louis. They then separated, Arnaud remaining in France (which by the writers of that period was commonly distinguished from Provence), while Milo went into Provence to engage the support of the clergy there, and to negotiate with the Count of Toulouse, who submitted entirely to the demands of the legate, and gave up seven of his strongest castles as security for the fulfilment of his engagements, of which the expulsion of all Jews and heretics from his dominions was one. He obtained absolution at a council at St. Gilles, 18th June, 1209.

In the mean time the crusaders were assembling; their rendezvous was about Midsummer at Lyon, where they appointed Arnaud their leader. At Valence they were met by the Count of Toulouse, who had himself taken the cross; and at Montpellier by his nephew Raymond Roger, viscount of Albi, Béziers, and Carcassonne, against whose dominions the crusade was in the first instance directed, and who was anxious to avert the attack by offering to submit to the church, and by throwing the blame of protecting heresy upon his officers. Arnaud sternly refused to admit his excuses, and bade him get out of the difficulty as he best could. Raymond Roger consequently, after garrisoning Béziers, withdrew to Carcassonne to prepare for its defence. Arnaud and his host, which has been variously estimated, but which probably exceeded 50,000, now advanced to Béziers, which was stormed 22d July, 1209. A general massacre ensued, under the sanction of Arnaud, who, when applied to for directions how they should discriminate between the Roman Catholics and the heretics, exclaimed, "Kill them all; God will know his own." Arnaud himself estimated the number killed at 20,000; others have estimated it at 60,000, or even 100,000; but the legate's statement is more probable. Arnaud next attacked Carcassonne, which was vigorously defended by Raymond Roger. The King of Aragon, who claimed the feudal suzeraintè of the viscounties of Béziers and Carcassonne, vainly attempted by negotiation to save his vassal: the town was forced to capitulate, August, 1209; and the gallant viscount, seized (as a contemporary historian of good credit informs us) by the treachery of Arnaud, died or was murdered in prison some months after. Simon de Montfort, earl of Leicester, one of the crusaders, was chosen by the leaders of the crusade to succeed to his territories, which were declared to be vacant. In this election Arnaud strongly supported the interests of Simon, whose appointment was confirmed by the pope.

At the close of the campaign of 1209 the crusaders for the most part dispersed, and Arnaud himself left for awhile the scene of his exertions. He was recalled thither, however, by a pressing letter from the pope (Jan. 1210), that he might manage the negotiation with Raymond of Toulouse, who, having received directions from Arnaud and Simon de Montfort to deliver up some of the inhabitants of Toulouse accused of heresy, had refused, and having proceeded to Rome had made a personal appeal to the pope against such vexatious proceedings. The magistrates of Toulouse, having also declined compliance with the demand, had been excommunicated by Arnaud, and the whole city laid under an interdict; but these penalties were remitted after a short time by direction of the pope. The reception of Raymond by the pope has been variously represented; but virtually the matter was referred back to his legates, and especially to Arnaud, who appears to have enjoyed in a peculiar degree the confidence of Innocent. Milo died early in the year 1210; Arnaud for his co-legates the bishops of Riez and Uzès, and he was further assisted by the canon Thedisius. The power of the legates was about this time extended to the ecclesiastical provinces of Bordeaux, Vienne, and Besançon, and the dioceses of Pampeluna, Limoges, Clermont, Le Puy, Mende, Cahors, and Rodez.

Arnaud had more than one interview with Count Raymond to negotiate his full reconciliation with the church, but appears to have had no sincere desire of concluding the business; in fact, he and De Montfort seem to have resolved on Raymond's ruin. The count agreed to appear before a council at St. Gilles; but when he appeared (Sept. 1210), the canon Thedisius declared that he had not fulfilled his engagements with the late legate Milo, and the council refused to allow him to clear himself of the crimes with which he was charged, as he was desirous of doing, in order to his being fully reconciled to the church. This council was followed by conferences at Narbonne (Jan. 1211) and Montpellier between Arnaud, the bishop of Uzès, one of his co-legates (assisted in the conference at Montpellier by Thedisius), and Simon de Montfort, on the one hand; and the King of Aragon and the Count of Toulouse on the other, but no arrangement was made. A council at Arles soon followed; but the conditions imposed by the legates were so hard that the Count of Toulouse departed indignantly, without taking leave of the prelates; and the King of Aragon, who had also attended the council, followed his example. Arnaud and the Bishop of Uzès, who presided at the council, forthwith excommunicated the count afresh, declared him an apostate from the faith and an enemy to the church, and declared his dominions to be the property of him who should first seize them. Raymond, seeing no hope of reconciliation, and relying upon the attachment of his subjects and the support of his vassals, garrisoned his capital Toulouse and his other towns, and determined to defend himself to the last extremity.

Arnaud immediately despatched the Bishop of Toulouse into the middle and northern parts of France to solicit reinforcements for the crusaders, and induced many prelates and nobles in those parts to take arms. These used such diligence that they reached Carcassonne early in March, 1211; but the ill success of the siege of Toulouse, which Simon de Montfort was obliged to raise (29th of June), served to convince them that the work which they had entered upon was of greater difficulty than they had calculated; they were moved also by the advice of those of the crusaders whose time of service was expired, and who, convinced of the injustice with which Raymond had been treated, recommended an accommodation. A treaty would probably have been made, but for the interference of the Bishop of Toulouse, whose enmity both to Raymond and the citizens of Toulouse induced him to declare that the city and all the dominions of the count were filled with heretics. Arnaud, who had been present at the siege of Toulouse, retired to Roquemadour; and an incident which occurred in his retreat showed that his zeal for the destruction of heretics was in no degree abated. Learning that eighty or more of these unhappy people had been placed for shelter in a tower near his route, he stormed the place, took the inmates prisoners, and caused them all to be burned, razing the tower, and destroying a small town which was near it.

In the hostilities of the following year (1212) he took little part, though he was consulted by Simon de Montfort as to the plan of the campaign. The archbishopric of Narbonne was now vacant, and Arnaud was elected (March 12. 1212) to fill the vacancy. Immediately on his election, by the advice of the bishop of Uzès, he assumed the dignity of duke of Narbonne, which belonged to Raymond, and in that character claimed and received the homage of Aymeri, viscount of Narbonne. He was consecrated on the 2d of May following. Among the bishops who assisted at his consecration were four who had belonged to the Cistertian order, showing that the zeal of that body of monks had not failed to receive its reward. The assumption of the duchy of Narbonne was a premature step, for the pope in a letter to Arnaud and the Bishop of Uzès declared that Raymond, though strongly suspected, was not yet convicted either of heresy or of the murder of Pierre de Castelnau; and that he did not comprehend how territories of which the count and his heirs had not yet been formally deprived could be granted to others.

It is difficult to discover whether Arnaud had before this, in the exercise of his office, exceeded the desires and instructions of Innocent. The pope had shown an appearance of moderation which by no means corresponded with the conduct of his legates: but those legates had pursued their career without receiving any effectual check. Whether Innocent found himself really unable to control the zeal of his subordinates, or whether, while appearing publicly to discourage it, he had secretly approved of it, it is hard to say. He appears, however, now to have felt that they had gone too far. Philippe Auguste, king of France, had remonstrated against their encroachment upon his rights as suzerain, and Innocent found it necessary to put a more effectual check on their proceedings.

Arnaud, the summer after his consecration, engaged in the war against the Moors in Spain, and was present at the great battle of Las Navas de Tolosa (July 16. 1212) at the foot of the Sierra Morena, where the Moors were defeated by the allied kings of Castile, Aragon, and Navarre, with a body of French auxiliaries. Arnaud, if his own account is to be taken (see *Gallia Christiana, Instrumenta Ecclesiæ Narbon.* No. lx.), contributed materially to this victory. The bishop of Carcassonne acted as Arnaud's vice-legate in his absence.

Notwithstanding the vigorous resistance of

Raymond, he was despoiled of nearly all his states; but, at the desire of the King of Aragon, who now interfered with vigour, the Pope suspended the crusade in Provence, and ordered his legates, Arnaud and the Bishop of Riez, with Thedisius, to call a council to hear the king's statements, and to forward to Rome their judgment thereon. A council was consequently, after some negotiation, held at Lavaur, January or February, 1213, over which Arnaud presided; and it was determined that the Count of Toulouse should not be admitted to justify himself from the charges against him, and that, from the nature of his excommunication, he could be absolved only by a special order of the pope. The King of Aragon then solicited a truce, and, failing to obtain it, declared himself the protector of Raymond, notwithstanding a warning letter from Arnaud, who threatened him, if he persevered in his intention, with excommunication. The King of France had discouraged the crusade; and the pope had directed Simon to restore the lands he had usurped from the counts of Foix and Comminges, and from Gaston, viscount of Béarn; and it was only by the letters and exhortations of the prelates of Provence that the pontiff was induced to return to his former line of conduct. Arnaud took no part in the campaign, in which the Bishop of Toulouse acted as his vice-legate; but after the battle of Muret (12th September, 1213), in which the King of Aragon was slain and the Count of Toulouse and his allies defeated by Simon de Montfort, he accompanied the victor to the valley of the Rhône, in order to promote by his influence the marriage of Amaury de Montfort, son of Simon, with the daughter of the Dauphin of Vienne.

By the management of the Cardinal of Benevento, whom the pope sent into Provence early in 1214 as his legate, the counts of Toulouse, Comminges, and Foix, the Viscount of Béarn, the citizens of Toulouse, and others who had been opposed to the crusaders, were reconciled, but on sufficiently hard terms, to the church. Raymond, especially, submitted his person and dominions to the mercy and disposal of the pope and his legate: and in a council held at Montpellier (January, 1215) all the territories which the crusaders had conquered were conferred, subject to the final judgment of the pope, on Simon de Montfort. At this council Arnaud assisted, and concurred in the judgment of the members, which was indeed unanimous.

Thus far we have seen Arnaud and Simon de Montfort, the two great leaders in this extraordinary business, acting together; but this last transaction brought their interests into collision. Among the possessions of the unfortunate Raymond, to which Simon claimed the succession, was the duchy of Narbonne, which had already, as we have seen, been assumed by Arnaud. Simon, however, asserted his right; and, jealous both of the archbishop and the townsmen of Narbonne, who had shown hostility to him, ordered the walls of Narbonne to be destroyed; an order which Prince Louis, son of Philippe Auguste, then in Provence, and the cardinal of Benevento, the pope's legate, confirmed. Simon also exacted of the Viscount of Narbonne an oath of allegiance. For these and other injuries to Arnaud, the pope, to whom that prelate had appealed, severely rebuked Simon, and ordered him to abstain from any act to the annoyance or prejudice of the archbishop.

These disputes induced Arnaud, in the general council of Lateran (the twelfth general council, held in Nov. 1215), to speak in behalf of Raymond and of his allies the counts of Foix and Comminges; but he was opposed by his former associate Thedisius; and although the pope seemed to waver, the council ultimately came to the same determination as that of Montpellier, so far at least as the dominions of Raymond were concerned. Arnaud, on his return to Narbonne, continued his dispute with Simon respecting the duchy. Both parties appealed to Innocent, and, on his death (A.D. 1216), to his successor Honorius III. The pope's decision is not known; but Simon, supported by the king of France, appears to have had the advantage in the struggle. In the course of it he was excommunicated by Arnaud; but, however submissive and devoted to the church at other times, he made light of its censures when opposed to his own interest. This quarrel with Simon appears to have cooled the zeal of Arnaud, who took no pains to oppose the attempts of the deprived count and his son to regain possession of their domains. After the death of Simon (25th June, 1218), and of Raymond VI., (Aug. 1222), who had before his death reconquered the greater part of his dominions, the struggle was carried on by their respective sons, Amaury de Montfort and Raymond VII. In this contest Arnaud seems to have taken little part, until Amaury de Montfort, abandoned by nearly all his troops, and obliged to keep himself shut up in Carcassonne, applied to him (in Dec. 1223 or Jan. 1224) to effect a truce or a peace between himself and his competitor. Arnaud then made some attempts to support him by raising money on his behalf. Amaury was however forced to conclude a treaty with his enemies, and finally to quit the south of France. In the treaty the possessions of the church, and especially those of Arnaud and his suffragans, were secured from encroachment. Arnaud and some other prelates of his party then retired to Montpellier and wrote to the king of France, Louis VIII. (23d Jan. 1224) to exhort him to recover the territories which Amaury had lost, out of the hands of the enemies of the church, for Ray-

mond of Toulouse and his allies had not yet been reconciled to it. But the King of France was dilatory, and the pope, anxious to bring about a peace in Provence, that the forces of Christendom might be directed to the recovery of the Holy Land, wrote to Arnaud (5th April, 1224) to exert himself in promoting a definitive settlement of the contest. Arnaud consequently arranged with Raymond to appear before him in a council at Montpellier (June, 1224), where the preliminaries of the count's reconciliation with the church and of a final arrangement of the affairs of Provence were drawn up. Arnaud then appointed a second council at the same place (25th August), where further progress was made in the business. These transactions were among the last in which Arnaud was engaged. He survived them rather more than a year, dying on the 25th or 29th September, 1225. His remains were transferred to the church of the abbey of Citeaux, where the chapter of Narbonne caused a lofty monument to be erected over his place of burial.

Arnaud has been singularly neglected in biographical dictionaries. A reference to the records of the time will show that he was (under the pope) the chief political, and for a time the military, leader of the crusade against the Albigenses; yet Bayle, Chaufepié, and Chalmers pass him over altogether. In Moreri's Dictionary he is briefly noticed, but the notice, however brief, contains several errors; and in the "Biographie Universelle" there is a longer, but still by no means accurate, account. Vaissette, in his "Histoire General de Languedoc," has given the fullest account of the Albigensian war; Sismondi, in his "Histoire des Français," has also a good account of the transactions of the war. The chief ancient authorities are Pierre de Vaux Cernay (Petrus Vallium Sarnaii); the anonymous writer known as the historian of the Count of Toulouse; Guillaume de Puy Laurens (Gulielmus de Podio Laurentii); and the letters of Innocent III. and others of that age, given in vol. xix. of Bouquet's "Recueil des Historiens des Gaules et de la France." There are various notices of Arnaud in the "Gallia Christiana." J. C. M.

AMALRIC AUGIER, or, more correctly, D'AUGIER (Latinised, AMALRICUS AUGERII), an historical writer of the fourteenth century. He was born at Béziers, and, having embraced a monastic life, became prior of the Augustinian monastery of Sainte Marie de Aspirano, in the diocese of Elne. He also held a professorship in the university of Montpellier, and was chaplain to Pope Urban V., to whom he dedicated his great work "Actus Pontificum Romanorum," ("The Acts of the Popes"). Nothing appears to be known of this writer except the particulars given above, which are taken from his prefatory address to the pope. As Urban was elected pope A. D. 1362, Amalric must have lived till that time at least, though his history comes down only to the asserted conspiracy of the lepers in the pontificate of John XXII. (A. D. 1321). Henri de Sponde (Spondanus), bishop of Pamiers, the continuator of Baronius, has attested the accuracy and fidelity of Amalric, who was also noticed by Vossius (*De Historicis Latinis*, part. ii. lib. iii. c. i.). Baluze inserted Amalric's lives of Clement V. and John XXII. in his History of the Popes of Avignon. But the whole work was not published until the early part of the last century, when it was given by Eckhart (Eccardus) in his "Corpus Historicum Medii Ævi (vol. ii. fol. Leipzig, 1723), and by Muratori in his "Rerum Italicarum Scriptores" (tom. iii. part ii. fol. Milan, 1734). The MS. which Eckhart used had the lives of the several popes arranged, not chronologically, but alphabetically, according to the initial letters of their names; but Eckhart re-arranged them chronologically. Vossius and Cave (*Historia Literaria*) had noticed a similar (alphabetical) arrangement; but the MS. from the king's library at Paris, which Muratori speaks of as the most correct, and which he chiefly followed, had the lives chronologically arranged; and Muratori shows, by a quotation from Amalric's preface, that this must have been the author's own arrangement. It has been supposed by Sand (*Notæ et Animadversiones in Vossium*, quoted by Cave) that Amalric wrote also a history of the war against the Albigenses; but Muratori doubts if he ever wrote a separate work on this subject, which he has noticed pretty fully in his history of the popes. Sand also supposed that he wrote a life of Innocent VI. (pope from 1352 to 1362), but Muratori considers this as very doubtful. Amalric's History of the Popes previous to Innocent III. is of little value. He has inserted a number of events supposed to be fabulous; among others, the story of Pope Joan. He states that he consulted for his work above two hundred chronicles. But for the popes from Innocent III., Muratori considers him a valuable historian. (Muratori, *Præfatio in Vitas Pontificum Romanorum*, prefixed to part ii. vol. iii. of his *Italicarum Rerum Scriptores*; Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis.*) J. C. M.

AMALTE'O, an Italian family, settled first at Pordenone in Friuli, and afterwards at Oderzo in the March of Treviso. This family gave birth to several persons of distinguished accomplishments, especially during three successive generations, commencing in the fifteenth century. Marcantonio, Paolo, and Francesco were brothers; Girolamo, Giovanni Battista, and Cornelio, celebrated poets of the sixteenth century, were sons of Francesco; and Ottavio and Attilio were sons of Girolamo. The second of these three groupes is the only one which re-

quires minute attention. (Mazzuchelli, *Scrittori d' Italia*, sub voc.; *Biographie Universelle;* Calogerà, *Raccolta di Opuscoli*, ii. 225—271.; Tiraboschi, *Storia della Letteratura Italiana*, vii. 1406; 4to. ed. 1787—1794; Ginguenè, *Histoire Littéraire d' Italie, continuée par* Salfi, x. 227—232. 239—245., 1823.)

MARCANTONIO, who was born in 1475, and died in 1558, passed his life as a teacher of polite literature. He is now mentioned only as having written a number of Latin poems, which were long preserved in MS. at Venice.

PAOLO, born about 1460, became a Minor Observantine friar, acquired considerable reputation as a Latin versifier, and was assassinated at Vienna in 1517. Some of his poems were printed in 1516, being appended to an obscure work, the "Austrias" of Bartolini.

FRANCESCO was the father of the poets, who became the greatest ornaments of his name. He taught literature in several cities in the north-east of Italy (but principally at Oderzo), and attained much fame through his Latin verses. The paper already referred to in Calogerà, which was written by one of his descendants, introduces a short poem of his in hexameter verse, which is not without force, but is painfully strained in its imagery and allusions. He composed also Latin harangues and dissertations.

GIROLAMO, the eldest of Francesco's sons, was born at Oderzo in 1506, and became distinguished not only as a Latin poet, but as a philosopher and physician. Having taken his doctor's degree at Padua, he was appointed, at the age of twenty-six, to deliver medical lectures in that university; and in the following year he became lecturer in moral philosophy. He speedily, however, abandoned the academic life; and from 1536 to 1558 he practised medicine with great success in Serravalle, and other places in his native district. He spent the rest of his life in his native town, and died there in 1574. There is known but one poem of his in the Italian language,—an indifferent composition in *versi sciolti*, which will be found in the paper of Calogerà's collection already referred to. His poetical reputation rests exclusively upon his Latin verses. It would appear that these must have earned for him during his lifetime a higher celebrity than that which was acquired by either of his brothers; and there are two or three of his epigrams which even now are as widely known as any Latin poems whatever. Such is the epigram entitled "De Gemellis Luscis:"

"Lumine Acon dextro, capta est Leonilla sinistro."

This little poem embodies prettily a fanciful thought, which has been eagerly transferred into several languages. Another of his epigrams is the "Horologium Pulvereum," the substance of which, besides having appeared in French and Italian, is familiar to most of us in the shape of an English bacchanalian rhyme. But modern taste will always, it is probable, refuse to place Girolamo Amalteo on a level with his brother Giambattista. The poem of Girolamo which was most admired in his own time, the "Gigantomachia Hæretica," has no claim to notice except its coarse malignity of invective; and even in some of those compositions which are really good,—such as the "Voyagers watching the Comet," or the "Address of the dead Lady Adorni to her lamenting Father,"—the effect arises less from poetical invention or emotion than from oratorical strength and epigrammatic terseness. (Authorities cited above; Crescimbeni, *Storia della Volgar Poesia*, sub voc. "Stigliani," iv. 156. ed. 1730.)

GIOVANNI BATTISTA, by far the best poet among Francesco's sons, was born at Oderzo in 1525, and died at Rome in 1573. At Padua, where he was educated, he displayed a precocity so surprising, that at a very early age he stood in high esteem with Lodovico Dolce Gyraldi, Pietro Aretino, and others of the most discerning literary men of the day. For some time he was tutor in a noble family at Venice; afterwards he became official secretary to the city of Ragusa; and, at a later period, migrating to Rome under the patronage of Cardinal Carlo Borromeo, whom he had served as amanuensis, he obtained successively several preferments. All these, however, seem to have been made useless to him by law-suits or other obstacles. His death happened very soon after he had been made secretary to Pope Pius VII. He travelled extensively; and in one of his poems he speaks of having visited England in the train of the Venetian ambassador. Giambattista cultivated the art of poetical composition, not only in Latin, but in Greek and in his native tongue. His Latin poems are among the very finest which modern times have produced. His six Eclogues, effusions of youthful hours, are especially beautiful, both for their vivid originality of conception in story and situation, and for the Arcadian simplicity and grace by which their tone of feeling is everywhere inspired. His poems in elegiac verse,—such as the "Lygdamus," where a young swimmer is warned by the fate of Hylas,—the "Young Wife's Complaint on her Husband's Departure,"—and the "Complaint of Galla on her Husband's Love for Hunting,"—have a mixture of quick and natural fancy, with learned mythological allusion, which has suggested a comparison between the writer and Propertius. His Latin epigrams are decidedly his worst productions. His Italian poems are not very numerous: they are all lyrical, most of them amatory, and a few religious. It is somewhat odd to observe that in them his imagination has the air of being much more under restraint than in his verses composed

in the ancient tongue. The measured cadence and involved refinement of the Petrarchan sonnet and canzone, weighed heavily upon the classic fancy, which had drawn redoubled strength from the study of Theocritus and Virgil. But, in point of sentiment and language, his lyrics are worthy of their school; and in some of them, especially the canzoni, — the "Pastor Felice" for example, — where the thoughts naturally assume that bucolic tinge in which he so greatly delighted, there prevails great richness of romantic imagery. (Authorities cited above; Crescimbeni, *Storia della Volgar Poesia*, i. 307. iv. 87. ed. 1730; Fontanini, *Biblioteca dell' Eloquenza Italiana*, 1753, i. 160.; Gyraldi, *De Poetis Suorum Temporum Dialogus I.*; *Operum*, ed. 1596, ii. 573.)

CORNELIO, the least eminent of Francesco's sons, was born about 1530, and died in 1603. His profession was medicine; but he acted also, after the retirement of Giambattista, as secretary at Ragusa; and at Rome he was chosen, along with Paulus Manutius and Giulio Poggiano, to give the last idiomatic polishing to the Italian version of the catechism framed by the Council of Trent. The best known of his Latin poems is the "Proteus," which celebrates mythically, in a kind of marine eclogue, the victory gained over the Turks in the Gulf of Lepanto. During the lifetime of the brothers Girolamo, Giambattista, and Cornelio, their Latin poems were not completely published. Some of Girolamo's were appended to the Latin poems of Basilio Zanchi, printed at Basle in 1555; and, in like manner, some of Giambattista's appeared with those of Benedetto Lampridio, at Venice, in 1558. Some Latin poems by all the three brothers were introduced into the following collections: that of Ubaldini, Milan, 1563; the first volume of Toscano's "Carmina Illustrium Poetarum Italorum," 2 vols. Paris, 1576; the first part of Gruter's "Deliciæ Poetarum Italorum," Amsterdam, 1608; and the first volume of the Florentine "Carmina Illustrium Poetarum Italorum," 11 vols. 1719, 1720. Five of Giambattista's eclogues were added by Serassi to his "Carmina Quinque Illustrium Poetarum," Bergamo, 1753. The younger Aleandro, who was the nephew of the Amaltei, and son-in-law to Girolamo, collected all the poems of the three brothers, and published them with poems of his own, "Venetiis, ex typographiâ Andreæ Muschii, 1627." This edition, the first complete publication of the "Fratrum Amaltheorum Carmina," was reprinted by Grævius at Amsterdam in 1684 and in 1689; again by Vlamingius at Amsterdam in 1718; and was added to his and Broukhusius' edition of Sannazaro's Latin poems, Amsterdam, 1728. Selections from Giambattista's Italian lyrics are scattered through most of the older "Raccolte." The following may be named as early impressions of collections containing a good many specimens of them: Arrivabene's "Rime di Diversi Autori, Libro Terzo," Venice, 1550; "Rime di Diversi Signori Napoletani ed Altri, Libro Quinto," Venice, 1552 and 1555; Ruscelli's "Fiori delle Rime," Venice, 1558; "Rime Scelte da Diversi," printed at Venice by Gabriello Giolito de' Ferrari, 1563; Ferentilli's "Scelta di Stanze," Venice, 1584. The "Pastor Felice" is in the thirty-first volume of the "Parnaso Italiano," Venice, 1784—1788.

OTTAVIO, who was born in 1543 and died about 1626, and ATTILIO, who was born in 1550 and died in 1633, were sons of Girolamo. The former, after having lectured on logic at Padua, became an eminent physician at Venice. He left works in manuscript, of which specimens will be found in the paper published by Calogerà. Attilio entered the church, was distinguished in public business, and became archbishop of Athens. W. S.

AMALTE'O, POMPO'NIO, an eminent Italian painter, born at San Vito in Friuli in 1505. He was the scholar and son-in-law of the celebrated Pordenone, in whose style he painted, though with less grandeur of invention and a greater delicacy of execution; his colouring also was more gay, and his shadows less strong. Lanzi says that he not only coloured well, as most of the Venetians have done, but he drew well also, which few of the Venetians have done. Amalteo's paintings in oil and in fresco are very numerous, but many are of only moderate merit; there are, however, many excellent works by him in and around the district of Friuli. The three judgments in a loggia at Ceneda, used as a court of justice, said by Ridolfi to have been painted by Pordenone, were painted by Amalteo, and were finished in 1536. They are, the judgment of Solomon, the judgment of Daniel, and a judgment of Trajan. These judgments and a San Francesco in the church of that saint at Udine are his best pieces.

Vasari, in the "Life of Pordenone," praises especially some frescoes by Amalteo in a chapel of the Madonna of the church of Santa Maria in the castle of San Vito, for which he was ennobled, says Vasari (fatto de' nobili di quel luogo), by the signor of San Vito, Cardinal Grimani, Patriarch of Aquilea. Amalteo painted also in fresco five stories from Roman history in the hall of the notaries at Belluno, which are of his best works. He had several scholars who assisted him in his works; of these the principal were his brother, Girolamo, and Antonio Bosello.

GIROLAMO AMALTEO had great ability, but he painted only a few pieces in fresco, and only one altar-piece in oil for a church at San Vito. His chief excellence consisted in painting historical pieces of a very small size, which he finished elaborately. He died young, or otherwise, says Renaldis, quoting an old writer, he would have equalled the famous Pordenone; from which Lanzi pro-

perly infers that Girolamo continued to paint until his death, a fact which proves that the story told by Ridolfi a century after his death, about Pomponio's jealousy of his brother, is not true. Ridolfi says that Pomponio was so jealous of the great ability of Girolamo, that he induced him, by promising him an annual allowance of one hundred ducats, to forsake painting for the occupation of a merchant. That Titian treated a brother of his in this way is, says Lanzi, an attested fact.

QUINTILIA AMALTEO, one of the two daughters of Pomponio, had also great ability for the arts; she practised both in painting and in sculpture, and executed chiefly portraits. She was married to the painter Gioseffo Moretto, who also appears to have been one of Pomponio's assistants. He finished a picture which Pomponio had left unfinished. It is at San Vito, and bears the inscription, "Incohavit Pomponius Amalteus, perfecit Joseph. Moretius, A. 1588. (Altan, *Memorie intorno alla Vita di Pomponio Amalteo*, in the *Opuscoli Calogeriani*, vol. xlviii.; Renaldis, *Della Pittura Friulana*, &c.; Vasari, *Vite de' Pittori, &c.*; Ridolfi, *Le Maraviglie dell' Arte, &c.*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

AMA'MA, a clever water-colour painter of the end of the seventeenth century. He lived at Altona or Hamburg, and was the first master of the celebrated Balthasar Denner. Amama painted landscapes, birds, and especially flowers, which he executed in miniature with remarkable delicacy. (*Hamburger Künstlernachrichten*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AMA'MA, SIXTI'NUS, a biblical philologist of some note, was born at Franecker in Friesland, on the 16th of October, 1593. After he had laid more than the foundation of his subsequent attainments as a Hebrew scholar under the celebrated Drusius, then professor at Franecker, he went, in 1613, to Oxford, where he resided in Exeter College, during the rectorate of Dr. J. Prideaux, and there prosecuted the study of theology, as well as gave private instruction in Hebrew. In 1618, being called to the professorship of Hebrew in the university of Franecker, which the death of Drusius had vacated, he left Oxford without a degree, and spent the short remainder of his useful life in the duties of this his first appointment. The unisity of Leyden indeed paid him the distinguished honour of inviting him in 1626 to supply the loss of the eminent Erpenius, but he modestly stipulated that the assent of the curators of the university of Franecker should be essential to his accepting the offer. They refused, however, to spare such services as his were; and he died at Franecker, Nov. 9. 1629.

He deserved well of the university, by his many efforts to curb the intemperance and to refine the morals of the students; and of his country, by the zeal in enforcing the necessity of adequate theological learning in the ministry which he displayed in his "Supplex Parænesis ad Synodos de excitandis SS. Linguarum Studiis." Although the reform which he here urged was possibly distasteful to some of the elder clergy, whose narrow-minded jealousy might refuse to pass sentence on their own attainments, by conceding the necessity of a higher standard; and to the candidates for the ministry, because ecclesiastical emoluments would be less accessible to them than they had been to their predecessors; yet he had the good fortune to see the speedy and general adoption of the improvement he proposed. In 1624, the provincial synod of Friesland, and within three years after, those of south and north Holland, decreed, and expressly on the ground of his Parænesis, that all candidates for the ministry, besides the usual testimonials from the professors of theology, should produce testimonials from the professors of Hebrew and Greek, in evidence that they were at least able to understand the original texts of both Testaments moderately well, and should be obliged to publish specimens of their attainments in those essentials of a theological education.

His works, the completest list of which may be seen in Niceron's "Memoires," vol. xxxiv. p. 239., are principally occupied in maintaining the paramount authority of the original texts of the Bible; in testing, with much critical acumen, the correctness of several versions of repute, especially the Vulgate; and in asserting, against the scruples of an ignorant and slavish version-worship, the power and the right to obtain, through the study of the original languages, an independent and safe conviction of what is the sense of sacred Scripture. His chief, although unfinished, work, "Antibarbarus Biblicus," contains several of his smaller treatises, and the sum of all the rest, and is in every respect the best specimen of his learning, and of the whole tendency of his mind. His object in it was to show that a succession of erroneous notions concerning the absolute correctness of the Septuagint, the Vulgate, Luther's version, and others, had in their turn and degree extinguished all philological interpretation of the Bible; and he establishes his assertion by an elaborate induction of the gross mistakes into which the versions have led the ignorant and supine. The pursuit of this argument elicits from him so many ingenious philological observations, that the work possesses an intrinsic value for their sake, and may yet supply the wants of our time. The second and much enlarged edition of this work appeared at Franecker, in 1656, 4to. It contains, besides his "Parænesis," his treatise "De Decimis Judæorum," and that "De Nomine Tetragrammato," which Reland re-

published in his Decas. Some exegetical works of his have also been published in the last two editions of the Critici Sacri. (Bayle's *Dictionary*; and the references in Saxius, *Onomast.* iv. 274.) J. N—n.

AMAN. [HAMAN.]

AMAND, JACQUES, or JEAN FRANÇOIS. Heineken says Jacques, Füssli says Jean, and Nagler says Jacques and Jean, and treats them as the names of two persons, but he gives no authorities. The accounts, which agree in substance, apparently show that there was only one artist of the name, and he was most probably Jean François, as stated by Füssli, who quotes the "Almanach des Beaux Arts.". However, according to Dr. Nagler, Jacques François was born at Gault in 1730. He painted history and landscape, was a member of the French Royal Academy of the Arts, and was a painter of great merit. He died at Paris in 1769, aged only thirty-nine. Jean François, according to Dr. Nagler, was a designer and engraver of the same period, was educated at Rome, and drew many views of that city and its environs. He also etched some plates, and Le Bas and P. Chenu engraved after his designs. Heineken states that Jacques François engraved for his amusement, and he mentions two plates by him — an etching of a woman feeding her child; and a landscape marked "Amand del. et sculp." He mentions also an engraving of L'Atelier du Sieur Jadot, Menuisier, engraved by P. Chenu after Amand. Füssli's account of Jean François (in the Dictionary and in the Supplement) contains in substance all that is stated above, with the exception of the place and date of Amand's birth. Amand is not mentioned in the Dictionary of the Abbé de Fontenai, or in that of Watelet and Levesque. (Heineken, *Dictionnaire des Artistes, &c.*; Füssli, *Allgemeines Künstler Lexicon*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AMAND, PIERRE, was born at Riez in Provence, and died in 1720 at Paris, where he had long practised with a high reputation as an accoucheur. He published a hundred and thirty of the most interesting cases which he had met with in more than twenty years' practice, under the title of "Nouvelles Observations sur la Pratique des Accouchemens." Paris, 1713 and 1715, 8vo. Many of these are curious, and all are clearly related. The work contains also a brief account of the general principles of midwifery received at that time, in the form of questions and answers, and a description of an apparatus called a "tire-teste," which Amand invented for extracting the separated head of the child without danger to the mother. It consisted of a hemisphere of silk net, which, after being passed over the child's head, like a cap, was drawn out by strings attached to its circumference. It was probably an improvement on the cutting instruments formerly employed for the same purpose, but its use in all such cases has been superseded by that of the forceps. (Eloy, *Dictionnaire Historique de la Médecine*; Amand, *Observations.*) J. P.

AMAND or AMANDUS, ST., bishop of Bordeaux in the fifth century. He was born somewhere about the middle of the fourth century, probably in the diocese, if not the city, of Bordeaux, and, having been brought up with great care in the knowledge of the Scriptures, was eminent for his holiness and purity of life. He was instrumental, with St. Delphinus, his predecessor in the see of Bordeaux, in the conversion of St. Paulinus, afterwards bishop of Nola, who testifies in his letters the warmest admiration and gratitude to his two friends. The baptism of Paulinus took place about A. D. 390, at which time it is thought St. Amand was either priest or deacon.

On the death of St. Delphinus, which was about A. D. 403 or 404, St. Amand was chosen to succeed him. Gregory of Tours relates that St. Amand afterwards resigned his see to St. Severinus (whether Severinus, bishop of Cologne, or another, is doubtful), who visited Bordeaux, and was content to be accounted his junior; and that on the death of this St. Severinus (A. D. 408 ?) he resumed his dignity. This account is considered by some moderns to be of doubtful credibility: possibly Amand received and treated St. Severinus with a deference which gave rise to the supposition that he had resigned his bishopric in his favour. The year of St. Amand's death is not known. The name Amandus appears subscribed to a synodical letter addressed by the bishops of Gaul to Pope Leo I., A. D. 451. If this is the signature of our St. Amand, he must have lived to a great age.

None of his writings are extant; but several of the letters of St. Paulinus are addressed to him; and it is supposed that he is the priest Amandus to whom (about A. D. 394) St. Jerom addressed a letter in reply to certain questions on passages of Scripture which Amandus had proposed. (*Histoire Littéraire de la France*, tom. ii. p. 175, seq.; *Acta Sanctorum*, a Bollando et aliis; Ceillier, *Auteurs Sacrés*, tom. x.; *Gallia Christiana.*) J.C.M.

AMAND or AMANDUS, ST., an eminent ecclesiastic of the sixth and seventh centuries. He was born on the borders of Aquitaine and Bretagne in the country south of the Loire, near the lake of Grand Lieu, about A. D. 594, of noble parentage; and, being early filled with the desire of a religious life, withdrew into solitude in the little island of Oia, which Mabillon and the Bollandists seem to identify with Aix, near La Rochelle, but which we conjecture to have been the Isle d'Yeu, or Ile-Dieu, on the coast of Poitou. His father attempted to persuade him to return to the world, but Amand steadily resisted his importunities,

notwithstanding a threat of being disinherited; and, having left the island, proceeded, after visiting the Sepulchre of St. Martin at Tours, to Bourges, where he passed fifteen years (A. D. 612—627) in the practice of the greatest austerities.

He visited Rome A. D. 627, and having on his return been ordained bishop (apparently without any fixed see), devoted himself to the conversion of the heathens of Brabant and Flanders. His charity and zeal were attested by his practice of purchasing boys or other captives, brought from over the sea (from Britain?), baptizing them, giving them a liberal education, and then liberty, and settling them in various places. "We have heard," says his disciple and biographer Baudemund, "that many of these were afterwards bishops or priests or abbots of high rank." Excepting, however, among these, he seems to have made few converts; and in A. D. 630 he visited Rome a second time, and complained to the pope of his ill success. Encouraged, however, by the pope's exhortations, he returned to the scene of his labours with renewed vigour and better success. He founded a number of monasteries, the most famous of which was that of Elno, at the confluence of a small stream so called and the Scarpe: round this monastery grew up a town called, after him, St. Amand, between Tournay and Valenciennes. He founded also two monasteries at Gandavum (Ghent), in the country round which he first planted Christianity. Baudemund calls Gandavum a pagus: this is one of the earliest notices of the existence of Ghent.

Having been banished (A. D. 634) by Dagobert I., king of Neustria and Austrasia, whose incontinence he had rebuked, he retired into Aquitaine to Charibert (Dagobert's brother), and employed himself in attempting to convert the Gascons, but with little success. He is said to have preached also to the Slavonians in Carinthia, but at what period of his life we know not, and to have been desirous of crossing over into Britain to assist in the conversion of the Anglo-Saxons.

His exile was but short. Dagobert, repenting of his conduct to him, sent messengers to recall him, that he might baptize (A. D. 635) his infant son Sigebert. Dagobert having died some years after, the authority of Sigebert and the urgent desire of the priests induced St. Amand to occupy the vacant bishopric of Maastricht (Trajectus ad Mosam), which he held for three years (A. D. 646—649), and then sought to resign it on account of the insubordination of his clergy. He visited Rome a third time (A. D. 650), apparently to obtain the pope's consent to his resignation, and to procure privileges and to collect manuscripts for his monastery at Elno, which he designed to make his chief residence.

Having secured the pope's consent to his resignation, he returned to Belgium, and employed himself in founding monasteries, persuading his friends to embrace the monastic life, consecrating churches, and similar labours. He visited the country of the Gascons a second time, when seventy years of age (A. D. 665), but met with little success; he also visited other parts of France, founded or procured to be founded several monasteries, and returned to Belgium (A. D. 667), after two years' absence. He died (A. D. 684) at the age of eighty-nine.

We have chiefly followed, in this article, the chronological digest of St. Amand's life, given by the Bollandists (*Acta Sanctorum*, Feb. tom. i. p. 837.), with occasional reference to the original memoir of Baudemund. The dates are, however, confessedly uncertain, at least in great part. See also Mabillon (*Acta Sanctorum Ordinis Sti. Benedicti*, tom. ii. p. 709, &c.). There are several ancient lives of St. Amand (one in Latin hexameter verse) which are given by the Bollandists. The festival of this saint is on the 6th of February. J. C. M.

AMANDUS, ÆNEAS SALVIUS, one of the leaders of the Gaulish peasants and predial slaves, who about A. D. 287 were driven by the oppression of their lords into open rebellion. Under the name of Bagaudæ, a term whose precise import is unknown, this undisciplined multitude, armed with rustic weapons, rose simultaneously in the Gaulish provinces between the Rhone and the Loire, committed to the flames the villages and open towns, and drove such of their oppressors as escaped their fury into the fortified cities, or beyond the boundaries of the province. They elected two leaders, Ælianus and Amandus, who assumed the name and ornaments of Roman emperor, and coined medals, of which some are extant. Their authority was however brief, and they either fell in battle or were executed by Maximian, the colleague of Diocletian, A. D. 287. (The various sources of the name Bagaudæ will be found in Ducange, voce "Bagaudæ;" and Dubos, *Histor. Critic. Monarch. Francorum*, lib. ii.; cap. 2. and 8.; see also Salvianus, *De Vero Judic. et Provident.* lib. v. For Amandus and the revolt in Gaul, see Orosius, vii. 15.; Eutropius, ix. 20.; Aurelius Victor, *Maximianus*; Hieronymus in *Eusebii Chronicon*, cclxxxvi.) W. B. D.

AMANIEU DES ESCAS, a troubadour who lived in the latter part of the thirteenth century, under James II., king of Aragon. Millot supposes that he may have been of the same family as Giraud d'Amanieu, one of the Gascon knights who in 1217 assisted the Count of Toulouse against Simon de Montfort; he however calls himself a subject of the house of Aragon. His works are described as extremely instructive, and proving that he was a man of high rank. They consist of —1. A Poem, or poetical epistle, addressed

to a lady whose absence he deplores. It concontains a great number of proverbs still in use. 2. Instructions to a young demoiselle of quality, who being engaged in the service of a lady, wished to learn the art of conducting herself with propriety. In the place of proverbs, this composition contains much that is worth notice, both upon the manners of the time and upon the dangerous gallantry in which young ladies were permitted to indulge. The third piece contains advice to a young gentleman of quality, in which love and gallantry, as the characteristics of a hero of the thirteenth century, occupy a conspicuous place. He also wrote a long epistle to his mistress, dated 1278, which consists of little more than commonplaces. Extracts from the original of the first three pieces will be found as follows : — from the epistle, in Raynouard, "Choix des Poésies originales des Troubadours," v. 20—24.; from the instructions to the young lady and gentleman, in the same work, ii. 263—271.: a French version of the whole of the two latter pieces is also given by Millot. (Millot, *Histoire Littéraire des Troubadours*, iii. 193—224.)

J. W. J.

AMANN. Füssli mentions three artists of this name. A JOHANN AMANN, an engraver in wood of the seventeenth century, of whom however nothing is known personally. A history of the passion of Christ by him, in sixty-four plates, was published at Amsterdam in 1623. Also a JOHANN AMANN, called the younger, an engraver of Schafhausen of the early part of the eighteenth century. He engraved principally portraits; and, among others, many of the clergy and other people of station of the cities of Bern and Zürich; also a series of all the known ministers of the church, of Bern, Basel, and Schafhausen, from the Reformation until the year 1718. All his prints are of very moderate merit. There was also at Schafhausen a JEREMIAS AMANN, an engraver, who lived towards the end of the eighteenth century. He likewise engraved principally portraits. (Füssli, *Allgemeines Künstler Lexicon.*)

R. N. W.

AMANN or AMAN. [AMMAN, JOST.]

AMANTON, CLAUDE NICOLAS, juge suppléant of the Tribunal de Première Instance of Dijon, was born at Villers-les-pots near Auxonne, on the 20th of January, 1760. No events of his life merit particular notice: he passed through the offices of advocate of the parliament of Bourgogne, mayor of Auxonne, and conseiller de préfecture of the department of the Côte d'Or, was a member of the Academy of Sciences at Dijon, and of several other literary and scientific societies, and died on the 28th of September, 1835.

Amanton was a laborious writer, and devoted his attention principally to subjects relating to the town and district with which he was immediately connected. His principal works are — 1. "Annuaire du Departement de la Côte d'Or pour l'An 1827." Dijon, 1827, 12mo. 2. "Annuaire du Departement de la Côte d'Or pour l'Année 1828." Dijon, 1828, 12mo. 3. "Aperçu des Moyens provisoires qui pourraient être employés pour faire cesser la Mendicité dans la Ville d'Auxonne." Dijon, 1802, 8vo. 4. "Coup d'Œil sur les Finances de la Ville d'Auxonne." Dijon, 1801, 8vo. 5. "Lettres (à M. Breghot du Lut) sur trois Lyonnois, premiers Presidents au Parlement de Bourgogne dans le XVIe Siecle." Lyon, 1826, 8vo. 6. "Paraibôle de l'Anfan Prôdigue et le Livrô de Ruth, revirai po lai premeire foi au Borguignon, par ein Haibitan de lai Rue Sain-Felebar, ai Dijon" ("The Parable of the Prodigal Son and the Book of Ruth, translated for the first time into the Bourguignon Patois, by an Inhabitant of the Rue St. Philibert, &c."). Dijon, 1831, 8vo. Only sixty copies of this work were printed. The first sixteen pages are occupied by an inquiry concerning the several translations of this parable into the different patois of France, and on other pieces in the Bourguignon patois. The translation follows, and is considered a chef-d'œuvre of its kind. A second edition was printed in the same year. 7. "Lettres Bourguignonnes; ou, Correspondance sur divers Points d'Histoire Littéraire." Paris, 1823, 8vo. 8. "Observations sur l'Histoire de Napoléon d'après lui-même, publiée par L. Gallois." Paris, 1827, 8vo. 9. "Révélations sur les deux Crébillon." Paris, 1836, 8vo. 10. "Galerie Auxonnaise; ou, Revue générale des Auxonnais dignes de Mémoires, &c." Auxonne, 1835, 8vo.

Amanton also wrote a vast number of biographical notices, many of which appeared for the first time in the "Journal de Dijon et de la Côte d'Or (of which publication he became the proprietor in 1813), and were afterwards reprinted. He also contributed largely to the "Gazette des Tribunaux," "Journal de Bourgogne," "Moniteur Universel," and "Magasin Encyclopédique." His legal memoires, discourses as mayor of Auxonne, fugitive pieces, &c. in verse and prose, are too numerous to be enumerated here. He published an edition of Virgil in the Bourguignon dialect, with notes, at Dijon, in 1831, 8vo., and was a contributor to Quérard's "France Littéraire." (*Biographie des Hommes Vivans*; Quérard, *La France Littéraire*, and *La Littérature Française contemporaine.*)

J. W. J.

AMAR, ANDRE', was born at Grenoble, of a distinguished family, about the year 1750. His education had been liberal, and he possessed an ample fortune. At the commencement of the revolution he had been admitted an advocate of the parliament of Grenoble, and likewise held the office of treasurer of France in the bureau des finances of the same city. The excesses of the revolutionists inspired him at first with disgust,

but his opinions speedily changed, and he became remarkable for the violence of his sentiments. He was sent as deputy to the National Convention by the department of the Isère in September, 1792. Here he showed himself a furious demagogue. He commenced by denouncing certain machinations which he asserted were in preparation in Alsace and along the banks of the Rhine. He next attacked the opinions of his colleague, Lanjuinais, who denied the Convention's right of trying the king. Amar contended that the Convention should assume the right of pronouncing as a judge upon a fact, such as tyranny; and, acting upon this opinion, he voted for the death of Louis XVI., with execution within twenty-four hours, and for the rejection of the appeal to the people. After the trial he was sent with Merlinot to Bourg, where he committed the most cruel excesses. Five hundred persons were thrown into prison, some under pretexts notoriously false; and at length a deputation from the department presented itself before the Convention for the purpose of denouncing him. This complaint will be found, in print, in the British Museum, under the title "Petition et Mémoire à la Convention Nationale contre les Arrestations arbitraires faites par Ordres des Citoyens Amar et Merlinot, Commissaires Conventionels dans le Departement de l'Ain. Mai, 1793." But the reign of terror speedily commenced, and the complaint fell to the ground. Amar stood foremost among the bloodthirsty revolutionists: his denunciations brought numbers to the scaffold; and as a member of the Committee of General Safety, he gave full scope to his dreadful thirst for human life. He always kept by him reports containing accusations directed against those who gave umbrage by their virtue or their talents. The fate of the pretended federalists, of Brissot, Danton, Buzot, and their colleagues, is well known. Amar in his zeal disdained no function, however degrading, and was equally ready to denounce or to assist in the arrest of a victim. In 1795, Collot d'Herbois, Billaud Varennes, and Barrère having been condemned to transportation, Amar undertook their defence, and thereby involved himself in their ruin. He was arrested and confined in the castle of Ham, but after an imprisonment of some months, regained his liberty. He was living in Paris, in obscurity, when the Directory ordered his arrest as an accomplice in the conspiracy of Drouet and Babeuf; he contrived, however, to evade the search that was made after him by the assistance of a linen-weaver, whom he married out of gratitude. He was at length taken, close to the house in which he had himself assisted to arrest his colleague Rabaud de Saint E'tienne, and conducted to Vendôme; but, although implicated in all the conspiracies of the time against the government, no legal proof was adduced against him, and he was acquitted. After the hundred days, an attempt was made to bring him within the operation of the law of amnesty against those who had voted for the death of the late king; but he alleged in his defence, and proved, that he had not filled any public situation nor taken any oath since 1814, and that consequently the amnesties pronounced under both restorations were in his favour. This plea was admitted, and he continued to reside in Paris until 1816, when he died quietly in his bed.

Notwithstanding Amar's unenviable celebrity, his biographers are not agreed as to his Christian name. In the "Biographie Universelle" he is called J. P. Amar; in Rabbe and Arnault, N. Amar; but there exists a piece in the British Museum entitled "Acte d'Accusation contre plusieurs Membres de la Convention Nationale, présenté au nom du Comité de Sûreté Générale par André Amar, Membre de ce Comité. An. 2.," which is considered a sufficient authority for adopting that name in the present article. (Rabbe, *Biographie des Contemporains*; Arnault, *Biographie des Contemporains.*) J. W. J.

AMAR, AMAR DU RIVIER, or AMARE, JEAN AUGUSTIN, one of the conservators of the Mazarin library at Paris, a member of the Legion of Honour, and honorary inspector of the Academie of Paris, was born in that city in 1765. He was educated at the college de Montaigu, and having devoted himself to the labours of public instruction, he entered early into the Congregation des pères de la doctrine Chrétienne, and taught with success until the close of the year 1791, both in the college of Bourges and in that of La Flèche. He was engaged at Lyon in his duties of schoolmaster when that city was besieged by the revolutionary army in 1793, under Dubois-Crancé, and he shared with the rest of its inhabitants all the dangers and evils of that terrible period. He was condemned to death, and only escaped by the exertions of one of the members of the very commission by which he had been sentenced to die. When the storm had passed over he resumed his course of instruction at Lyon, and continued it until the end of the year 1802. He attempted dramatic composition, and wrote among other pieces a tragedy called Catherine II.; it was not performed, from political motives, but it made some noise, and attracted the attention of M. de Champagny, the minister of the interior, who in 1804 appointed him under-librarian of the Mazarin library, and in 1809 he became conservator. From this time his literary labours were incessant. He died on the 25th of January, 1837. His works are —1. "Chefs-d'œuvre de Goldoni, traduits pour la première fois en François, avec le Texte Italien: un Discours préliminaire sur la Vie et les Ouvrages de Goldoni," &c. 3 vols. Lyon, 1801, 8vo. 2. "Conciones et Orationes poeticæ Latinæ, ou Discours et

Harangues tirées des Poëtes épiques Latins," &c. (" A Selection of Discourses and Speeches from the Latin epic Poets.") Also the same work with a French translation in two vols. Paris, 1819, 12mo. 3. " Conciones François, ou Choix de Discours tirés des Historiens et des Orateurs François." (" Selection of Discourses from French Historians and Orators.") Paris, 1822, 12mo. 4. " Conciones poeticæ Græcæ, seu Orationes variæ e Poetis Græcis excerptæ." (" Selection of Discourses from the Greek Poets.") Paris, 1823, 12mo. 5. " Cours complet de Rhétorique." Paris, 1804, 8vo. This work is used in the schools at the present day. 6. " Le Culte rétabli et l'Anarchie vaincue ; Poëme en III Chants." Lyon, 1801, 8vo. 7. " Le double Divorce, ou les Dangers de l'Abus; Drame en trois Actes." Paris, 1798, 8vo. 8. " Elémens de l'Histoire de France." 3 vols. Paris, 1801, 12mo. This is a continuation of Millot's history to the death of Louis XVI. 9. " Le Fablier Anglais, traduit avec le Texte en regard, suivi de Notes grammaticales." Paris, 1803, 8vo. This is a selection from Gay, Moore, Wilkes, &c. 10. " La Gymnastique de la Jeunesse, ou Traité élémentaire des Jeux d'Exercice." Paris, 1803, 8vo. 11. " Le Lycée des Arts utiles et agréables, ou Cours complémentaire d'Education." Paris, 1804, 8vo. 12. " Pamela, ou la Vertu recompensée, Comédie." Lyon, 8vo. 13. " Les Vrais incroyables, ou les Métamorphoses modernes, Comédie." Lyon, 1798, 8vo. 14. " Cathérine II., Tragédie." 15. " La Dot de Suzette, Comédie. 16. " Fables choisies, tirées des Métamorphoses d'Ovide." In Latin and French, Paris, 1808, 12mo. 17. " Les Bucoliques et les Géorgiques de Virgile, Traduction nouvelle, avec le Texte." Paris, 1827, 8vo. 18. " Les Rhéteurs Latins, ou Analyse raisonnée et Morceaux choisis des Ouvrages de Cicéron, de Quintilien et de Tacite," &c. Paris, 1829, 12mo. 19. " Narrationes poeticæ Latinæ. Narrations Extraites des meilleurs Poëtes Latins, Horace, Virgile, &c. Texte et Traduction." 2 vols. Paris, 1834, 12mo. He was also one of the contributors to the " Biographie Universelle " from its commencement, was principal editor of " La Quinzaine Littéraire," one of the editors of the " Annales de la Littérature et des Arts," and a contributor to the " Biographie Universelle Classique " of General Beauvais. He edited the following works :— Lemonnier's translation of Terence, 3 vols. Paris, 1812, 12mo. ; Marmontel's translation of Lucan's Pharsalia, 2 vols. Paris, 1816, 12mo. ; Heyne's Virgil, 5 vols. Paris, 1824, 12mo. ; the text of Lucan's Pharsalia, Paris, 1834, 18mo. ; the poetical works of J. B. Rousseau, 2 vols., for the edition of his works in 5 vols. Paris, 1820, 8vo. ; Boileau, with a new commentary, 4 vols. Paris, 1821-24, 8vo. ; and the works of Treneuil, Paris, 1824, 8vo. He also edited Ovid and Statius for Lemaire's " Bibliotheca Classica Latina," and assisted in the translation of Terence, Horace, and Virgil for Panckoucke's " Bibliothèque Latine Française." He published a small collection of Latin authors under the title " Scriptores Latini principes," and an abridgment of Le Jay's " Bibliotheca Rhetorum," and at the time of his death had prepared a work on the poetry of the sacred writings. Some minor pieces yet remain unnoticed, but the titles are given in the authorities quoted below. Amar was an able reviewer, distinguished for the sound criticism and impartiality of his remarks. (Arnault, *Biographie des Contemporains*, Le Moniteur, 1837, pp. 175. 209. ; Quérard, *La France Littéraire* and *La Littérature Française contemporaine*; Rabbe, *Biographie des Contemporains.*) J. W. J.

AMARA SINHA, an eminent Hindoo poet, grammarian, and lexicographer, was one of the nine gems which adorned the throne of Vikramâditya. [VIKRAMÂDITYA.] The period when he lived was that from which the Hindoos date their present chronology ; that is, he lived about the middle of the first century B. C. His works were numerous; but Amara was a Buddhist, and they perished like all other Buddhistical writings at the time of the persecutions raised by the Brahmans against those who professed the religion of Buddha. One of his works was, however, spared even by the bigotry of Sânkara and Udâyana [SÂNKARA] ; and this circumstance is the best proof of the excellence of the " Amara Kosha," that is, Amaræ Thesaurus.

This notice of Amara Sinha is only the tradition current among the pandits of India, and it remains to be seen how it will bear the test of historical criticism, and what evidence there is in support of this statement.

Objections were raised by Mr. Bentley to the date assigned to Amara by the popular tradition ; these were, however, satisfactorily answered by Professor Wilson, and after him by Heeren. It will be sufficient for our purpose to state that the authorities adduced by Mr. Bentley in support of his opinion were of little historical value, and that his system fell to the ground as soon as the testimony of his authorities was proved to be doubtful. Of Amara Sinha's qualification as a poet and grammarian we cannot judge, since his works have perished ; but as the whole of his vocabulary is in verse, we must admit that his skill in versification was very considerable ; and as we find him continually quoted with the eight ancient grammarians, we may fairly conclude that the tradition is correct as to his merits as a grammarian also.

It is an undoubted fact that about the fifth century of our æra the Buddhists were persecuted, their works proscribed, and their kings obliged to fly to the northern parts of India. Inscriptions and national histories both agree in this ; and if no mention is made of Amara Sinha's books having

perished, we have at least the positive assertion of the Kandjekaveri Pothi and the Kerala Utpatti that the "Amara Kosha" was spared at that period, together with the "Ashtanga Hridaya" and the "Dharma Kirti." This celebrated lexicographer seems indeed to have been very zealous in propagating the doctrine which he himself professed. An inscription found at Buddhagaya records his having erected a temple of Buddha at this place: the ruins of the building are to be seen even to this day. The inscription bears the date of Samvat, 1005, which corresponds to A. D. 949, and states that it was put up in order to preserve the memory of Amara Deva in the minds of men. This, however, our lexicographer had no need of; the "Amara Kosha" is a lasting monument of his genius.

This work is a vocabulary of the Sanscrit language, in which the words are arranged according to the subjects; it is divided into three books and eighteen chapters. The two chapters of the first book treat of supernatural objects and terms relating to the moral qualities of man, philosophy, and the fine arts. The second book contains ten chapters, and treats of the things in this world, and of man in his different occupations, &c. The third book has more of a grammatical character, and contains six chapters. These three sections of the "Amara Kosha" have occasioned the name of "Trikand'a," or the "Tripartite," under which it is frequently quoted. The Sanscrit nouns (for the "Amara Kosha" does not include verbs) are distributed among the eighteen chapters of the Trikand'a, each word being arranged with its synonymes in one or more lines of sixteen-syllables each, and forming that kind of metre which is known under the name of Vaktra or S'loka. A few passages only are in the Arya metre. The whole number of words which are explained in this manner, including their synonymes, does not exceed ten thousand, a number which may be thought very small for so rich a language as the Sanscrit; but it must be borne in mind that "Amara Sinha" has rejected all derivative and compound words, and has confined himself to the nouns. This deficiency is however well supplied by the treatises of Maitreya, Mâdhava, and others, on the roots of the Sanscrit language.

The plan of the "Amara Kosha" met with universal approbation; its excellence was proved by the many translations which were made of it into other languages of India. The Pali vocabulary, known under the title of "Abhidhânappadîpika," and the "Burmese Abhidhâna" are entirely founded on it, and even the original Sanscrit vocabularies which were written after the "Amara Kosha" are chiefly supplements to this work: such are the "Vis'waprakâsa," the "Medinî," and the "Harâvalî." Besides these and many other works which are used as supplying the deficiencies of the "Amara Kosha," there is a great number of commentaries. Colebrooke quotes ten, among which the "Pada Chandrikâ" is considered the best. It was written in 1430 by Râya Mukut'a Man'i, and has experienced the successive improvements of Achyuta, Ialîakî, and Bhânujî Dîkshita.

The first chapter of the "Amara Kosha" was printed for the first time at Rome in 1798 with Tamul types; it bears the following title:—"Amara Sinha; seu Dictionarii Sanscrudamici Sectio prima de Cœlo, ex tribus ineditis codicibus indicis MSS. curante P. Paulino a S. Bartholomæo," &c.

The whole of the work appeared for the first time at Calcutta in 1807; it was printed with four other vocabularies at Khizurpur, and bore the title of "The Amara Kosha, Trikand'a S'esha, Medinî, and Harâvalî," 8vo. Another edition, in 4to. by H. T. Colebrooke, was published at Calcutta in 1808, with an English translation, an index, and a preface, which was reprinted in his essays. In 1831 the Sanscrit text was reprinted at Calcutta, and in the same year there appeared a translation of it in Bengali by Ramodaya Vidyâlankar. The late Loiseleur des Longchamps published at Paris in 1839 the original, with a French translation, chiefly based on the English version of Colebrooke. There is an edition of the "Amara Kosha," which was printed at Tanjore in 1808 by order of the Mahârâja.

The "Amara Mâla" is another work of Amara Sinha, which is often quoted by commentators, but we are not aware that it ever was discovered. (Wilson, *Sanscrit Dictionary*, 1st ed. Preface; Colebrooke, *Essays*, ii. 16. 50. London, 1837; *Asiatic Researches*, i. 284. viii. 242; *Journal Asiatique*, x. 249.; *Mackenzie Collection*, ii. 93.; *Amara Kosha, ou Vocabulaire d'Amara Sinha*, par Loiseleur des Longchamps, Preface.) F. H. T.

AMARAL, ANDRES DO, a Portuguese by birth, and knight of the order of St. John of Jerusalem, of that branch called "the language of Castile," at the time that the order was in possession of the island of Rhodes. In the year 1510 he was sent on an expedition against the fleet of the sultan of Egypt, then lying in the gulf of Ajasso, in company with Villiers de l'Isle Adam. Amaral was commander of the galleys of the order, in number three, and L'Isle Adam of the rest of the ships, in number eighteen. In a difference of opinion which arose, Amaral, who was of an impetuous character, used such offensive language to L'Isle Adam, that the quarrel had nearly come to blows, and at last, though it was ended by Adam giving way for the sake of peace, Amaral still seemed not entirely satisfied. The attack on the sultan's fleet terminated in a glorious victory. On the death of Carretta, the forty-second grand master in 1521, Amaral, who was then grand prior of the

language of Castile, and in consequence chancellor of the order, an office which was always united with the other, put himself forward as candidate; but his arrogance had rendered him unpopular, and the real contest lay between Sir Thomas Dockwray, grand prior of England, and Villiers de l'Isle Adam, grand prior of France; the latter of whom, though then absent in France, was chosen by a large majority. Stung by his failure, Amaral seems to have conceived a deadly hatred not only of his successful rival, but of the whole order. On the day of the election, the 22d of January, 1521, he said in the church of St. John, where it took place, to one of his friends, a knight of Castile, that L'Isle Adam would be the last grand master of Rhodes. Soon after, some of the Italian knights, in opposition to the commands of the grand master, showed an intention to set off to Rome, to complain of an infraction of their privileges by the pope, and they were openly countenanced by Amaral. These knights were recalled to their duty by rumours of approaching danger to Rhodes from a large armament in preparation by Sultan Solyman I. Amaral ridiculed the idea that the armament could be intended against Rhodes, and, as chancellor, opposed any additional expenditure for measures of defence. No suspicion of his fidelity however was yet entertained, for he was one of three appointed by the grand master to examine into the state of the provisions and ammunition, and his report was received that the stock of powder was sufficient for a year's siege. On the 26th of June, 1522, all uncertainty was dissipated by the appearance of the Turkish fleet off the island, consisting of four hundred vessels, and carrying an army of one hundred and fifty thousand men. To oppose this force, L'Isle Adam had about five thousand soldiers, including six hundred knights. The Turks landed without opposition, and the siege of the city began; but after repeated losses, the Turkish commanders were compelled to call for the sultan himself to animate the courage of his troops, and on the 28th of August, Solyman arrived to assume the command in person. The Turks sustained, nevertheless, a worse defeat than ever on the 24th of September, and were, it was thought, about to retire from the siege. In these desperate assaults, the two companions of Amaral in the examination of the provisions and ammunition had perished in arms; "God," says the historian Fontanus, "reserved the third for a heavier and a merited fate." On the 30th of October, some of the guard having for some days before noticed a servant of Amaral's, named Blas Diez, going frequently to a part of the fortifications called the bulwark of Auvergne at unseasonable hours, with a bow or arblast in his hand, conceived misgivings of his purposes, and carried information to the grand master, who ordered his immediate arrest and examination. He would confess nothing till he was "put to the Gehenna," and then he revealed a startling tale. Since the election of L'Isle Adam, his master had, he stated, commenced and kept up a secret correspondence with the Turk: it was he who, by means of a Turkish captive, had apprised the sultan of the weak state of the order, and had invited him to come and conquer Rhodes; who had since informed him of the most secret councils in which he had taken part as grand prior of Castile; had pointed out the weak parts of the fortifications; and finally, since the failure of the assault in September, had exhorted him to persevere, and success was certain. His master was in the habit, he stated, of communicating with the Turkish camp by means of letters fastened to arrows and shot from the bulwark of Auvergne. Amaral was instantly arrested, and the grand master ordered him to be examined by two of the grand cross knights, in conjunction with the magistrates of the town. They applied the torture, but could extort nothing from him. He was then confronted with Diez; and after hearing his tale, he denied the whole of it, but made no further remark than that Diez was a villain. The knight commander of Castile, to whom he had said, on the day of election, that L'Isle Adam would be the last grand master of Rhodes, gave evidence to that effect. A Greek chaplain, a man of good character, deposed that walking one day along the ramparts he had entered the bulwark of Auvergne, and found Amaral and Diez there by themselves, and observed that the servant had his arblast bent, and an arrow upon it, with a little paper fastened half way down the arrow, while his master was looking through one of the port-holes into the ditch; that Amaral soon after perceived him, and demanded what he wanted there; on which, seeing that the chancellor was displeased, he had made no reply, but went away, and had said nothing about it at the time, but now came forward, hearing of the servant's confession. The servant acknowledged the truth of the chaplain's tale, which seems to have decided the fate of Amaral. Both his servant and himself were sentenced to death. Diez, who was hung on the 4th of November, died like a good Christian, though he was a converted Jew. On the same day Amaral was solemnly stripped in the church of St. John of his robes of knighthood, and delivered over to the secular arm: on the next day he was beheaded. "He neither asked pardon of God nor man," says Bourbon, probably an eye-witness, "and he would not look at the image of the glorious Virgin Mary when it was held out to him." "There is a tradition," says Marulli, writing in the next century, "that when Amaral went to execution, he said that he died with plea-

sure, since he knew for certain that very soon after the island would be lost and the order utterly destroyed." Though the order continued to exist for some centuries, the prediction was verified that L'Isle Adam would be the last grand master of Rhodes. Provisions and ammunition were failing fast, for the report of Amaral respecting the powder had been false; L'Isle Adam, by the advice of his council, though against his own opinion, surrendered the place on honourable conditions, and on Christmas-day, 1522, Sultan Solyman took possession of Rhodes.

In this account of Amaral's detection, trial, and death, the statements of Jacques, bastard of Bourbon, a knight commander of the order, have been strictly followed, with the exception of the date and some particulars of his execution, which have been taken from Lomellino, an eye-witness. The narrative of Bourbon is contained in his history of the siege of Rhodes published at Paris in December, 1525, three years after the conclusion of the siege, and dedicated to Villiers de l'Isle Adam. Another narrative had been published the year before at Rome, by Fontanus of Bruges, who makes no mention of the treason of Amaral, which forms one of the most prominent features of Bourbon's narrative, save by the brief allusion already quoted, that he was "reserved for a heavier and a merited fate." This silence of one of his most important authorities seems to have not a little perplexed Bosio, the great historian of the knights of St. John, whose uncle had himself played a conspicuous part in the siege, and who in his narrative of these transactions is very careful to mention, whenever he makes any statement respecting the treason of Amaral, that he does so on the authority of Bourbon, till, at the end of all, describing the execution, he cites the authority of the manuscript of Lomellino. This Lomellino, a gentleman of Genoese extraction, but a Rhodian by birth, had written an account of the siege, at which he was present, which was not put into Bosio's hands till he was finishing his narrative; and Bosio states that he found with much satisfaction that it confirmed the exact truth of every statement of Bourbon with regard to Amaral.

The evidence seems quite sufficient to prove the crime of Amaral, which indeed Pantaleon asserts that he confessed; but in later times his guilt has been doubted. We are told by Bourbon that Amaral said nothing in answer to Diez's statements, but that he was a villain. Vertot, who refers to no other authorities than some of those already quoted, puts a circumstantial defence in the mouth of Amaral which he can have found nowhere else than in his own lively imagination. Vertot also tells the story of the quarrel before the sea-fight at Ajasso, with an evident bias in favour of Amaral, whom he represents as having proposed the plan of attack which was adopted, and which led to success, in opposition to L'Isle Adam, who supported another. These inventions of Vertot have been copied by later writers and seem to have led the last English historian of the order, Sutherland, to say of Amaral that "he met death with the fortitude of a martyr, and there exists not in the whole records of his tragical story a single circumstance that discredits the inference that he filled a martyr's grave."

The innocence of Amaral may still be believed by some; but it is rather singular to find a grave historian, who ought to have been well acquainted with his history, obstinately denying the facts of his arrest and execution. This, however, is the case with Funes, a Spanish knight of the order, who published its history in 1636, and who expresses his astonishment that Bosio should have related such a story, and affirms that he had seen a letter from Bosio's brother to the historian, pointing out that no traces of Amaral's treason existed in the records of the order, which would have been sure to contain some notice of his having been deprived of the habit. The account of Amaral's treason, according to Funes, who makes no mention of Bourbon, is "confusedly founded on a Greek ballad current among the populace, which has been examined by men very well versed in that language, and found to contain nothing of authenticity or truth." He concludes by affirming that several high dignitaries of the language of Castile, whose names he mentions, have expressed to him their surprise that Bosio should have so groundlessly assailed the reputation of an honourable knight. Funes was himself of the language of Castile, and his assertions are a singular proof of the lengths to which misdirected national spirit will carry a writer. (Jacques, bastard du Bourbon, *Oppugnation de la noble et chevalereuse Cité de Rhodes*, Paris, 1525, leaf xxxii., &c.; Fontanus, *De Bello Rhodio, Libri tres*, Rome, 1524; Marulli, *Vite de' Gran Maestri della sacra Religione di San Giovanni*, Naples, 1636, p. 676.; Bosio, *Istoria della sacra Religione di San Giovanni*, Rome, 1594, ii. 577, &c.; Pantaleon, *Militaris Ordinis Johannitarum Historia nova*. Basil, 1581, p. 198.; Vertot, *Histoire des Chevaliers Hospitaliers de St. Jean*. Paris, 1726, ii. 404. 422. 499, &c. [Bourbon's narrative is reprinted entire in the proofs appended to vol. ii., and is also given, absurdly enough in French, in the English translation. London, 1728.] Sutherland, *Achievements of the Knights of Malta*, in *Constable's Miscellany*, Edinburgh, 1830, ii. 72, &c.; Funes, *Coronica de la Religion de San Juan*. Valencia, 1626, i. 571.) T. W.

AMARA'L, ANTO'NIO CAETA'NO DO, a Portuguese writer, was born at Lisbon on the 13th of June, 1747. His parents were in humble circumstances, his father holding a small situation in the Casa da

India (India Portuguese-house); but, proud of the literary talents of their son, which were early developed, they managed to send him to the university of Coimbra. This seat of learning was at this time so miserably ill-conducted that Amaral was looked upon with wonder for attending to his studies. On the reformation of the university in 1773, he was able to present himself and pass his examination in the first year of the change. On going to Lisbon in 1780, he was named one of the twenty-one supernumerary members of the Academy of Sciences, and from that period formed the project of writing a history of the manners and legislation of Portugal, which occupied the greater portion of his leisure for the remainder of his life. His income, which had been hitherto very slender, though he maintained both himself and two sisters upon it, was increased by his appointment, in 1791, to the situation of deputy of the office of the holy inquisition in Lisbon, and subsequently to a sinecure in the cathedral of Evora. His conscience reproached him so much with holding a sinecure office, that he afterwards resigned; but he still continued in his other post, and was promoted in 1806 to that of inquisitor for Lisbon, from which it is to be presumed that his conscience allowed him to discharge the duties of inquisitor with zeal and efficiency. He continued to be in close connection with the Academy of Sciences, in which he became one of the active members of the class of literature on the first vacancy after his admission, and was for some years triennially appointed vice secretary. He died at Lisbon on the 13th of January, 1819.

The great work of Amaral is his "Memorias sobre a forma do governo e costumes dos povos que habitárão o terreno Lusitano" or ("Memoirs on the form of government and the customs of the nations that have inhabited the Portuguese territory"), from the earliest times on record to the reign of King Ferdinand of Portugal at the close of the fourteenth century, which was as far as Amaral lived to carry the work. This branch of history was his favourite study, and it was one in which his peculiar position enabled him to accomplish much. The Academy of Sciences had at one time intended to publish a national work of documents relating to the history of Portugal, and large collections of charters and other papers were made for that purpose, and remain in their custody, hitherto without having received even the benefit of arrangement. Through this labyrinth Amaral worked his way as well as industry and a cordial love for his task could enable him, and till the publication of the originals shall supersede their utility, the results of his labours will continue be of importance. In the earlier portions of his history, which treat of the times previous to and during the dominion of the Romans, he shows more of sound criticism than is usual in a Portuguese writer; and in the subsequent parts of his narrative he brings to light materials of value. It is a pity that this work has not been published in a separate form. It made its appearance in successive chapters, some of them long enough to occupy half of an ordinary octavo volume, in the "Memorias de Litteratura Portugueza," and in the "Historia e Memorias da Academia Real," two distinct sets of volumes published by the Academy of Sciences; the former of which contains the first four of Amaral's memoirs, and the other the remainder. The circumstances of its publication have probably led Constancio, in the "Biographie Universelle," into the error of representing the author as having written two sets of essays on the subject. Amaral undertook, by desire of the Academy, the editorship of an unpublished work entitled the "Soldado Practico," by the celebrated Diogo do Couto, which appeared under his superintendence in 1790. It consists of a series of observations on the causes of the decline of the Portuguese power in India thrown into the form of a dialogue, or rather of two dialogues; for it is a singular circumstance that Do Couto, having lost the manuscript of the work soon after it was originally written, rewrote it with numerous alterations, and that neither was published till both thus appeared together more than two centuries after the author's death. At the request of his friend Brandam, archbishop of Braga, Amaral also collected, translated, and annotated the writings of two former archbishops of that diocese, St. Martin and St. Fructuosus, whose works thus edited occupy three volumes folio. On the death of Brandam himself, Amaral, at the request of his successor, undertook the task of preparing a similar edition of the works of his friend, and it was nearly ready to appear, in two volumes folio, at the time of Amaral's death. In addition to these important labours, Amaral translated from foreign languages several works of less size and importance, chiefly books of piety. (Memoir by S. F. de Mendo Trigoso in *Historia e Memorias da Academia Real das Sciencias de Lisboa*, tomo viii. parte ii. p. xlvii.—lvii. Amaral's edition of Do Couto, *Soldado Practico*; Article by Constancio in *Biographie Universelle*, lvi. 256. [the dates in which are erroneous.]) T. W.

AMARANTHES. [CORVINUS; HERDEGEN.]

AMARI'LIO, R. MOSES BEN SOLOMON (ר׳ משה בן ר׳ שלמה אמארילין), a Jewish writer of Saloniki in Macedonia, the son of R. Solomon Ben Joseph Amarilio. He lived in the latter part of the seventeenth and beginning of the eighteenth centuries, and was the author of a work called "Ole-

loth Kerem" (" The Gleanings of the Vineyard") (*Isaiah*, xvii. 6.), which is a selection, with additions of his own, from the "*Kerem* Shelomo" (" Solomon's Vineyard") of his father, to which he also added the third part of the " Torath Hajom" (" Daily Law") of R. Chajim Shabbatai. This collection was printed at Saloniki, A. M. 5478 (A. D. 1718). He also edited the works of his father, R. Solomon Ben Joseph Amarilio, in which task he was assisted by his brother Samuel. (Wolfius, *Biblioth. Hebr.* iii. 816.)
C. P. H.

AMARI'LIO, R. SOLOMON BEN JOSEPH (ר' שלמה בן יוסף אמארילו), a Levantine rabbi, a native of Saloniki (the ancient Thessalonica) in Macedonia. He lived during the middle and latter part of the seventeenth century. His works are — 1. " Pene Shelomo" (" The Face of Solomon"), which is a collection of Derushim, or mystical expositions of various portions of Scripture, in the form of sermons or discourses: they were edited after his death by his sons Samuel and Moses, and were printed at Saloniki by Abraham Ben David Nachman, and Jom Tov Ben Moses Kanphileia (קאנפילייא), A. M. 5477 (A. D. 1717), folio. 2. " Kerem Shelomo" (" Solomon's Vineyard") (*Song of Songs*, viii. 11.); a collection of " Teshuvoth" or answers to various questions, which was printed also at Saloniki by the same printers, A. M. 5478 (A. D. 1718), folio. The preface is written by his son Moses, who also added many answers of his own to those of his father, his additions being distinguished by an index or hand printed in the margin. (Wolfius, *Biblioth. Hebr.* iii. 1041. iv. 986.)
C. P. H.

AMARITON, JEAN, a native of Nonetto, a small town in Auvergne. He lived in the sixteenth century. He is said to have lectured on philosophy, in the earlier part of his life, in the college at Presle. From Presle he went to Toulouse, with the view of devoting himself to the study of law. He lectured on law in that university at the time that Cujacius was also a teacher there. Soon, however, he betook himself to Paris, where he was admitted to practise as an avocat before the parliament. He was more employed in consultations than at the bar. In 1589 he was imprisoned by the partisans of the League for his fidelity to the royalist party, and he died in prison in 1590. Jöcher attributes to him a commentary on the epistles of Horace and Cicero, published at Paris in 1553; and some notes on " the twenty-ninth title of Ulpian," said to have appeared at Toulouse in 1554. His MSS were dispersed and destroyed after his death by the faction which persecuted him. (Jöcher, *Allgemeines Gelehrten Lexicon.*)
W. W.

AMASE'O, GIRO'LAMO, uncle of Romolo, and a native of Udine, left behind him some Latin verses, which are preserved in manuscript in the Ambrosian library of Milan. (Mazzuchelli, *Scrittori d' Italia*; Montfaucon, *Bibliotheca Bibliothecarum* MSS., i. 506.)
C. J. S.

AMASE'O, GREGO'RIO, the father of Romolo and a native of Udine in Friuli, had considerable reputation as a scholar in his day, though he never attained the celebrity of his son. He succeeded Valla as professor of Latin at Venice in 1501, but as the election was irregular and not made according to the proper customs, it was revoked in 1503. He died in 1541, leaving behind him these works: — 1. " Panegyricus in laudem Card. Grimani," published in 4to, without date or name of place, but delivered at Udine in 1498. 2. " Oratio de laudibus Studiorum Humanitatis ac Eloquentiæ." Venice, 1501, 4to. 3. " Descriptio Geographica Italiæ et Provinciæ Forojuliensis ad Leandrum Bononiensem," a work which does not seem ever to have been printed, and which Montfaucon tells us was preserved in manuscript in the library of the monastery of St. Germain in France. (Mazzuchelli, *Scrittori d' Italia*; Montfaucon, *Bibliotheca Bibliothecarum MSS.* ii. 1139.)
C. J. S.

AMASE'O, POMPI'LIO, son of Romolo, was professor of Greek at Bologna from 1550 to 1584; but he was not equal to his father in celebrity. His works are — 1. " Fragmenta Duo e Sexto Polybii Historiarum Libro de Diversis Rerum Publicarum formis, deque Romanorum præstantiâ, in Latinam conversa." Bologna, 1543, 4to. He wrote an Italian commentary on these fragments, which has not been published, and which De Thou had in his library. 2. " Oratio de Bononiensium Scholarum Exædificatione." Bologna, 1563, 4to. He also translated into Latin, 3. Chrysostom's Treatise on the Priesthood; and wrote a work entitled " De sui Temporis Poetis Historia," which was never published. (Mazzuchelli, *Scrittori d'Italia.*)
C. J. S.

AMASE'O, RO'MOLO, better known by his Latinized name, Amasæus, one of the most celebrated scholars of the sixteenth century, was born at Udine, the capital of Friuli, the 24th of June, 1489, but his family was originally of Bologna. He owed his education chiefly to his father Gregorio and his uncle Girolamo, both scholars of considerable reputation. But he soon began to teach others; for at the age of nineteen he gave lessons in Greek and Latin at Padua. His stay at Padua was not probably prolonged beyond a year, as the war between the league of Cambray and the republic of Venice, which began in 1509, rendered it an unsafe place of residence. On removing to Bologna, he began to give public lectures on the Greek and Latin writers. Here he married Violantilla Guastavillani; and by means of his connexion with this old and powerful family he obtained, what his ancestors had formerly

enjoyed, the rights of a citizen of Bologna. In the course of time his name became celebrated, and towards the close of 1519 he was invited to Padua to hold the chair of public professor of the Literæ Humaniores, and particularly of Greek. This post he occupied till 1524, when Pope Clement VII. offered him a similar post in the university of Bologna. He returned to Bologna, and, notwithstanding the invitations which he received from other quarters, and particularly from Rome, he continued here till 1543. His position was now both honourable and, lucrative: as professor, he received a salary of 300 scudi of gold, for which he gave about ninety lessons, of an hour each, in the year; and in 1530 he was appointed chief secretary to the senate; an honour the more remarkable, because it had never been previously conferred on any one whose father and grandfather had not been citizens of Bologna. On the first of January in the same year he had been chosen by Clement VII. to pronounce before him and the Emperor Charles V., and a large assembly of prelates and ambassadors, an oration in commemoration of the peace concluded between these two personages at Bologna. However, towards the close of 1543 he accepted the professorship of Literæ Humaniores at Rome, which was offered him by Pope Paul III. and his grandson, the cardinal Alexander Farnese, with a stipend of 600 scudi of gold. This pope made him likewise preceptor to his grandson, and employed him in state affairs on missions to the emperor, the other princes of Germany, and the King of Poland. Pope Julius III. promoted him to a still higher dignity; for in 1550 he made him secretary of briefs, an office which he was enabled to hold, as his wife had died a short time before. It is said that death alone prevented him from obtaining a cardinal's hat. The precise date of his decease is not known; but he was certainly dead by the end of the year 1552. In person, Romolo is said to have been very tall and thin: his head was small. He was distinguished both as a scholar and an orator. His Latin style is easy and elegant. His works are — 1. A Latin translation of Xenophon's "Anabasis," Bologna, 1533, fol., since reprinted. 2. A Latin translation of Pausanias, Rome, 1547, 4to. Huet and Baillet speak disparagingly of this translation, as very inexact, though elegant: it is not so literal as it might be; but it is highly praised by Sylburg; and its merit is sufficiently established by these facts, that Sylburg appended it to his edition of Pausanias (Frankfurt, 1583) in preference to those of Calderino and Loescher; and that it was reprinted by Kuhn in his edition of Leipzig, 1696, and more lately by Siebelis, Leipzig, 1822; though all these editors have corrected it throughout. Sylburg says it was of great use to him in settling the text of Pausanias, as Amaseo manifestly had under his eye some manuscripts which were superior in many places to the printed editions. 3. "Orationum Volumen," Bologna, 1564, 4to., a posthumous work, edited by his son Pompilio, containing eighteen orations. In two of these — the one, "Pro se ipso Bononiæ habita," the other, "Pro se ipso Romæ habita" — Romolo gives an account of his life. The "Oratio de Pace" is the one delivered before Clement VII. 4. Two other orations, printed separately; of which the most important is the "Oratio habita in Funere Pauli III. P. M." Bologna, 1563, 4to. 5. Epistolæ, some of which were printed in the various collections published about his time; while others seem to have remained in manuscript. 6. Carmina: Latin verses of no great merit. (Mazzuchelli, *Scrittori d'Italia*; Thuanus, *Hist.* lib. xxi. p. 645.; Scaliger, *De Poeticâ*, lib. vii. p. 790.; Huet, *De Claris Interpretibus*, lib. ii. p. 167. ed. Par. 1661; Baillet, *Jugemens des Savans*, tom. ii. p. 395. ed. Amsterd.; Sylburg, Preface to his edition and to the translation of Romolo; Siebelis, Preface to his edition of Pausanias, p. 44.)

C. J. S.

AMA'SIS (Ἄμασις), according to Diodorus (i. 60.), one of the early kings of Egypt, who reigned many generations after Sesostris II. He is described as a cruel tyrant, who deprived many of his subjects of their estates. The people for a time bore his tyranny, as they could not hope to resist his power. But an opportunity for delivering themselves from his yoke was offered them in the invasion of the Æthiopian Actisanes. Amasis was deserted by the greater part of his subjects, and defeated by his enemy, who took possession of Egypt. [ACTISANES.] This Amasis, who does not occur in any other list of Egyptian kings, reigned several, at least six, generations before the Trojan war, whence it seems probable that he is the Amosis, or Amos, who, according to Eusebius and Julius Africanus, was the first king of the eighteenth dynasty of the kings of Thebes. (Georg. Syncellus, *Chronographia*, p. 115. and 116. ed. Dindorf.)

L. S.

AMA'SIS (Ἄμασις), king of Egypt. Apries, the predecessor of Amasis, sent a force against Cyrene, which sustained a great defeat. This misfortune was followed by the revolt of the Egyptian army and of the relatives of those who had perished in the battle. Apries sent Amasis to pacify the rebels, but they offered him the kingly power, which he accepted. Apries at the head of thirty thousand Carian and Ionian mercenaries, marched against Amasis, and a great battle was fought at Momemphis, in which Apries was defeated and taken prisoner (B. C. 569). Amasis kept Apries for some time in his palace at Sais, and treated him well, but the Egyptians, who hated their former king, complained of his

life being spared, on which he was given up to them and strangled. He was buried in the tomb of the Saite kings, within the inclosure of the temple of Athenæa.

Amasis was a native of Siouph in the Nome of Sais. At first the Egyptians had no great respect for him, because he was originally one of themselves, and not of an illustrious family. The humorous king gave them a practical reproof. He had a golden foot-pan which was used by himself and his guests. He cut the foot-pan in pieces and made an image of it, which he set up in the most conspicuous part of the city. The Egyptians crowded to pay their worship to the image, on which Amasis advised them to honour him in his new station, as they did the foot-pan in its new shape. His habit was to attend to business in the morning, and to spend the rest of the day in drinking and joking with his guests, for he was much given to mirth and good living. His friends remonstrated with him on his mode of life and his want of kingly dignity. He replied by the apt illustration of the bow, which should be only kept strung when it is wanted for use.

In the reign of Amasis, Egypt enjoyed great prosperity. It is said that there were twenty thousand towns, a number which is obviously exaggerated. The king made a rule that every Egyptian must annually state to the governor of his Nome what were his means of subsistence; the penalty for neglecting the law, or following dishonest practices, was death.

Amasis was well disposed to the Greekse He gave those who came to Egypt the city of Naucratis in the Delta to settle in, and he allowed those who did not establish themselves in the country to build altars and appropriate places for the service of their religion. This unusual toleration appears to have had its foundation in his contempt for the religion of his own people. This king was a free liver and a free thinker. A great temple was built at Naucratis by certain of the Ionian and Dorian states, and the Æolian state of Mitylene: the temple was the common property of those states and they appointed persons to superintend their commercial interests at Naucratis. From this time we may date a great increase in the intercourse between Egypt and the Greeks.

Amasis married Ladice, a Greek woman of Cyrene of good family. The union was at first unhappy, for the king was persuaded that his wife had given him some potion that impaired his physical strength, and he threatened to kill her. Ladice made a vow to Aphrodite (Venus) that she would dedicate a statue to the goddess at Cyrene, if the king should get the better of his infirmity. The goddess granted her wish, and Ladice became a great favourite with her husband. She paid her vow, and the statue was in existence at Cyrene in the time of Herodotus.

Amasis got possession of Cyprus, being, as it is said, the first conqueror of this island, and he compelled it to pay tribute. In his great architectural works this king rivalled the ancient princes of Egypt. He built propylæa for the temple of Athenæa at Sais, which surpassed all others in magnitude and height, and he made many colossi and large androsphinges. He also ornamented most of the celebrated temples of Egypt, and among them the Hephæsteium at Memphis, in front of which Herodotus saw lying on its back a colossus seventy-five Greek feet in length, which Amasis had placed there: he saw also two other colossi standing on the same base, twenty feet high, one on each side of the temple, or on each side of the large colossus (μεγάλου, as Valla seems to have read the passage in Herodotus, ii. 176.; "hinc et hinc magno illi assistentes"). There was another such monster at Sais, lying in the same posture. The colossal fist now in the British Museum, which is said to have been brought from the ruins of Memphis, is a sample of this gigantic style of sculpture: the circumference of the wrist bone is six feet and eight inches. Amasis also built the magnificent temple of Isis at Memphis.

But the greatest work of Amasis was the monolith temple, or chamber of a single stone, which he conveyed from the quarries of Syene to Sais, a distance of about 600 miles. Two thousand boatmen were employed for three years in transporting this enormous mass. Measured externally along the roof the dimensions of this monolith were 31½ feet (Greek) in length, 21 in breadth, and 12 in height. The length of the chamber made by hollowing out the stone was 28¼ feet, the breadth 18, and the height 7½ feet. Herodotus saw this monolith standing near the entrance of the sacred place. He assigns two reasons for its not being carried within the inclosure, of which the more probable is, that it was owing to some superstitious feeling, for one of the men who helped to manage the levers and rollers had been crushed to death by it. If we suppose the sides of this monolith to be vertical, which would probably not be exactly the case, its solid contents after deducting the mass of the excavated part would be about 4124 cubic feet, and its weight about 304 tons, reckoning the specific gravity of red Egyptian granite at 2·664, that of water being unity. The Lateran obelisk which the emperor Constantine transplanted from Egypt to Rome, and his son Constantius erected, weighed considerably more than 400 tons. The monolith of Amasis has probably been destroyed, but there is one still existing at Tel et Tmai, the ancient Thmouis in the Delta, which, though smaller than that of Amasis, is still of large dimensions.

Amasis showed his friendly disposition to

the Greeks by sending to Cyrene a gilded statue of Athenæa, and a statue of himself painted, and intended as a portrait. He sent to Lindus in Rhodes two stone statues of Athenæa, and a curious linen coat of armour; and to the temple of Hera (Juno) at Samos two wooden statues of himself, which Herodotus saw in the great temple standing behind the doors. His present to Samos was a token of his friendly feeling to Polycrates, tyrant of Samos.

In B.C. 525, Cambyses, king of Persia, collected a large force for the invasion of Egypt. The various causes of this invasion are stated by Herodotus at some length. But Amasis, whom fortune had always favoured, did not live to witness the devastation of this mercileless barbarian. He died before Cambyses reached Pelusium, after a reign of forty-four years, according to Herodotus, which Diodorus extends to fifty-five years. His body was embalmed, and deposited in a tomb which he had built within the precincts of the temple of Sais. His tomb, which Herodotus saw, was a large stone chamber, "ornamented with pillars made to resemble palm trees," an expression sufficiently descriptive of the style of Egyptian architectural decoration. By the order of Cambyses, the body was taken from its coffin, and scourged and pricked with sharp instruments; but as it was too tough to yield even to this treatment, the Persian king completed his barbarous vengeance by burning it. He sent Ladice safe back to Cyrene. Amasis was succeeded by his son Psammenitus.

The singular correspondence between Amasis and Polycrates is noticed in the article POLYCRATES. Solon in his travels is said to have visited Amasis in Egypt. (Herod. i. 30.)

The name Amasis is sometimes written Amosis; and it is read "Ames Neitse" in the Egyptian hieroglyphics, according to the system of Champollion. (Herodotus, ii. 161—182. iii. 1—16.; Diodorus, i. 68. 95.; *Egyptian Antiquities* in the *Library of Entertaining Knowledge*, by the author of this article.) [ACTISANES, where for 556 B.C. read 570 or 569 B.C.] G. L.

AMASTINI, ANGELO ANTO'NIO, a clever Italian gem engraver of the eighteenth century. Amastini was a native of Fosombrone, but settled at Rome, where he was chiefly occupied in copying and imitating ancient gems, which he did with such skill that his copies and imitations were often sold at high prices as ancient gems; a fact which may aid in accounting for the great abundance of reputed ancient gems at the present time. (Goethe, *Winkelmann und Sein Jahrhundert*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AMASTRIS, or AMESTRIS (Ἀμηστρις), the daughter of Otanes and wife of Xerxes I., king of Persia, of whose cruelty Herodotus relates the following example (ix. 108—113). Xerxes, after his return from Greece (B.C. 480), became enamoured of the wife of his brother Masistes, and as a step towards getting her into his power, he married her daughter Artaÿnte to his own son. He soon transferred his affections from the mother to the daughter; and one day, when he had promised the latter to give her anything she asked for, she asked him for a robe which his wife Amastris had woven for him, and which he happened to have on. With much reluctance he gave her the robe. Amastris heard what had happened, and attributed all the blame to Artaÿnte's mother, the wife of Masistes. She waited for the king's birthday, when it was the custom for the king to give a feast, and to grant any request which his guests might make; and at this feast she prayed Xerxes that the wife of Masistes might be given up to her. Her request was granted, and while Xerxes was endeavouring to persuade his brother to take his daughter in place of his present wife, the latter was already in the hands of Amastris, who mutilated her in the most horrible manner and then sent her home. Masistes endeavoured to obtain revenge by raising a rebellion in Bactria; but on his journey thither he was killed, with his children and followers, by the command of Xerxes.

Amastris was superstitious as well as cruel. When she grew old she buried alive several noble Persian boys (Herodotus says fourteen, Plutarch twelve) to propitiate the god who was said to dwell beneath the earth. Ctesias (*Persica*) calls her Amistris, the daughter of Onophas. (Herodotus, vii. 61. 114.; Plutarch, *De Superstit.* c. 13. p. 171. D.) P. S.

AMASTRIS (Ἄμαστρις), daughter of Oxathres, the brother of Darius Codomannus, the last king of Persia, was given in marriage by Alexander, after his return from India, to Craterus, from whom she was separated soon after the death of Alexander in the year B.C. 323. She then married Dionysius, the tyrant of Heraclea on the Pontus Euxinus, by whom she had two sons, Clearchus and Oxathres, and a daughter of her own name. Her influence, wealth, and talents contributed much to the prosperity of Dionysius, who at his death (B.C. 306) left to her the government of his state and the guardianship of their children. She next married Lysimachus, and after living with him for some time at Heraclea, she followed him to Sardis, where he divorced her some time after in order to marry Arsinoë, the daughter of Ptolemy I., king of Egypt. Amastris now returned to her kingdom of Heraclea, but was soon murdered by her two sons, who had governed the state badly in her absence. Lysimachus avenged her murder by putting her sons to death. She had displayed singular talents for government, and had left a memorial of herself in the name of the city

Amastris, which she founded on the coast of Paphlagonia. (Memnon, *De Heracleu Ponticu*, ap. Phot. *Bibliothec.* p. 224. ed. Bekker.) Arrian (vii. 4.) calls her Amastrine (Ἀμαστρινή), and her father Oxyartes (Ὀξυάρτης). P. S.

AMAT, FELIX, abbot of St. Ildefonso and archbishop of Palmyra, a Spanish churchman, conspicuous not only for his writings but for the share that he took in the ecclesiastical affairs of Spain during the last quarter of the eighteenth and the first of the nineteenth century. He was born at Sabadell in the diocese of Barcelona on the 10th of August, 1750, of a family less able to boast of wealth than of noble descent. At the age of eleven he was sent to the episcopal seminary at Barcelona, where he studied with success not only poetry and rhetoric, but mathematics, for his progress in which he was not a little indebted to Gaspar Fuster, at that time well known in that city as the mathematical tailor. He resolved to enter the church, and, in 1767, received his first tonsure from Climent, the bishop of Barcelona, with whom his talents and industry had already made him a favourite. At that time, at the age of seventeen, he had attained the extraordinary stature of ten palms and three inches Spanish, or seven feet two inches English. In 1770 he took his degree of doctor at Granada, and returning to Barcelona, was named by his patron, Bishop Climent, professor of philosophy at the episcopal seminary, and by the king, at Climent's recommendation, librarian of the episcopal library. In this library he is said to have arranged the ten thousand volumes of which it consists in less than a year, and to have drawn up inventories and indexes of authors, and partly of matters for the whole collection, which were intended to be merely provisional, but after a lapse of fifty years remain the only catalogues yet compiled. He occupied himself also, at the suggestion of Climent, in writing "Institutes of Philosophy," and acted as his amanuensis in the affairs of his bishopric. It is, we are told, in his handwriting that the resignation of the bishopric by Climent in 1775 is drawn up; and on his patron's death in 1778, after three years' retirement, he preached and published his funeral sermon. Valladares, the bishop who succeeded, engaged Amat to draw up a series of new regulations for the episcopal seminary, and to write also a little book for the guidance of the institution, which was published under the title of "El Seminarista." Amat accepted from the bishop the post of director of this establishment, which required his constant residence and superintendence; but he found the bodily and mental fatigue too much for him, and after an excursion of relaxation to Madrid, became a successful candidate for the chief canonry of Tarragona. This post at once introduced him to the friendship of Don Francisco Armaña, archbishop of Tarragona, one of the most distinguished churchmen of the eighteenth century in Spain, who recommended to him to undertake a general history of the church, and supplied him with materials from his own library. Armaña and Amat together founded at Tarragona a society of "Amigos del Pais," or "Friends of the Country," the common title in Spain for provincial learned societies which comprise the general improvement of the country among their objects. Amat drew up the regulations of the society, and contributed numerous articles to its Transactions, including some on cotton-weaving, and on the introduction of muslins into Spain. He drew up answers also in the name of the local authorities of Tarragona, to a hundred and forty-six questions on statistics, proposed by the royal audience of Catalonia, at the same time that he supplied another author, Father Traggia, with valuable materials for his Spanish "Ecclesiastical History of Aragon." In 1790, with the assistance of his brother Don Antonio, who was perfectly acquainted with the English language, he formed a compendium of Burke's "Reflections on the French Revolution," which was published without the name of the translator, or the date or place of printing. In 1794, when the war commenced between France and Spain, Amat was indefatigably active to inspirit the country against the French, and was named one of the general junta for the rising in arms of Catalonia, but found time in the midst of his warlike occupations to write a letter to Veyan, bishop of Vich, on the method of teaching theology by the "Sum of Theology" of St. Thomas Aquinas. In the next year, which restored peace to Spain, Amat was engaged in a controversy with Jovellanos on the "Notice of the royal institute of Asturias." About the same time he was much occupied in drawing up a Catalan-Spanish-Latin and Spanish-Catalan dictionary, the manuscript of which he gave to his friend Don Josef Esteve, who made much use of it for the Catalan dictionary published in 1800. Amat procured a licence for the publication of this work, but would not allow his name to be mentioned in it as one of the authors. In 1801 he was appointed royal visitor of the priory and college of Roncesvalles, and gave so much satisfaction by the manner in which he settled various disputes among its inmates, that he was named in 1803 by Charles IV. abbot of St. Ildefonso, the royal residence; in 1805, visitor of the royal monastery of the Escurial, where he also had many dissensions to settle; and in 1806, confessor to the king. In 1803 he had been made by the pope archbishop of Palmyra *in partibus*. He accepted the office of confessor on condition that he should not be required to interfere with political affairs, as,

though a lover of peace, he thought that a political reform was necessary in Spain. He entered with energy into the discussions on a plan for the general reform of the universities, and actively promoted the design of a new Spanish translation of the Bible, which was suggested by the king, and finally executed by Don Felix Torres Amat, the nephew of the confessor.

The events of October, 1807, at the Escurial, and of March, 1808, at Aranjuez, made him in some degree abandon his intention of taking no part in politics; for on his opinion being asked by the king, he presented to him several memorials, and on the night of the 17th of March he addressed the mob at the palace two hours and a half after midnight, to assure them, in the king's name, that the obnoxious favourite Godoy was dismissed from all his employments. Up to this period he seems to have been universally popular; his subsequent conduct, though it may have been dictated by conscience, was certainly equivocal, and has been differently judged. The seizure of the royal family of Spain by Bonaparte at Bayonne appears to have excited less indignation and alarm in Amat than might have been expected. He was then at St. Ildefonso, where, shortly after, he addressed a letter to the six curates under him to exhort them to banish superfluous alarm at the rumoured approach of six thousand French soldiers to the palace. By the orders of Bonaparte, this circular was printed in the "Diario de Madrid," without the knowledge of Amat, and with the omission of some passages which were not thought so favourable to the French cause as the rest, and the writer was set down by the Spaniards as an "Afrancesado." His nephew and biographer labours to show that this opinion was unjust. He asserts that at that very time Amat addressed to Bonaparte at Bayonne an eloquent remonstrance on the injustice of his conduct, and he refers to a pastoral letter expressing his attachment to King Ferdinand, which he issued "*after* the memorable victory of Baylen." It is evident, however, that not only the Spaniards but the invaders regarded the archbishop as favourable to the French cause. By his influence, at the suppression of the abbey of St. Ildefonso, the plate and other valuables were not declared national property, but were distributed amongst the members of the convent, owing to which in 1813 they were all restored. King Joseph Bonaparte appointed him to the bishopric of Osma; and, though Amat did not accept it, he did not decline it, merely putting off taking possession till the arrival of the necessary bulls from Rome. He wrote at this time his work, "Deberes del Cristiano hácia la Potestad Publica;" "Duties of a Christian towards the public Authority, or Principles of Guidance for good Men in the Revolutions that agitate Empires." His nephew, the translator of the Bible, says,— "During the most terrible days of the famine at Madrid, I was once very warm speaking against the French. Next morning, on returning from mass, I found in my breviary a paper from my venerable uncle, in which he taught me the difference between true and false zeal — between that which originates in charity and that which proceeds from hatred, envy, and the other passions." On the entry of Lord Wellington into Madrid, in August, 1812, and the restoration of the national government, Amat, being advised not to remain in the capital, retired to the house of the curate of Hortaleza, where he occupied himself in translating into Spanish a French work "On the Happiness of a Christian Death." He returned to Madrid when the French troops returned, but endeavoured to maintain familiar intercourse with friends of both parties, which occasioned much difference of opinion as to which he belonged to. Finally, on the arrival of King Ferdinand, he sent in a memorial containing an exposition of his conduct, which he had previously submitted to the regency, and stated that he did not think it proper to present it in person till he felt sure that His Majesty was aware of and approved his political conduct during the French domination. The answer he received was the royal decree, which was issued a few days after commanding that all persons who had held certain posts and offices under King Joseph, among whom he was included, should leave the capital; and on the 13th of July, 1814, he left Madrid for Catalonia. In 1816 he obtained permission to resign the abbey of St. Ildefonso; and in 1817 he had the mortification of seeing his Ecclesiastical History prohibited by the Inquisition, on account, his nephew says, of an erratum in a date, which had been already corrected in a second edition, and had been included in the general list of errata in the last volume of the first. He foresaw the convulsions that impended over Spain, and in 1820, when they had broken out, published "Observaciones pacificas sobre la Potestad Eclesiastica," or "Pacific Observations on Ecclesiastical Power," by which also he gave satisfaction to neither party. His health was undermined, not only by age, but by the dissatisfaction and dread with which he viewed the progress of affairs in Spain, and he died on the 28th of September, 1824, at the age of seventy-four, at a convent of Franciscans near Sallent, at which he had been residing for some years.

Amat was a voluminous author. His great work is his "Tratado de la Iglesia de Jesu Cristo" ("Treatise on the Church of Christ"), generally known as his "Ecclesiastical History," which is the name given to it in the leaf before the title-page. It occupies twelve small Spanish quartos, which were published

at intervals, the first four at Madrid in 1793, the fifth and sixth at the same city in 1798 and 1799; the seventh and eighth in 1799 at Barcelona; the ninth and tenth also at Barcelona in 1800 and 1802 respectively, and the two last at the same city in 1803. A second edition, in thirteen volumes, appeared at Madrid in 1807. The history extends from the time of the prophecies before the birth of Christ to the end of the eighteenth century. It is written in a very simple, flowing, and agreeable style; but this appears to be the highest commendation it deserves. The author does not give evidence of much research, and his opinions are at variance with those of the more liberal men of his own communion. As he speaks in the warmest terms of the Inquisition, which he defends against the censures of other Roman Catholic writers, it is singular that the work was, at its first appearance, denounced to that tribunal, and several years after prohibited by it. His next most important work is his "Observaciones sobre la Potestad Eclesiastica" ("Observations on Ecclesiastical Power"), Barcelona, 1817–23, 3 vols. 4to. This was published under the assumed name of Don Macario Padua Melato, Macario being the Greek translation of his Christian name of Felix, and Padua Melato an anagram of his appellation Amat de Palou. The same name was affixed to his "Seis Cartas à Irenico," Barcelona, 1817, or "Six Letters to Irenicus," in which clear and distinct ideas are given of the rights of man and of civil society, and that contract is refuted which is pretended to be the origin and necessary foundation of sovereignty, and makes it dependent on the consent of subjects. These and the "Deberes del Cristiano en Tiempo de Revolucion," Madrid, 1813, 8vo., are his four most important works. Besides those already mentioned in this memoir, his nephew enumerates several elementary books in Latin for the use of the seminary at Barcelona: — 5. "Rudiments of Logic." 6. "Institutes of Logic." 7. "Elements of Mathematics." 8. "Institutes of Physics." 9. "Three Books of Metaphysical Questions." 10. "Institutes of Ethics or Moral Philosophy;" all published at Barcelona between the years 1779 and 1782 inclusive. They had great success as school books; and his nephew in 1832 had just completed the revision of a fifth edition of the whole. To these are to be added, 11. "Constitutions of the Episcopal Seminary at Barcelona." 12. "Catechism of Festivals, translated from the French of Fleury." 13. "Letter of a Man of the World to a Theologian on the Calumnies that are circulated against the Sum of Theology by St. Thomas." 14. "A short Relation of the Obsequies of Señor Climent, on the 19th and 20th of December, 1781, with the Funeral Sermon preached by Dr. Felix Amat." 15. "The Teacher of Truth, a Sermon on St. Thomas Aquinas, preached the 7th of March, 1780." 16. "Sermon at the Solemn Festival on occasion of the Transfer of the Holy Sacrament to the new great Altar in the parochial Church of St. Maria del Mar, preached on the 3d of June, 1782." 17. "Sermon on the Day of the immaculate Conception of the most holy Mary, on occasion of the solemn Thanksgiving for the Birth of the two Royal Infants Don Carlos and Don Felipe, and for the happy conclusion of Peace in 1783." 18. "Sermon at the Funeral of Señor Francisco Armaña, Archbishop of Tarragona, on the 7th of May, 1803." 19. "Statutes of the Society of Friends of the Country at Tarragona." 20. "Exhortation to his Parishioners of the Royal Residence of St. Ildefonso, for the preservation of Tranquillity." 21. "Pastoral Letter to his Parishioners of St. Ildefonso, on the 14th of August, 1808, on occasion of the happy Successes of the Spanish Arms, and the Retreat of the hostile Troops." All these works in Spanish, and one in Latin, 22. "Angelicæ Theologiæ Theoremeta" ("Theorems of Angelical Theology"), are enumerated by Torres Amat as forming the printed works of his uncle; but he omits in many cases the date of printing, in several the place, and in some both place and date. He adds a long list of works in manuscript, the most interesting of which appear to be "A Representation to the Holy Inquisition on the Prohibition of musical Oratorios;" an unfinished reply to Volney's "Ruins of Palmyra," with which, as archbishop of Palmyra, Amat thought he was particularly connected; "A Plan of a Company for manufacturing native Products;" "Notices of Tarragona;" "Materials for a Catalan Dictionary," &c. For a list of the remainder we must refer to the work of Torres Amat, who has, we observe, in his catalogue of his uncle's manuscripts, inserted some which have, according to his own account, been printed, and might therefore, one would think, more properly enter into the list of "printed works." (Torres Amat, *Diccionario Critico de los Escritores Catalanes*, p. 16—34.; Amat, *Historia Eclesiastica*, &c.)

T. W.

AMA'TI, the name of a family of violin-makers, resident at Cremona from the first half of the sixteenth to the termination of the seventeenth century, of which the brothers Andrea and Nicolo appear to have been the first who rivalled the eminent Tyrolese workmen.

ANDREA AMATI was a violin-maker previous to the year 1551, for in 1789 the Baron de Bagge possessed an instrument which bore his name and that date. For some years afterwards, Andrea, in conjunction with his brother Nicolo, continued the manufacture of violins, violas, and violoncellos, which to this day are justly valued by all connoisseurs for their excellent form and finish, and their sweet and brilliant tone. Of their violoncellos

few at present are known to exist, and these are highly admired and prized. Nicolo, whose reputation is more especially identified with these instruments, is sometimes erroneously confounded with his great nephew of the same name.

Antonio Amati, son of Andrea, was born at Cremona in 1565, and for some time worked with his brother Geronimo. The violin which Antonio made for Henry IV. of France is still in existence, richly ornamented and in perfect order. Its date is 1595. The instruments of Geronimo Amati are considered less valuable than those of his brother. Nicolo Amati, the son of Geronimo, was living in 1692, at a very advanced age. He followed the form and proportions of the violin which his ancestors had adopted, and which are thus described by Jacob Otto of Weimar, who, in the course of his business as a violin-maker, professes to have had thirty of their instruments pass through his hands: — "All their instruments were constructed after the simplest rules of mathematics, and the six which came into my possession *unspoilt* were made after the following proportions: The belly was strongest where the bridge rests; it then diminished about a third at that part where the *f* holes are cut, and where the belly rests on the sides it was half as thick as in the middle. The same proportion is observed in the length. The thickness is equally maintained all along that part on which the base bar is fixed; from whence to the upper and under end blocks the thickness decreases to one half. These proportions are the best adapted for producing a full, clear, and brilliant tone." (Fetis, *Biographie Universelle des Musiciens*; Otto, *On the Violin*.) E. T.

AMATI, GIROLAMO, a meritorious Italian antiquary, distinguished particularly for his skill and sagacity in palæographical science, was born in 1768 at Savignano in Romagna. His father, Pasquale Amati, a respectable man of letters, having been appointed in 1786 to a law professorship at Ferrara, Girolamo obtained increased advantages for study, and soon fulfilled the promise of talent which he had exhibited from very early childhood. His attention had been from the first directed to archæological pursuits; and while a mere youth he corresponded with Marini, whose friendship aided him efficiently, when, in 1796, he transferred himself to Rome. In the troubled season of 1798 he was both active and successful in preserving the archives of the Vatican from the French soldiery, availing himself, for this purpose, of an official appointment which had been conferred upon him, and of the interest which he had acquired with the commissary Monge. He seems to have remained at Rome throughout all the changes which ensued, busied with his favourite studies. During this period he supported himself, his widowed mother, and his younger brothers, from the scanty profits of his literary labour, and from the revenue of a small ecclesiastical preferment, the patronage of which belonged to his family, and which, being in orders, he was able to appropriate to himself. Upon the election of Pius VII. he refused the offer of a former patron to accompany him to Spain as his secretary; and a similar offer of administrative employment at home, made by Cardinal Gabrielli, was accepted only for a time. Amati returned with renewed ardour to his archæological researches; and esteemed himself fortunate when, besides being made keeper of the Chigi library, he obtained a subordinate but honourable post in the library of the Vatican. His life of contented and industrious poverty was thenceforth diversified by no important event. It was spent in hard study of books and manuscripts and monuments of ancient art; in communicating information to inquirers with all the ease of a ready and tenacious memory, and with all the kindness dictated by an amiable disposition; in collating manuscripts and suggesting philological and antiquarian speculations for those foreign scholars with whom he was in constant correspondence. He died on the 15th of April, 1834. Amati's learning and judgment were held in the very highest estimation by the literary men of his country. He was not only the oracle of such men as Monti; but the professed antiquarians and scholars, from Borghesi and Akerblad downwards, were accustomed to treat his opinions with the utmost deference. To the literary world at large he is better known as the suggester of thoughts, and the furnisher of materials to others, than as an original writer who executed great works of his own. One of the earliest things which made him generally known was the theory, — now familiar to all classical scholars, — which, being employed to collate the Vatican manuscripts of the treatise "On the Sublime," he propounded in regard to its authorship. He not only denied that it was composed by Longinus (an opinion which is now generally acquiesced in); but, arguing from the titles of the ancient codices, from some internal marks, and by induction from historical facts, he referred the work confidently to Dionysius of Halicarnassus. The short dissertation in which he maintains this theory will be found in Weiske's edition of the treatise, for which the collation was made which led him to the notion. (Dionysii, *hactenus falso Longini, De Sublimitate: denuo recensuit Benjaminus Weiske:* Leipzig, 1809, 8vo.; reprinted at Oxford, 1820, 8vo. p. 191 —194.) He became known to classical scholars throughout Europe by his elaborate and accurate collation of codices of the Anabasis, which, after the Duc de Blacas had begun to patronise him, he made for Gail's pompous edition of Xenophon, and which

have been used in subsequent editions of the Anabasis by Dindorf, Bornemann, and others. A similar collation of the Cyropædia was sent to Holland and lost; and a like fate attended some curious papers of Amati's, in which he set forth the results of what was considered (not only by himself, but by Borghesi and other critical friends) to be a successful attempt to decipher a MS. of St. Cyril, written in ancient Greek short-hand characters. Among Amati's other labours were transcriptions, from the Vatican MSS., of troubadour poems in the Provençal tongue. He professed an intention of editing these himself; but willingly placed his collections at the disposal of M. Raynouard, who used them in his "Choix des Poésies Originales des Troubadours." Amati's original writings must be sought in the transactions of learned societies. In the earlier part of his life he contributed to the acts of the "Pontificia Accademia Romana di Archeologia;" and when, after the Restoration of 1814, the society of the Arcadi was revived, he took an active share in its proceedings, and continued till the time of his death to be a constant contributor to its journal, the "Giornale Arcadico." The many papers of his which are there to be found, belong to the best class of modern Italian speculations on the antiquities of philology and art: those which lead him upon his favourite ground of deciphering are particularly successful. He was also a versifier both in Italian and in Latin; and an inscription for a church was hardly considered orthodox unless it proceeded from his pen. (*Giornale Arcadico*, tom. lxi. p. 182—212., 1833.) W. S.

AMATI, NATHAN (נתן עמאתי), a Jewish physician who in the year A.M. 5038 (A.D. 1278) translated from Arabic into Hebrew the canons of Avicenna, which work was among the manuscripts in De Rossi's collection, and also among those in the Bodleian at Oxford. It is partly on vellum and partly on paper, clearly written, but without date, and contains the first three books of the medical canons of Avicenna: the first book treats of the foundations of speculative and practical medicine; the second, of simple medicines, their nature and virtue; the third, of the disorders peculiar to each member of the human body. Nathan Amati also wrote a compendium of the works of Avicenna, and translated some dissertations of Ar-razi and the aphorisms of Hippocrates. (De Rossi, *Dizionar. Storic. degli Autori Ebrei*, i. 51.; Urus, *Catal. MSS. Oriental. Bibl. Bodl.* i. 78, 79.) C. P. H.

AMA'TIUS, CAIUS, an impostor who appeared at Rome about B.C. 46. His real name, although there is much uncertainty on this point, seems to have been Herophilus, of which Amatius was partly a translation. Herophilus was supposed to be really an Italiot Greek of the lowest origin, and a farrier or veterinary surgeon by trade. He pretended to be the grandson of C. Marius the elder, and, on his mother's side, of Licinius Crassus the orator, and he accordingly claimed relationship with both Cicero and Cæsar. Aware, however, that his pretensions would soon attract the notice of the senate, Amatius wrote to Cicero to justify his claim and descent, and imploring his protection. Cicero ironically replied that "Cæsar's kinsman could need no advocate." Cæsar, on his return from Spain, B.C. 45, banished Amatius from Italy, where already, by his assumed name of Marius, he had excited a dangerous sympathy among the veterans in the colonial towns, and even in some of the municipia. After Cæsar's assassination, Amatius returned to Rome, and became the ringleader of the mob in all the excesses of the time. He was the principal incendiary at Cæsar's funeral; encouraged the populace in their daily sacrifices on the altar in the Forum, upon the spot where Cæsar's body was burnt; and proposed to avenge the dictator's death by a general massacre of the senate. For a while these disturbances, by making it impossible for Brutus and Cassius with their partisans to remain at Rome, were useful to Marcus Antonius and P. Dolabella, the consuls of B.C. 45, and they therefore connived at Amatius. But afterwards, when Antonius wished to re-assure the more respectable citizens and conciliate the senate, he caused Amatius to be seized, and, without any previous trial, strangled in prison, and his body to be dragged ignominiously through the streets. Nicolaus of Damascus, in his Life of Augustus Cæsar (c. 14. p. 258. ed. Coraes.), represents Amatius as still living when Octavianus arrived at Rome, and relates the dexterous manner in which he eluded his pretended kinsman. There is some discrepancy as to the degree of the assumed relationship to Marius. Cicero, Appian, and Valerius Maximus make Amatius pretend to be the grandson, Livy and Nicolaus of Damascus, a son of the elder Marius. (Cicero, *Ad Atticum*, xii. 49. 1. xiv. 6. 1., *Philipp.* i. 2. 5.; Livy, *Epitome*, 116.; Valerius Maximus, ix. 15. 2.; Appian, *Civil War*, iii. 2.) W. B. D.

AMA'TO, ELI'A D', born in 1666, at Montalto in Calabria Citra, became a Carmelite, and rose to high rank in his order. He was twice provincial for both the Calabrias; and in 1722 he narrowly failed of being elected General. He died in 1747. Frà Elia was an indefatigable and favourite preacher, a zealous promoter of improvements in the schools of his order, a miscellaneous and constant student, and a writer upon a great variety of topics. His works, although they attracted a good deal of notice among the learned, were not received with unmixed approbation; and probably a more extensive acquaintance with them would tend to confirm the impression made on us by a

few of them. They seem to display a remarkable capacity for accumulating facts, with very little talent either for discriminating their genuineness or for discovering the inferences to which they may lead. But the writings are curious for one of their qualities, a kind of dry grave humour in which the reverend author delights greatly to indulge. The list of his printed works is too long to be enumerated. Those by which he was chiefly known in his own time were, his "Lettere Erudite Chiesastico-Civili, Accademico-Critiche, Parte Prima," 1714, "Parte Seconda," 1715; and his "Congressi Accademici sullo Discettabile Storico della Bibbia," 1720, 6 tom. Another of his productions is whimsical alike for its title and for its contents, in both of which particulars it seems to belong less properly to the eighteenth century than to the middle ages. It is entitled "Museum Literarium; in quo Penè Omnium Scriptorum Dubia, Supposititia, Maledica, Falsa, Fabulosa, Satyrica, Proscripta, Anonyma, Suffurata, Insulsa, Putidaque Monumenta, Eruditorum Criterio strictim expenduntur." Naples, 1730, 4to. This strange volume cannot be said to fulfil adequately any except one of the promises thus made in its title. Of the writers whose names stand at the head of its articles, there is hardly one against whom it does not adduce some charge of plagiarism, usually specifying both the thing stolen and the principal persons who have already pointed out the theft. It is unnecessary to add that many of the supposed culprits are entirely guiltless. Frà Elia contributed two papers to Calogerà's collection (in volumes xvi. and xxiv.) In the former of these — an extremely characteristic effusion — he discusses the travels of Gulliver, gravely treating the credibility of the traveller as a matter to be determined, and accumulating from a thousand obscure sources stories which are even more extraordinary than his, but which yet are or have been believed. (*Mazzuchelli, Scrittori d' Italia.*) W. S.

AMA'TO, GIOVANNI ANTO'NIO D', called il Vecchio, or the elder, a celebrated Neapolitan historical painter of the sixteenth century, was born at Naples in 1475. According to the Cav. Massimo Stanzioni, Amato was the scholar of Silvestro Buono; but as Buono died in 1485, when Amato was only ten years old, Dominici with some reason doubts the entire correctness of this statement. Dominici supposes that Amato may have studied the pictures of Buono, and thus acquired the style of that painter, as he did afterwards that of Pietro Perugino, simply through studying a picture by that master, which is over the great altar of the cathedral of Naples.

Amato painted in fresco and in oil, but exclusively sacred subjects. He was remarkable for his piety: his favourite subject was the Madonna and Bambino, which he painted many times; and he never commenced one of these pictures without first taking the sacrament. When Charles V. visited Naples, Amato was appointed to paint the decorations of the triumphal arch which was erected upon the occasion, but he declined to do so on account of the profaneness of the subject, and its being required of him to paint some partly naked women, which he would not do. The decorations were painted by Andrea da Salerno, at the recommendation of Amato.

Amato's style is conspicuous for the simplicity of Perugino's, but has less dryness of manner in design, and is equally good in colouring. There are several of his oil paintings still extant at Naples, but his frescoes, chiefly through the repairs and modernisation which the churches have undergone, are nearly wholly destroyed. His best picture is the dispute on the sacrament in the cathedral at Naples, excellent both in composition and in colouring. The following also are fine works in their style: — A Nativity, for the church of San Giacomo degl' Italiani (built by the Pisans in 1238, after a victory over the Saracens), his first picture exhibited in public; a small Madonna and Child in the Caraffa chapel in the church of San Domenico Maggiore; and two pictures in the Borgo di Chiaia, one in the church del Carmine, and the other in the church of San Leonardo.

Amato was a man of great acquirements; he had received what was considered a good education for a youth of his period; and during his whole life he continued to follow up the study of letters with earnestness and delight. His favourite study was theology, and he was celebrated for his exposition of many obscure passages in Scripture. Stanzioni says that he left some learned commentaries upon the Scriptures, which were highly valued even by the clergy. Dominici endeavoured to discover or identify these writings, which were known to Stanzioni, but he did not succeed. The fragments from Stanzioni relating to Amato are printed by Dominici in his account of Amato. Amato died at Naples in 1555, aged eighty. He had a great school; the following were his principal scholars: — Gio. Bernardo Lama, Vincenzo Corsi, Gio. Bernardo Azzolini, Pietro Negroni, Simone Papa il Giovane (the young), and Cesare Turco.

GIOVANNI ANTONIO D'AMATO, il Giovane, or the younger, was the nephew of the elder Amato, and was born at Naples in 1535. He studied first with his uncle, and after his death with Gio. Bernardo Lama, in whose style he painted. The younger Amato excelled chiefly in colouring, and some of his pictures are as richly coloured as those of Titian. His best work is the large and celebrated altar-piece of the Infant Christ in the church of the Banco de' Poveri at Naples. He married Maria Angelica Criscuola, likewise distin-

guished for her great ability in painting. He died at Naples in 1598, in his sixty-third year. (Dominici, *Vite de' Pittori, &c. Napolitani.*) R. N. W.

AMA'TO, GIOVANNI MARI'A, the son of a Sicilian family of ducal rank, was born at Palermo in 1666. Becoming a Jesuit at an early age, he taught successively, in the seminary of his order in his native city, the elements of the belles lettres, rhetoric, and some branches of theology. He was especially well versed in Sicilian antiquities, and wrote on questions of this nature much more than he printed. He died about 1726. His best known work treats of the history of the cathedral and see of Palermo: "De Principe Templo Panormitano Libri XIII., in quibus ostenditur Panormitana Cathedra a S. Petro Apostolo instituta, &c." Palermo, 1726, fol. He projected also, and left partly written, a work on Sicilian Numismatics. (Mazzuchelli, *Scrittori d'Italia.*) W. S.

AMA'TO, GIUSEPPE D', an Italian missionary in Ava, or Burmah, was a native of Naples, where he was born about 1757, and was sent to Asia by the society De Propagandâ Fide, at the peace of Versailles in 1783, after the American war. He became pastor of five Roman Catholic villages in the district of Dibayen, about thirty miles north-west of the city of Ava, inhabited by the descendants of the French and other prisoners whom Alompra had captured at Syriam in 1757, and carried with him to the neighbourhood of his capital. Amato watched over the concerns of this flock for nearly half a century, and died at Moun-lha, one of the five villages, in the beginning of April, 1832. He was so far from making proselytes, that he complained that his villagers, in spite of their reverence for his character, were gradually apostatizing to Buddhism. He was well acquainted with Pali and Burmese, was a tolerable painter, and had some knowledge of natural history. In the course of forty years he had made a collection of drawings of about three hundred new plants and flowers, and two hundred animals, which he had bound in four folio volumes; but in the confusion occasioned by the breaking out of the Burmese war in 1824, the volumes were seized by a Burmese soldier, and afterwards, it was reported, came into the possession of the queen's brother, Mengagyee. Major Burney, the English resident at the Burmese court after the war, who became a friend of Amato, endeavoured to recover the books for him; but Mengagyee denied having them in his possession, and all search was ineffectual. Several interesting particulars respecting Amato are contained in a letter respecting him, written by Major Burney on his decease, which was translated in the French "Annales de la Propagation de la Foi," the official record of modern Roman Catholic missions. (Burney's letter in *Journal of the Asiatic Society of Calcutta* for August, 1832, copied in London *Asiatic Journal* for March, 1833, new series, x. 274—6.) T. W.

AMA'TO, MICHE'LE D', a learned Italian theologian, was born at Naples in 1682, and died there in 1729. Having entered the church, and taken his doctor's degree in law and divinity, he received several honourable preferments, especially a chaplainship and visitorship of those royal churches and chapels which are established in and around the palaces and castles of Naples. Amato was particularly noted for his knowledge and fluency in the principal tongues, classical, oriental, and modern. His printed works, three in number, are described as exhibiting great variety of erudition. They are the following: — 1. "De Opobalsami Specie ad sacrum Chrisma conficiendum requisitâ." Naples, 1722. In this short treatise, besides solving the question proposed, the writer endeavours to prove that confirmation is an original Christian Sacrament. 2. "De Piscium atque Avium Esûs Consuetudine apud quosdam Christi Fideles in Antepaschali Jejunio." Naples, 1723. This work received, in 1727, the honour of being prohibited by the Congregation of the Index. 3. "Dissertationes Quatuor: (1.) Quibus de Causis in antiquis Fidei Symbolis Nicæno et Constantinopolitano Articulus ille, 'Descendit ad Inferos,' fuerit prætermissus. (2.) De Inferni Situ, adversus novum Commentum cujusdam Natione Angli. (3.) Quomodo Christus in Ultimâ Cœnâ Eucharistiam benedixerit, et utrum uno an pluribus Calicibus usus fuerit. (4.) De Ritu, quo in primitivâ Ecclesiâ Fideles sanctam Eucharistiam percepturi Manibus excipiebant." Naples, 1728. The second treatise in this collection is an answer to Tobias Swinden's work "On the Nature and Place of Hell:" London, 1714, 1727; in French, Amsterdam, 1757. His unpublished works were numerous. (Mazzuchelli, *Scrittori d'Italia;* Niceron, *Mémoires pour servir à l'Histoire des Hommes illustres dans la République des Lettres,* xxxvi. 78., 1736; *Bibliothèque Italique, ou Histoire Littéraire de l'Italie,* vii. 262., 1730; *Biographie Universelle, Supplement,* tome i.) W. S.

AMA'TO, SCIPIO'NE, a Roman jurisconsult, noted for his knowledge of many languages, and for his dexterity as a man of business, lived in the early part of the seventeenth century. He travelled as interpreter to an ambassador sent by a Japanese sovereign to pope Paul V.; and of this embassy and the party who sent it he gave an account in a work bearing the following title: — "Istoria del regno di Voxu del Giappone, dell' Antichità, Nobiltà, e Valore del suo Rè Idate Masamune, e dell' Ambasciata inviata alla Santità di Papa Paolo V., e delli Successi: con altre varie Cose di Edificazione e

Gusto spirituale de' Lettori." Roma, 1615, 4to. To Amato is also attributed the "Censura al Maestro di Camera di Francesco Sestini da Bibbiena, del Dottore Scipione Amato, Protonotario Apostolico." Liege, 1654. (*Mazzuchelli, Scrittori d' Italia.*)

W. S.

AMATO'RE. There were two old Italian artists of this name at Brescia. GIUSEPPE AMATORE, a painter, by whom there is a large picture of Santa Monica distributing alms, in the chapel of the Virgin, in the Augustine church of San Barnaba; and PAOLO AMATORE, a carver in wood, by whom there is a wooden figure of Santa Maria in Silva, on the altar of the church of SS. Faustino e Giovita, and a wooden crucifix, covered with a glass, in the church de' Miracoli, at Brescia. (*Le Pitture e Sculture di Brescia*, 1760; Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

AMATO'RI, FRANCESCO, commonly called Urbino, from the place of that name, where he was born. He was the domestic, assistant, and friend of Michel Angelo Buonarotti, with whom he lived twenty-six years, until his death in 1556; an event which Michel Angelo deeply deplores in a letter to Vasari upon the subject shortly afterwards. As a painter, says Bottari, Amatori had considerable ability, but he applied himself little to it. Michel Angelo procured for Amatori, from Pope Paul III., the appointment of cleaner of the pictures (pulitore delle pitture) in the Sistine and Pauline chapels in the Vatican, for which office he received a salary of six ducats in gold per month.

The following is a translation of the letter alluded to above—Vasari printed it in his life of Michel Angelo: "My dear Messer Giorgio, I am not well able to write, but I will say a few words in answer to your letter. You know how Urbino died; to me his death has been an act of divine grace, although with my great loss, and infinite pain. The grace consists in this, that as in life Urbino kept me alive, so in death he has taught me how to die; not with regret, but with a desire for death. I have had him with me six-and-twenty years, and I have always found him remarkably honest and faithful; and now, after I had made him rich, and expected him to be a support and comfort to me in my old age, he has been taken from me; nor have I other hope than that of seeing him again in heaven. Of this God has given me a sign in the very happy death he died, for the approach of death grieved him much less than that I should be left alone in this treacherous world, with so many cares; indeed, the better part of me has gone with him, and an infinite misery is all that remains to me. Yours, &c." (Bottari, *Raccolta di Lettere su la Pittura, &c.* vol. vi.; Vasari, *Vite de' Pittori, &c.*) R. N. W.

AMATRI'CE, COLA (FILOTE'SIO) DELL', a celebrated Neapolitan artist of the early part of the sixteenth century. He was a Calabrian, but he domiciliated himself in the city of Ascoli in the Piceno, and acquired a great reputation there both as an architect and a painter; for, like many other painters of that period, he combined with painting the profession of architecture. Amatrice's earlier productions were very dry and meagre, but in a later period of life he adopted much of the improvement of style, especially in design, which characterised the works of the younger artists of his period. His best painting is a picture of the last supper of the Lord in the Oratorio del Corpus Domini at Ascoli.

Amatrice was known to Vasari, who mentions him in the life of Marco Calabrese, where he calls him Niccola, or Maestro Cola della Matrice, and says that he painted many works in Calabria, at Ascoli, and at Norcia, and that he was one of the best painters of his period in those parts: he says, also, that he designed all the buildings which were erected at Ascoli in his time. Vasari relates likewise the melancholy story of the death of the young and beautiful wife of Amatrice. To save her own honour and her husband's life when they were pursued by some ruffian soldiers, solely on account of her beauty, during the rebellion at Ascoli in the pontificate of Paul III., she threw herself from a high rock and was dashed to pieces. After the death, says Vasari, of this wonderful woman, worthy of eternal praise, Maestro Cola's life was a melancholy one. He however, after this event, painted several frescoes in the palace of the Cardinal Alessandro Vitelli at Città di Castello. Amatrice never had the curiosity to visit Rome. Vasari remarks, that had he lived where there was more competition, and where he would have been led to a more careful study of painting, he could not have failed, with his great natural abilities, of producing many excellent works. (Vasari, *Vite de' Pittori, &c.*; *Guida d'Ascoli*; Lanzi, *Storia Pittorica, &c.*)

R. N. W.

AMA'TUS, an eminent ecclesiastic of the eleventh century, was a native of the province of Béarn, but migrating to Italy became a monk of Monte Casino. About the year 1073 he was raised to the bishopric of Oleron in his native province, and in 1089 became archbishop of Bordeaux. He was for many years also papal legate for the provinces of Gallia Narbonensis, Gascony, and Spain; and in his double character of bishop and legate took a leading part in ecclesiastical affairs. He died in 1101, leaving a high reputation for activity and dexterity in business, as well as for learning and literary talent. His works (excepting a few official letters and decrees) have all perished; but they are described as having borne the following titles: "De Duodecim Lapidibus," "De Laude Gregorii VII.,"

"De Civitate Cœlesti Hierusalem," "Historiæ Normannorum Libri VIII.," "De Gestis Apostolorum Petri et Pauli Libri VII." The Norman history was said to have been preserved in the rich library of Monte Casino till the middle or end of last century. The work on the two apostles was in verse, and appears to have been highly admired in the rude age which gave it birth. It is right to add, that the identity of the Béarnese who held the see of Bordeaux, with the monk of Monte Casino who left the writings now enumerated, is a point not universally admitted. It has been placed however beyond all reasonable doubt by Baluze, Mabillon, and more recent writers. (*Histoire Littéraire de la France*, 1750, ix. 226—232; Mazzuchelli, *Scrittori d'Italia*, sub voce "Amato;" Tafuri, *Serie Cronologica degli Scrittori Napoletani*, in Calogerà's *Raccolta di Opuscoli*, xxi. 117.) W. S.

AMA'TUS LUSITA'NUS, a Portuguese physician, whose original name was Joannes Rodericus Amatus, or João Rodériguez, and who is sometimes also called Joannes Rodericus Castelli Albi, was born in 1511 at Castel-Branco, a small town in the province of Beira in Portugal. He studied medicine under Alderetus, in the school of Salamanca; and at the same time, though only eighteen years old, practised surgery in the two hospitals of the town. He afterwards travelled in France, Belgium, Lower Germany, and Italy, visiting the chief medical schools in each, and acquainting himself with the great physicians of the day. He stayed for some time at Venice and Ferrara, and at the latter place he taught medicine, and says that, in 1547, he dissected twelve human bodies, a considerable achievement at that time. From Ferrara he went, about the year 1549, to Ancona, where he also taught and practised medicine with so high a reputation that he was sometimes called to Rome to attend Pope Julius III.

Amatus Lusitanus was of Jewish origin, and adopted the Jewish customs and ceremonies for a long time before he made an open profession of that religion. Before 1550 he had dropped his two first, which are supposed to have been his baptismal names, and had assumed those by which he is commonly known, and by which he always afterwards styled himself; but it does not appear that he was persecuted for his religion, or had publicly professed it, till 1555, when (on the accession of Paul IV. to the papal chair) he says that through fear of the Inquisition he was obliged to fly from Ancona to Pesaro, and thence to Ragusa, and to suffer the loss of his library and a great part of his property, to save his life. He ultimately retired to Saloniki in Macedonia, where he joined a synagogue of the Jews, which was at that time very celebrated, and where he died in 1568.

Haller says of Amatus Lusitanus, "He had read Galen and the Arabian physicians diligently enough. From his writings you might think him an excellent clinical physician, but he is accused of vanity and falsehood." The first of these faults is plainly shown in the egotistic style of all his writings; the second, which Haller repeats after Conring, Kestner, and others, nearly contemporary with Amatus, is not so evident. In the observations which he makes from his own experience there is nothing improbable; the falsehoods and improbabilities which he records are taken from the works of others, and his relation of them may be referred to credulity more fairly than to dishonesty.

In the history of anatomy, Amatus is distinguished as the second author who speaks distinctly of the valves in veins. In the passage already referred to regarding his dissections (*Centuria* i. *Curat.* 52. *Schol.*), he urges against a doctrine of Vesalius about bleeding in pleurisy, that the blood which the vena azygos sucks from the vena cava superior cannot return into the latter in consequence of the valves ("ostiola sive opercula") which lie at the orifice of the former. But this passage shows that although he saw the valves, he entirely mistook the purpose which they serve, which is to permit the blood to pass from the vena azygos into the vena cava superior, and to prevent its passing in the opposite direction. He relates an experiment which seems to have led him to this error, saying that he had often inflated the vena azygos from the vena cava, but could never distend the latter by blowing into the former. How this could have happened it is impossible to say, but it is the very reverse of what occurs in a carefully conducted experiment. Among the many who were present at his dissections Amatus mentions J. B. Cananus, to whom the discovery of the valves of veins belongs, and by whom it was published in 1543. [CANANUS, JOHANNES BAPTISTA.]

Amatus is generally quoted (*Cooper's Surgical Dictionary, &c.*) as one of the first who employed bougies in the treatment of diseases of the urethra; but erroneously. He speaks on the subject in the Scholia to the nineteenth Curatio in his fourth Centuria Curationum, where he claims for Alderetus, his former master at Salamanca, the merit of having invented a new method of destroying "carunculæ" of the urethra; a Portuguese surgeon named Philip, to whom Amatus himself had taught the use of the remedy, having gained considerable profit and renown by being regarded as the discoverer of it. But the remedy for which credit was claimed was not the bougie itself, but the ointment or plaister which was applied upon it to the seat of the disease, and which was composed of orpiment, verdigris, and other caustic substances. Bougies, formed

of a variety of materials, had been long in use at the time of Amatus. It is uncertain when the waxen instruments from which the name was taken were first introduced; but instruments of the same form and applied to the same purpose are described in the fiftieth book of the "Collectanea Medicinalia" of Oribasius, and were used at least as early as the second century.

The works of Amatus Lusitanus are as follows:—1. "Exegemata in duos priores Dioscoridis de Materia Medica Libros," Antwerp, 1536, 4to. 2. "In Dioscoridis Anazarbæi de Medica Materia Libros Quinque, Enarrationes," Venice, 1553, 8vo., and at various other times and places. 3. "Curationum Medicinalium Centuriæ Septem." The first of these, which are by far the best works he has left, was published at Florence, in 1551, in 8vo., with a prefatory essay, "Introitus Medici ad Ægrotantem, simulque Digressio de Crisi et Diebus decretoriis." The others were published at subsequent periods, alone, and in various combinations with each other and with other works. The last three appeared together in 1566; after which all of them were published together at Lyon, 1580, 16mo.; at Paris, in three volumes, 1617; at Bordeaux, 1620, 4to.; at Barcelona, 1628, folio; and at Frankfort on the Main, 1646, folio. Extracts from them on particular subjects were also made and were published separately, or in company with similar works by other writers. Each "Centuria" consists of a hundred remarkable cases in medicine and surgery, with comments upon them in the form of scholia. Brief notices of the most important surgical cases are given in Haller's "Bibliotheca Chirurgica," tom. i. p. 204.; of the medical cases in the 1st, 2d, and 7th Centuriæ in the "Bibliotheca Medicinæ Practicæ," tom. ii. p. 28. of the same author; and of the chief observations of Amatus in botany, in the "Bibliotheca Botanica," tom. i. p. 251. Astruc also, in his treatise "De Morbis Venereis," gives a full account of all that Amatus wrote on that subject. In the preface to his fifth Centuria, Amatus says that in his flight from Ancona he lost some manuscript commentaries on the fourth "Fen" of the first book of Avicenna; and he speaks of having translated the Roman History of "Eutropius" into Spanish. (Astruc, *De Morbis Venereis, Libri Novem*, ed. 4to. 1740, p. 735.; the prefaces and scholia of the Centuriæ; Haller's *Bibliothecæ*.)

There are three medical writers of similar names, but of less merit, who may be confounded with Amatus Lusitanus. CINTIO D'AMATO, an Italian barber-surgeon, wrote a work entitled "Nuova et utilissima prattica di tutto quello ch'al diligento Barbiero s'appartiene." Naples, 1674, 4to. It is a practical treatise on bleeding, cupping, and other minor surgical operations. JOANNES CAROLUS AMATUS, a Spanish physician, wrote "Fructus Medicinæ e variis Galeni locis decerptæ." Lyon, 1623, 12mo. It has a singular dedication to the Virgin Mary, as guardian of Montserrat; and contains chapters on the indications of remedies, the essences, causes, and signs of diseases, the materia medica and blood-letting, the powers and doses of compound medicines.

LEONARDUS AMATUS, or Amato, was a Sicilian physician who studied at Palermo, and practised in Sciacca, where he was born, and where he died in 1674. He wrote "Adversariorum catena de jure Galli veteris pro asthmati." Panormo, 1667, 4to. He left also two manuscripts, one on the use of baths, and the other on the origin, antiquities, and history of Sciacca. (Mongitore, *Bibliotheca Sicula*.) J. P.

AMA'TUS, VINCE'NTIUS, doctor of divinity and maestro di capella at Palermo, was born January 6. 1629. He was educated in the ecclesiastical college in that city, where, on the completion of his studies, he received the degree above mentioned, and in 1665 was appointed maestro di capella in the cathedral at Palermo. He died there July 29. 1670. His published works are—1. "Sacri Concerti a 2, 3, 4, e 5 Voci, con una Messa a 3 e 4 Voc." 1656. 2. "Messa e Salmi di Vespro," 1656. 3. "L'Isauro (Opera)," 1664. (Mazzuchelli, *Scrittori d'Italia*.) E. T.

AMAURY, AMALRIC, or AIMERIC, patriarch of Jerusalem, succeeded the patriarch Fulcher in 1159. King Amaury I. of Jerusalem owed his elevation in 1162 to the patriarch Amaury, who, however, refused to crown him unless he separated himself from his wife, Agnes de Courtenay, who stood in the fourth degree of relationship to her husband. The divorce took place, but the two children which the king had by Agnes, Sibylla and Baldwin, afterwards king under the name of Baldwin IV., were declared legitimate. The patriarch Amaury was assisted in this affair by Cardinal John de Sutri, the papal legate at Jerusalem. Amaury was a friend of the historian William of Tyre (Guilielmus Tyrensis or Tyrius), who at his recommendation was appointed archdeacon of Tyre in 1167, by Frederic, archbishop of Jerusalem. Amaury seems to have been fond of intrigues. He died in 1180, at an advanced age. (Guilielmus Tyrensis, *Historia Belli Sacri*, l. xix. c. 14, &c.; Wilken, *Geschichte der Kreuzzüge*, vol. iii. 2. p. 46. (b. iv. c. 2.) W. P.

AMAURY (Latinised AMALRICUS) of Chartres, a theologian of the twelfth and thirteenth centuries. As what is known of the personal history of this man is taken from Guillaume or William of Bretagne (not from Rigord, as most writers have it who have mentioned the source of their information), we shall give a translation of the passage in Guillaume's work referring to him:—"In those days literary studies flourished at Paris,

nor do we read that there was ever so great a number of scholars at Athens or in Egypt, or in any part of the world, as dwelt in the aforesaid place for the sake of study. This arose not only from the great delightfulness of the situation and the superabundance of all good things, but also from the liberty and especial protection which King Philip and his father before him afforded to the scholars. In this illustrious city, therefore, full and complete instruction might be obtained, not only in the 'trivium' (the three liberal arts of grammar, rhetoric, and logic or dialectic) and the 'quadrivium' (the four arts of astrology or astronomy, geometry, arithmetic, and music), but also in questions of canon and civil law, and in that study which concerns the healing of the body and the preservation of health; and while these studies were pursued, the sacred writings and questions of theology were taught with even greater eagerness.

"Now there was engaged in this sacred branch of study a certain clergyman named Amaury, of the territory of Chartres, the native of a village which is called Bena, who, though he was a skilful logician and had long taught in the schools that and the other liberal arts, gave himself up to the study of the sacred page. He always had, however, a peculiar mode both of teaching and of studying, and a private opinion and judgment distinct, as it were, and separate from others. He, therefore, even in theology ventured constantly to affirm that every Christian was as much bound to believe himself to be a member of Christ, as that Christ was born and suffered, or the other articles of the faith; among which he ventured boldly to say this [dogma of his own] ought to be counted. Since, therefore, in this he met with universal opposition from all Catholics (we preserve the author's tautology), the matter was of necessity referred to the pope, who heard his proposition and the reply of the scholars of the university, and by a bull gave sentence against him. He returned, therefore, to Paris, and was compelled by the university to confess with his mouth that he believed the contrary of the aforesaid tenet; I say 'with his mouth,' for in his heart he never held another opinion. Annoyed, therefore, and indignant, as it is said [at being forced to recant], he fell sick, and taking to his bed died in a short time, and was buried near the monastery of St. Martin des Champs (St. Martin-in-the-fields)." (Guliehmus Armoricus, *De Gestis Philippi Augusti.*)

The death of Amaury may be placed in A.D. 1204 or 1205. The bull of Pope Innocent III., by which his opinions were condemned, was issued in the former of these years.

The opinions of Amaury are now difficult to be ascertained; the work in which he embodied them, and which was entitled "Physion," is lost; and those who imbibed his views are considered to have carried them farther than he did. They are said to have been derived from the metaphysics of Aristotle, which he undertook to expound, and from which he obtained the idea of a primary matter, which he identified with God. A number of his disciples were detected by the treachery of a spy employed by the ecclesiastical authorities of Paris and the neighbourhood, condemned at a council held at Paris A.D. 1209, and many of them burnt at one of the gates of the city by order of the king (Dec. 1210). They were charged with holding the following opinions among others:—that the world had been or was to be successively under the government of the three persons of the Trinity; that the supremacy of the Father lasted till the close of the Mosaic dispensation; that the reign of the Son had lasted till their own day, when it was to be succeeded by the reign of the Holy Ghost; that in this last period men were to be saved by the inward grace of the Holy Spirit, without any sacraments or outward rites, which were to be disused. They were charged with maintaining that God was good but not just; and that all actions, provided they were done in charity, were innocent, however otherwise flagitious; and they were charged with committing, in conformity with this doctrine, acts of the grossest licentiousness. The justice of some of these charges may be fairly doubted. One of the accused, a goldsmith, is said to have set up for a prophet, and to have foretold that in five years the world would be visited with the four scourges of famine, war, earthquakes, and fire from heaven, which last was to devour the prelates, the ministers of the pope, whom they designated Antichrist. Amaury, as the author of these errors, was, though dead, excommunicated, and his remains cast out of the burial ground. The opinions of his disciples were again condemned at the general council of Lateran, A.D. 1215. (Guillaume of Bretagne (or Gulielmus Armoricus), in Bouquet's *Recueil des Historiens des Gaules et de la France*, vol. xvii.; *Histoire Littéraire de la France*, tom. xvi.) J. C. M.

AMAURY, AIMERY, or AMALRIC I., king of JERUSALEM, was the son of Baldwin II., and descended from the counts of Hemay. He was born in 1135, and at a very early age he was created count of Joppa by his elder brother, King Baldwin III. After the conquest of Ascalon, in 1153, he became count of Ascalon. His brother Baldwin died on the 10th of February, 1162, and Amaury was chosen his successor, in spite of the opposition of a great number of barons; but he was supported by the clergy, and especially by Amaury or Aimeric, patriarch of Jerusalem, by whom he was crowned on the 17th of February, 1162. Shortly after his accession he was divorced from his wife

Agnes, and in 1164 (Du Cange says 1167) he married Maria, the daughter of John Comnenus Protosebastus and niece of the emperor of Constantinople, Manuel Comnenus. Previously to this he entered Egypt under the following circumstances. This country had been invaded by a strong army of Turks Seljuks commanded by Shirkuh, the vizír of Nur-ed-dín, sultan of Haleb (Aleppo). The khalif 'Aládhed, or rather his vizír and lieutenant, Sháwer, not being able to resist the attack of the Turks, made an alliance with King Amaury, who joined the Egyptian troops, and laid siege to Pelusium, which was defended by Shirkuh and his nephew, the famous Saladin (1163). An invasion by Sultan Nur-ed-dín of the kingdom of Jerusalem compelled Amaury to make peace with Shirkuh in 1164, and to retire to his dominions. The war between Egypt and Sultan Nur-ed-dín continued, and in 1167 Shirkuh penetrated as far as Misr, near Cairo. In this extremity Sháwer, who reigned in the place of the nominal khalif, 'Aládhed, concluded a new alliance with Amaury, who promised his assistance on condition that Sháwer should pay him four hundred thousand pieces of gold. Shirkuh and Saladin, unable or unwilling to lay siege to Cairo, passed this city, and penetrated into Upper Egypt. They were followed by Amaury, who imprudently divided his army, one part of which marched on the right bank of the Nile, while the main body pursued Shirkuh on the left bank. The Turks made a stand near the pass of Bábein not far from the ruins of Hermopolis, and a pitched battle ensued, in which Amaury was defeated after a brave resistance. One hundred Christian knights fell. After having joined that body of his troops which he had ordered to proceed on the right bank of the Nile, Amaury made a stand opposite Cairo to cover this capital. Shirkuh, who aimed at the conquest of the Delta, did not attack the army of the Christians, but hastened to Alexandria. This town fell into his hands, and received a strong garrison commanded by Saladin, who was soon besieged here by the King of Jerusalem. Saladin and his troops suffered from famine, and he would have been compelled to surrender to Amaury, if peace had not been concluded between Sháwer and Shirkuh on the 15th of Shawwál, A. H. 562 (3d of August, A. D. 1167). After having received fifty thousand pieces of gold, Shirkuh withdrew with his army to Haleb; and Amaury, whose alliance was now more dangerous than profitable to the khalif of Egypt, was obliged to return to Jerusalem.

The weakness of the government of Egypt being manifest, Amaury resolved to enrich himself by the conquest, or at least the plunder, of this rich country. The knights of the order of the Hospital and of the Temple promised him their assistance, and Amaury's ambassadors concluded, in 1168, a treaty with the Emperor Manuel of Constantinople, who engaged himself to contribute to this expedition with a powerful fleet. But this fleet did not arrive, and the knights of the Temple refused to join the expedition. Notwithstanding these disappointments, Amaury declared war against the khalif, 'Aládhed, in the same year, 1168. He took Belbeis by storm; the town was destroyed; a son and a nephew of Sháwer fell into the hands of the victor. Amaury expected a rich ransom for his captives, — one million of gold pieces, according to Abú-l-fedá, and two millions, according to William of Tyre, which Sháwer had promised to pay quickly. Anxious to get the money, Amaury avoided driving Sháwer to despair, and advanced by slow marches to Cairo. On the 13th of November, 1168, he was under the walls of this city. Sháwer had found time to form an alliance with Nur-ed-dín; and when Amaury thought that he was going to receive the ransom of his captives, he was suddenly informed of the arrival of an army of Turks, commanded by Shirkuh and Saladin. He had only time to escape destruction by a sudden flight to Jerusalem. Egypt, which Amaury hoped to join to his dominions, became a prey to Shirkuh, by whose instigation Sháwer was put to death. Shirkuh became vizír of the khalif, 'Aládhed; and as he died shortly afterwards, his nephew Saladin became his successor. Saladin being a vassal of Nur-ed-dín, the kingdom of Jerusalem was surrounded on all sides by the dominions of Nur-ed-dín. In order to prevent certain ruin, Amaury sent ambassadors to Europe to implore the assistance of the western princes; and he urged the Emperor Manuel to hasten the arrival of the fleet. The Greek fleet, of two hundred sail, commanded by Megas Ducas Andronicus Contostephanus, reached the coast of Syria in the spring of 1169; but it was October before Amaury had his forces ready to attack Egypt. He and the Greeks besieged Damietta, which was defended by Saladin. After a siege of two months they were compelled to retire. The army of Amaury suffered severely on their retreat, and the Greek fleet was destroyed by a storm. In the following year, 1170, Saladin made a successful invasion of the kingdom of Jerusalem. In this extremity, Amaury, accompanied by a numerous retinue of nobles and prelates, went to Constantinople to persuade the Emperor Manuel to prepare for a new campaign. He was received by Manuel with extraordinary splendour and munificence; and the Greeks having discovered that the King of Jerusalem was a man of literary taste and possessed great historical knowledge, spoke of him in terms of high admiration. Amaury employed part of his time in travelling in Thrace. Manuel, who was easily moved to war, promised his

assistance in a fresh campaign against Egypt, and Amaury returned to his kingdom, which was then in great danger. After the death, or probably the murder, of the khalif 'Aládhed, the last of the Fátimites, in A. H. 567 (A. D. 1171), (A. H. 564 (A. D. 1168), according to Allatafet), Saladin had made himself master of Egypt; and although at first he acknowledged himself as a vassal of Nur-ed-dín, he soon declared himself independent. During the years 1172 and 1173 he made continual incursions into the kingdom of Jerusalem, and neither army nor fleet came from Constantinople to aid Amaury. The king defended his dominions with great courage and activity, but with little success. In an expedition against Nur-ed-dín in the summer of 1173, Amaury, exhausted by fatigue, was attacked by dysentery. He was carried in haste to Jerusalem, where he died on the 11th of July, 1173, in the thirty-eighth year of his age, and after a reign of twelve years. His successor was his son Baldwin IV., a boy thirteen years old.

Amaury I. was a man of great talents and personal courage; but he was inferior to his brother and predecessor, Baldwin III. He had received a careful education; he knew history, law, and languages well. He was too strict in levying taxes. His greatest faults were his confidence in unworthy favourites and officers, and his insatiable love of money. Though he was very fat, he was active and indefatigable. (Wilken, *Geschichte der Kreuzzüge*, b. iv. c. 2.; Michaud, *Histoire des Croisades*, ii. 219—245.; Guilielmus Tyrensis, *Historia Belli Sacri*, l. xix., xx.; Abú-l-fedá, *History*, ad A. H. 559 (A. D. 1164), &c.; Allatafet, *Annals of Egypt*, ed. Carlyle, p. 21, 22.; Du Cange, *Familiæ Byzantinæ*, p. 182. W. P.

AMAURY II. of JERUSALEM, or AMAURY DE LUSIGNAN. [AIMERY.]

AMAURY DE MONTFORT. [MONTFORT.]

AMAURY DE RIVES. [RIVES.]

AMA'YA, a Spanish historical painter of the seventeenth century, and a scholar of Vincenzio Carduccio. In 1682 Amaya painted the pictures of the great altar of the church of St. Martin at Segovia, and two others in the chancel, illustrating the life of St. Martin. These pictures, according to Ponz, display more taste in colouring than they do correctness of drawing. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

AMA'YA, FRANCISCO DE, a Spanish jurisconsult, highly esteemed by the Spaniards, was born at Antequera, in the kingdom of Granada, studied at Salamanca under Solorzano, author of the work "De Indiarum Jure," and became professor at that university; was appointed in 1633 by Philip IV. to the office of fiscal of Granada, and two years after to that of oidor, literally auditor, of Valladolid; was afterwards offered the presidency of Guadalaxara in New Spain, but declined it, and died without having attained a station of the importance considered due to his merits. The dates of his birth and death are not mentioned by Nicolas Antonio or by Rezabal y Ugarte, but from those of his appointments it may be conjectured that he was born about the close of the sixteenth century, and lived till towards the middle of the seventeenth.

When professor at Salamanca, he published "Observationum Juris Libri tres," Salamanca, 1625, 4to., three books of miscellaneous observations on different points of law; among others, "on the power of the prince," "on the right of using stolen articles," and "on the capacity of making a will." These observations are spoken of in the highest terms by Nicolas Antonio and other Spanish writers, but treated very differently by B. G. Struvius, who describes them in his "Bibliotheca Juris" as a crude compilation. They have passed through several editions; one at Cologne in 1633, another at Geneva in the same year, and a third in 1734 in conjunction with the other principal legal work of Amaya, "In tres posteriores Libros Codicis Imperatoris Justiniani Commentarii," or "Commentaries on the three last Books of the Code of Justinian." The first volume of these commentaries, embracing the first book of the three, appeared at Lyon in 1639, in folio, and was reprinted in the same size at Geneva in 1656. This also is spoken of with admiration by Spanish authors, and with disrespect by Struvius. The other portions have never appeared: it was asserted by the Marquis of Alventos that they existed in manuscript in the library of the college of Cuenca; but Rezabal, who made search in the library on purpose, could not discover more than one folio volume, reaching to the twenty-ninth title of the eleventh book. At the end of the printed volume is an "Apology for the Statutes of the College of Cuenca against the Calumnies of Juan Escobar del Corro," to which Escobar appears to have published an answer. Amaya was also the author of a Spanish work, "Desengaños de los Bienes Humanos," or "Exposure of the Deception of Earthly Good," which was published at Madrid in 1681, in 4to., by Donna Luisa Vega y Tizon, the widow of the author's brother, and is commended by Rezabal for its style.

When young, Amaya wrote Latin commentaries on Ovid's poem "In Ibin," and an apology in Spanish for Gongora's poems called "Soledades," or "Solitudes," against the attack of Don Juan de Jauregui, the elegant translator of Tasso's "Aminta," as well as a comment on the first of the "Soledades," showing an attachment to Gongorism by no means calculated to give a high idea of Amaya's taste. He left several manuscripts

on legal subjects, which are still preserved in the college of Cuenca, and a list of which is given by Rezabal. Struvius mentions an edition of Amaya's works, probably his legal ones only, published at Lyon in 1667, folio. (*N. Antonius, Bibliotheca Hispana Nova*, edit. 1783, i. 400.; Rezabal y Ugarte, *Biblioteca de los Escritores de los seis Colegios Mayores*, p. 7—10.; Struvius, *Bibliotheca Juris*, 7th edit., p. 324, &c.) T. W.

AMAZI'AH (in Hebrew, אֲמַצְיָה; in the LXX., Αμεσσίας or Αμασίας; in Josephus, Ἀμασίας; in the Vulg., Amasias), king of Judah, succeeded to the throne (B. C. 849) after the murder of his father Joash. His mother was a native or inhabitant of Jerusalem, named Jehoaddan. He was twenty-five years of age at his accession, and he reigned twenty-nine years (from B. C. 849 to 820). The language of the book of Kings seems to intimate that his possession of the sovereignty was for a time very precarious: when, however, he felt himself firmly established, he put to death the murderers of his father, Jozachar or Zabad, and Jehozabad, two men of foreign descent, on their mother's side. He obeyed the direction of the Mosaic law, and abstained from putting to death the children of the culprits; a moderation which, from its being especially noticed, was probably at that time unusual. He refrained at the beginning of his reign from idolatry, and his conduct is recorded as worthy of commendation, except that he did not suppress the unlawful sacrifices which were offered on the high places.

He ordered a general muster of the population of his kingdom, gave a military organization to all who were of age to serve in war (i. e. who were upwards of twenty years old), whose number he found to be three hundred thousand, and hired an immense number of mercenaries (a hundred thousand, as the Hebrew text and the ancient versions and Josephus agree, but we suspect some error of early origin) from the kingdom of Israel (or the Ten Tribes), in order to conquer Edom, which had revolted from under the dominion of Judah in the time of his great grandfather, Jehoram. At the remonstrance of a prophet, who declared that the Divine blessing did not rest on the Ten Tribes, Amaziah dismissed his mercenaries; and they, in revenge for this affront, on their return attacked several of the cities of Judah from Samaria or Shimron (evidently a different place from the metropolis of the Ten Tribes) to Beth-horon, carried away much spoil, and slew three thousand persons. In the mean time Amaziah was engaged invading the land of Edom, where, in the Valley of Salt (probably the plain at the southern end of the Dead Sea), he gained a great victory, killing ten thousand men, and taking ten thousand prisoners, whom he massacred by throwing them from the top of a rock. He took Selah (probably the Petra of the Greek and Latin writers) by storm, and called the name of it Joktheel.

Amaziah, on his return from Edom, fell into idolatry, and worshipped the gods of the Edomites. He was rebuked by a prophet, who pointed out the absurdity of worshipping deities who could not deliver their votaries from the power of their enemies; but instead of listening to the prophet, he charged him with threats to be silent. The prophet obeyed, after declaring that he regarded the obstinacy of Amaziah as an indication that God had decreed his overthrow.

Elated with his victories, Amaziah challenged Joash, king of Israel, to meet him in war. Joash, a successful warrior, by a scornful parable, in which he compared himself to the cedar of Lebanon, and his adversary to a thistle, rebuked the presumption of Amaziah, and warned him against engaging in a struggle which would ruin him. Amaziah persisted, however, in his desire for war. Joash consequently invaded Judah, and defeated Amaziah and took him prisoner at Beth-shemesh, where the men of Judah were seized, according to Josephus, with a sudden panic; then marching to Jerusalem, which surrendered, he broke down a part of the wall, took away the gold and silver and the sacred vessels which he found in the temple and in the royal treasury, and having exacted a number of hostages, returned to Samaria. Josephus tells us that the surrender of Jerusalem was the result of the threats of Joash, that he would put Amaziah to death unless he and his army were admitted into the town.

Josephus places this war in the fourteenth year of Amaziah's reign, or fifteen years before his death. But the sacred writers tell us that Amaziah lived fifteen years after the death of Joash of Israel, not after the war between them, the date of which is altogether uncertain. It is probable that it was soon after the war in Edom, the date of which is also uncertain.

Amaziah was at last slain by a conspiracy which broke out at Jerusalem. He fled to Lachish, but those whom the conspirators sent in pursuit of him overtook him, and slew him there (B. C. 820). His body was brought to Jerusalem and buried in the sepulchre of his forefathers. A long interregnum succeeded, and it was not until at least eleven years after his death (B. C. 809, according to Hales) that his son Uzziah or Azariah was enabled to mount the throne. (2 *Kings*, ch. xiv.; 2 *Chron.* ch. xxv.; Josephus, *Jewish Antiq.* book ix. ch. ix.) J. C. M.

AMBERES, FRANCISCO DE (Francis of Antwerp), a painter and sculptor, known only for the works he executed for Archbishop Ximenes in the cathedral of Toledo. In 1502 he painted the pictures of the altar of San Eugenio; in 1507 he executed, toge-

ther with John of Brussels and Lorenzo Gurricio, the arms and other ornaments on the frieze and over the doors of the winter chapter-house; and in 1508 and 1510, he painted the altar-pieces also of the Musarabic chapel in the cathedral of Toledo. Bermudez speaks also of another Flemish artist under this name, Michel Manrique, known in Italy as Michele Fiamingo, whom he calls Miguel de Amberes. [MANRIQUE, MICHEL.] (Bermudez, *Diccionario Historico, &c.*)

R. N. W.

AMBERGER, CHRISTOPH, a celebrated old German painter of the sixteenth century. He was born about 1490, according to Mechel, at Nürnberg; but his family was of the neighbouring town of Amberg, in the Ober Pfalz, where his father was a stonemason and his grandfather a carver in wood. Amberger is supposed to have been the scholar of Hans Holbein the elder, but little is known about him; Sandrart could learn nothing relating to him personally, and later writers do not appear to have been much more successful. He painted in fresco, in distemper, and in oil. In the first manner, he painted in 1530 the exteriors of some houses in Augsburg, which Sandrart praises highly. In distemper, he painted upon canvass twelve pictures of the history of Joseph in Egypt — works so excellent, in the opinion of Sandrart, that he regrets that they were executed in such perishable material. They are still at Augsburg. The water-colour portrait, also, of the Emperor Maximilian, which is in the royal gallery at Augsburg, and is generally attributed to Albert Dürer, is stated by some to be the work of Amberger. In oil, Amberger painted many pictures, but chiefly portraits, much in the style of Holbein: his historical pieces in this style are generally of very small dimensions. There are eight pictures by Amberger in the gallery of Vienna, and several in the galleries of Munich, Berlin, and Dresden. But his chief works are those in the church of St. Martin, and in the Franciscan convent, at Amberg; a picture of the wise and the silly virgins in the St. Annenkirche at Nürnberg, and the Martyrdom of St. Sebastian in the Moriz-kapelle in the same place.

Amberger painted the portrait of the Emperor Charles V. at Augsburg, and made a very excellent likeness. The emperor was himself so well satisfied with it, that he presented him with a gold chain and medal, paid him thirty-six rix-dollars, three times the number demanded by Amberger, and expressed his opinion that it was as good as the portrait that Titian had made of him, and for which he had paid one hundred rix-dollars. This portrait by Titian was painted in 1530 at Bologna, when Charles was in his thirtieth year. According to Sandrart, Amberger's was painted in the same year, but Dr. Nagler gives 1539 as the date of Amberger's; and if this date and the following statement are correct, Amberger must have painted Charles V. twice, for Dr. Nagler mentions also a portrait by him of the same emperor in his thirty-second year, which is in the Giustiniani collection at Berlin.

Amberger's pictures have considerable merit, although they are hard in design, and are totally devoid of aërial perspective. The character and expression in his heads are good, his colouring is rich, his execution very careful and circumstantial, and the linear perspective is well observed. Fiorillo says that Amberger imitated and copied the portraits of the younger Holbein, and that many of these pictures are considered to be originals by Holbein. Füssli says that Amberger cut some of his own designs in wood. He is generally said to have died at Augsburg in 1563; he was however, according to some judicial records at Augsburg, still living in 1568. (Sandrart, *Teutsche Academie, &c.*; Mechel, *Catalogue des Tableaux, &c. de Vienne*; Nagler, *Neues Allgemeines Künstler Lexicon.*)

R. N. W.

AMBERIEUX, PIERRE DUGAT D', member of the municipal council of Lyon, was born in that city in the year 1738. Disapproving of the revolution, he secluded himself almost totally, avoided all share in the various movements around him, and devoted himself to literary pursuits. He wrote a pleasing little work entitled "Des Singes, opuscule en vers et en prose," of which but a small number was printed. He died on the 24th October, 1821. (Rabbe, *Biographie des Contemporains*; Arnault, *Biographie des Contemporains*; *Le Moniteur*, 1821, p. 1487.)

J. W. J.

AMBIGA'TUS. [BELLOVESUS.]

AMBILLON. [BOUCHET.]

AMBIORIX, or (according to some copies of Plutarch) ABRIOREX, or (according to Dion Cassius) AMBRIORIX, prince of the Eburones in conjunction with Cativolcus, and one of the stoutest and most pertinacious opponents whom Cæsar encountered in Gaul. The Eburones, a Belgic nation, dwelt chiefly between the Maas or Meuse and the Rhine, about Juliers, Aix-la-Chapelle, Liège, and Maastricht, but extended also westward of the Maas towards Tongres and St. Tron. They were quite a second-rate nation, and, before Cæsar's arrival, had been subdued by their neighbours the Aduatuci (also Belgians), to whom they had been obliged to give hostages and pay tribute. Cæsar, in conformity with the usual Roman policy of patronising weak and subject states, had caused the hostages, among whom were the son and nephew of Ambiorix, to be restored, and the tribute to be no longer exacted. But neither these acts of favour, nor the circumstance of his having served among the allies of the Roman army prevented Ambiorix and his countrymen from partaking of the general alarm and in-

dignation of the Gauls; and they took the lead in the revolt which broke out in the early part of the winter of B. C. 54, after Cæsar's return from his second expedition into Britain.

The deficient harvest of that year had compelled the Roman general to distribute the winter quarters of his troops more widely than common, in order that they might be more easily supplied with provisions; and a legion and a half (a force the full complement of which at this time would probably be about 8000 men, but which, after the casualties and dangers of the campaign, would probably be little more than 5000) were quartered in a strongly entrenched camp in the country of the Eburones, under Q. Titurius Sabinus and L. Aurunculeius Cotta, two of Cæsar's lieutenants. This camp Ambiorix and his colleague Cativolcus, who was however too old to take an active part in the war, determined to attack. They were instigated to this by Indutiomarus, chief of the Treviri, a neighbouring people, and a bitter enemy of the Romans. The attack was repelled without much difficulty; but Titurius was deceived by the artifices of Ambiorix, who allayed his suspicions by professions of regard and gratitude to the Romans; while he roused his fears by accounts of a general conspiracy of the Gauls, a simultaneous attack on the winter quarters of all the legions, and the near approach of a large band of Germans: he consequently quitted his camp in spite of the remonstrances of his colleague, and led his army into an ambush prepared by Ambiorix, where they were almost entirely destroyed. This exploit was performed by Ambiorix with a force little if at all superior in number to that of the Romans.

Elated with his success, he immediately proceeded with his cavalry into the country of the Aduatuci and Nervii, whom he exhorted to storm the winter quarters of Quintus Cicero (the brother of the orator, and one of Cæsar's lieutenants), which were in their country. The Nervii immediately gathered their own forces and those of the nations subject to them, and advanced to the attack, which however was repulsed by the steady bravery of Cicero and his men. Ambiorix, as Cæsar's narrative indicates, had not the command of the allied force, but was present as an auxiliary. It is probable, though Cæsar does not notice it, that he was also present in the engagement in which Cæsar, who had advanced to Cicero's relief, routed the Nervii, and raised the siege. The Eburones and Nervii took up arms again to second the attack which Indutiomarus and the Treviri made, towards the close of the winter or the opening of the spring (B. C. 53), on the winter quarters of Labienus, another of Cæsar's lieutenants; but that attack having failed, and Indutiomarus being killed, the Eburones and Nervii dispersed.

When the season opened, Cæsar, who had made great efforts to supply his losses, determined entirely to crush Ambiorix, who had renewed his alliance with the Treviri, now governed by the kinsmen and successors of Indutiomarus. The Treviri, whom Dion Cassius intimates to have been commanded by Ambiorix, were defeated by Labienus. Cæsar himself first attacked and subdued the Menapii, whom he thought likely to help him or afford him a refuge among them, and crossed the Rhine to awe the Germans; then he entered the territory of the Eburones, which formed part of the great forest Arduenna (Ardennes) (comp. Strabo, lib. iv.), sending L. Minucius Basilus before with all the cavalry. Ambiorix narrowly escaped being taken by the sudden arrival of Basilus, but contrived to escape. The country of the Eburones was ravaged by Cæsar with the most savage cruelty, though the inhabitants appear to have made scarcely any resistance; general proclamation was made that any who chose might come to destroy or gather plunder; and the unhappy nation were completely destroyed, and their very name blotted out. Cativolcus killed himself in despair, after imprecating curses on Ambiorix as the author of his ruin; Ambiorix himself, though hunted from place to place, and accompanied by no more than four faithful followers, contrived to escape from the Romans. Of his subsequent history and death nothing certain is known. The commentaries of the so-called Julius Celsus tell us that he passed the rest of his life in exile, lurking in the woods beyond the Rhine. Eckhel (*Doctrina Numorum Veterum*, tom. i. p. 75.) notices a coin of Ambiorix on which appears his name with the added national designation Eburo. (Cæsar, *De Bello Gallico*, lib. v., vi.; Dion Cassius, *Historiæ Romanæ*, lib. xl. 31.)

J. C. M.

AMBIVE'RI, FRANCESCO, was born at Bergamo about the year 1592, and very early distinguished himself by his talents and learning. He was made rector of an academy in his native town at the age of eighteen, in which, for several years, he taught the Humanities. He then spent five years at Trevi, and afterwards became rector of the Canobian schools at Novara. In 1620 he took his degree of doctor of philosophy, and in the following year that of laws. He is said to have caused the Canobian schools to be placed under the direction of the Jesuits, to whom he resigned his office of rector. He subsequently filled several public offices under the senate of Milan. His death took place on the 4th of May, 1627, at Trevi, where, being attacked by illness, he, in a fit of frenzy, threw himself into a well and was drowned. Mazzuchelli enumerates twenty-two works by him, eleven as printed, and the remainder as uncertain whether printed or not. The

principal are — 1. "De D. Mariæ Romanæ Virginis et Martyris Laudibus Carmina Latina et Italica" ("Latin and Italian Verses in praise of the Roman Virgin and Martyr Maria"), Bergamo, 1613. 2. "Affetti Poetici," Bergamo, 1614, 8vo. 3. "Affetti d'Animo grato Poesie" (Poetical Effusions of a grateful Mind"), Novara, 1620. 4. "Tractatus de perfectâ juvenilis Ætatis Disciplinâ tripartitus" ("A Treatise on the perfect Discipline of the Period of Youth"), Novara, 1621. 5. "Vaticinationes Virgilianæ de J. Baptista Borromeo" ("Virgilian Prophecies concerning J. B. Borromeo"), Novara, 1621. Of those supposed to be yet in manuscript may be mentioned, 6. "A Dissertation on the Fifty Books of the Digests;" and, 7. "A Compendium of Rhetoric. The remainder of his works are chiefly funeral orations. (Calvi, *Scena Litteraria degli Scrittori Bergamaschi*, i. 150, 151.; Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

AMBI'VIUS, LU'CIUS TURPIO, a Roman actor, who distinguished himself in the time of Terence by the truth with which he acted his parts on the stage. His name occurs in nearly all the didascalia of the plays of Terence, and the later Romans mention him with Roscius and Æsopus. (Cicero, *De Senectute*, 14.; Tacitus, *De Oratoribus*, 20.; Symmachus, *Epist.* i. 25. x. 2.) L. S.

AMBLER, CHARLES, was the compiler of reports of cases which occurred in the Court of Chancery during the time of Lord Hardwicke, with some more recent decisions. These reports were published in 1790 under the title of "Reports of Cases argued and determined in the High Court of Chancery, with some few in other Courts." Mr. Ambler practised constantly as a barrister in the Court of Chancery for nearly forty years, and attained to considerable eminence in the profession. He was created a king's counsel in 1761, and for several years held the office of attorney-general to the queen. He died in 1794. His reports consist of notes taken in the early part of his life, and were probably not originally intended for publication. They were, however, published by Mr. Ambler, but without much care or revision, and have the character of being extremely inaccurate. (Preface to Eden's *Reports of Cases argued and determined in the Court of Chancery from* 1757 *to* 1766.) D. J.

AMBLIMONT (FUSCHEMBERG), count, a general officer of the French marine, who on the breaking out of the revolution in France emigrated and entered the Spanish service. He was killed in the battle off Cape St. Vincent, in 1797, in which Lord St. Vincent, then Admiral Jervis, beat the Spanish fleet. He wrote a very good work on naval taeties, entitled "Tactique Navale; ou, Traité sur les E'volutions, sur les Signaux, et sur les Mouvements de Guerre." Paris, 1788, 4to. (*Biographie Universelle*, in six volumes.) J. W. J.

AMBLING. [AMLING.]

AMBLY, CLAUDE JEAN ANTOINE D', Marquis, a field marshal, was born at Suzanne in Champagne, in the year 1711. He served as cornet in a regiment of dragoons at the siege of Prague, distinguished himself throughout the campaigns in Flanders under Marshal Saxe, served during the seven years' war in Germany, was made field marshal in 1767, and shortly afterwards commandant of the city of Rheims. His estate of Ambly was erected into a marquisate, as a reward for his services, in 1768. As a deputy to the States General, in 1789, he zealously defended the royal authority, and signed all the protests of the minority against the revolutionary innovations. On one occasion he went so far as to challenge Mirabeau. Immediately on the close of the session, in 1792, Ambly emigrated, and, notwithstanding his great age, made one or two campaigns in the army of the Prince of Condé. He died at Hamburg in 1797. (*Biographie Moderne*; *Biographie Universelle, Supplément*; Arnault, *Biographie des Contemporains.*) J. W. J.

AMBODIK, NESTOR MAXIMOVICH, a Russian physician and accoucheur of eminence, and the first who wrote on medical subjects in the Russian language, was born in the year 1740, in the government of Pultava, at the village of Veprik, of which his father was the priest. He studied philosophy, theology, and philology at the academy or university of Kiev, was named in 1768 one of a commission for the purpose of drawing up a new body of regulations for that institution, and in the following year entered the St. Petersburg military hospital for the purpose of attending the lectures and studying medicine. He so distinguished himself, that he was sent abroad to complete his education on a fund allowed for that purpose by Princess Golitzuin born Princess Cantemir, and took his degree of doctor of medicine at Strassburg in 1776, after defending a dissertation "On the Human Liver" ("De Hepate Humano"). On his return to his own country, which he only left once again for a short time, Ambodik practised from 1779 to 1781 at the hospital of Cronstadt, and then removed to St. Petersburg, where he delivered lectures on midwifery in the Russian and German languages at the Midwifery Institute. From 1781 to 1797 he was accoucheur to the imperial family, and also took the leading practice at St. Petersburg. He died in 1812. He was the first of his family who assumed the name of Ambodik, which he took for a very whimsical reason. The family name of his father was Maximovich, and his christian name Maxim; the son, therefore, according to Russian custom, would have been called Nestor Maximovich Maximovich; but dis-

liking the recurrence of the sound, he assumed instead, for a surname, the Latin words "Ambo dic," "Say both," which thus compounded sound exactly like a genuine Russian name, and he obtained the imperial licence for his change of appellation. Ambodik was a voluminous author, but his works are chiefly translations or compilations. The most important are — 1. "Vrachebnoe Veshchestvoslovie," 1782 ("Materia Medica"). 2. "Anatomikophiziologichesky Slovar," 1783 ("Anatomico-physiological Dictionary in the Russian, Latin, and French Languages"). 3. "Iskusstvo Povivaniya," 1784 ("Art of Midwifery)." 4. "Phiziologiya," 1787 ("Physiology, or Natural History of Man"). 5. "Osnovaniya Botaniki," 1796 ("Elements of Botany"). 6. "Novuiy Botanichesky Slovar," 1808 ("New Botanical Dictionary in the Russian, Latin, and German Languages"). (*Entziklopedechesky Lexicon*, ii. 73.) T. W.

AMBOISE, D', an ancient and noble family of France, derived its name from the town of Amboise upon the Loire. It gradually separated into four branches, whose heads were respectively lords of Amboise, of Chaumont, of Bussi, and of Aubijoux. Each of these branches produced some distinguished scions; but the most eminent members of the family were persons belonging to the house of Chaumont, who lived in the end of the fifteenth century and in the early part of the sixteenth.

AIMERY D'AMBOISE, the second son of Pierre, lord of Chaumont, was elected in 1503 to be the fortieth grand master of the order of Saint John of Jerusalem. In 1510 the fleet of the knights of Malta, under his command, gained a famous victory over the sultan of Egypt, near the port of Lajazzo in Caramania. He died in 1512.

CHARLES D'AMBOISE, son of Charles, the elder brother of the grand master Aimery, was born in 1473, and succeeded his father in the lordship of Chaumont. In spite of his obstinacy and other defects of character, he was a man of talent and merit, and discharged with spirit and reputation the duties of those high offices which his birth and possessions, and the influence of his uncle the prime minister, placed in his hands. He passed, successively, through many public places of honour. He was a marshal and admiral of France, governor of Milan, and lieutenant-general of Lombardy; and in the Italian wars he took an active share, which was closed by his sudden death in 1511.

GEORGES D'AMBOISE, a younger brother of Aimery and uncle of Charles, is celebrated in French history as the minister of Louis XII., and is usually known as the Cardinal d'Amboise. He was born in 1466. A younger son, and destined to the church, he rose in clerical rank with all that scandalous rapidity which in those times rank and wealth were sure to command; for he was no more than fourteen years of age when he was elected bishop of Montauban, and in no long time afterwards he was appointed one of the almoners of Louis XI. However, during the reign of that suspicious king, he received no further accession of dignity; a fact which perhaps is mainly attributable to his having attached himself, both as a partisan and as a friend, to the person of the young Duke of Orleans. After Louis's death, D'Amboise took part in the duke's conspiracy against Anne of Beaujeu, the regent of the kingdom during her brother's minority; and on his patron's seizure and imprisonment he shared the same fate, though his confinement was afterwards commuted for banishment to his diocese. The generosity which the young king, Charles VIII., speedily extended to the Duke of Orleans, was communicated to the duke's friends and dependents. D'Amboise, powerful alike through his patron's support and through his own family influence, was raised to the archbishopric of Narbonne, which he speedily exchanged for that of Rouen. His elevation to this see is the point at which his political career may be said to have commenced. The Duke of Orleans, governor-general of Normandy, appointed the archbishop his lieutenant, leaving, indeed, the whole power of the office in his hands; and in restoring order, judicial, financial, and military, to the distracted and oppressed province, D'Amboise gave the first public proofs of those talents for administration, and of those excellent qualities both of mind and heart, which he was soon to exhibit on a field yet more illustrious. In 1498 the king of France died. The Duke of Orleans succeeded him under the title of Louis XII., and the archbishop of Rouen became his prime minister; a post which he held, with the unceasing favour and friendship of his master, for a period of twelve years, ending only with his death. The remembrance of early calamities borne in common, and of early sacrifices made by each for the other, tended to cement yet more closely an attachment founded upon a striking congeniality of character. The merits of D'Amboise as a minister are likely to be estimated very differently by one who should regard his foreign policy, and by another who should scrutinise his system of internal administration. In the former there was much to condemn, much that must prevent him from receiving credit for having been a very wise statesman, and not a little that should make us hesitate to consider him as a very high-principled man. His intrigues with Pope Alexander VI. and his purchase of the king's divorce by the grant of the duchy of Valentinois to the infamous Cæsar Borgia, — his supposed share in advising Louis XII. to set up a claim upon Northern Italy, — and his part (*still better* ascertained) in the iniquitous plot of France and Castile for despoiling the Aragonese

princes of their Neapolitan kingdom, and dividing the plunder between the spoilers:—these are points which stand out somewhat darkly in the picture of the minister's reign, and which have not been completely varnished over by any of his apologists. It is no sufficient defence to say that France, in seeking to seize Italy, acted no worse than other European powers; and it is hardly a better plea to urge that the invasion was probably forced on D'Amboise by the king or by the nobility, or by both. It may be that to other motives for the minister's ready concurrence in his master's favourite schemes was added the incentive of professional ambition. His negotiations with Pope Alexander procured him a cardinal's hat in 1498; and soon afterwards, somewhat anomalously, he united with his place as minister of the king that of legate of the holy see in the kingdom of France. On Alexander's death, he might, it is understood, have been raised to the popedom, had he not allowed himself to be outwitted by the wily soldier-priest, Julian della Rovere, whose dexterity secured the triple crown for his own head. But the character of the Cardinal D'Amboise appears in a more advantageous light if we view him as the administrator of internal affairs in France. Rarely has the domestic policy of a minister been wiser than his; still more rarely have the measures of a minister been prompted by motives so elevated; never has a minister been personally more absolutely incorrupt and disinterested. The memoirs of the cardinal present several very interesting traits of personal character. Upon one occasion, an impoverished gentleman of Normandy having offered his estate for sale at a very low price, he refused to accept the offer, but advanced to the owner the money required to extricate him from his embarrassments, leaving the repayment to his convenience and his sense of honour. More than once in the course of his active life compunction smote him, on the reflection that for political turmoil he was neglecting the pastoral duties of his cure. When he lay dying in the Celestin convent at Lyon, the same feeling of conscientious doubt and deep sadness seems to have overpowered his sensitive mind. "Ah, brother Jean," exclaimed he to the lay brother who watched his deathbed, "would that my life had been spent like thine!" He died on the 25th of May, 1510, at the age of fifty years. The most important questions regarding the cardinal's career must be studied in the histories of his time, both French and Italian. His personal memoirs were written by the Abbé Legendre: "Vie du Cardinal d'Amboise, Premier Ministre de Louis XII." Rouen, 1724, 2 tomes, 12mo.

Michel d'Amboise, a natural son of Charles, the cardinal's nephew, was born at Naples about the year 1506. His life was spent in poverty and dependence, and chequered by a singular variety of adventures, including a romantic marriage. His literary works, numerous but obscure, are described as being such as might be expected to flow from the pen of a man full of eccentricity and instability, pressed by want and unrestrained by high principle. Most of them are poems, said to be mere rhymed prose: others are half-fictitious narratives, in which his own history is interwoven. In his title-pages he assumes the title of "Seigneur de Chevillon," and his poetical name is "L'Esclave Fortuné." Niceron furnishes a full list of his works. (Moreri, *Dictionnaire*, sub voc. "Amboise;" *General Dictionary, Historical and Critical* (Birch's), i. 557. 566. art. "Amboise," 1734; Niceron, *Mémoires*, xxxiii. 328—339.) W. S.

AMBOISE, D', a French family, originally of the bourgeoisie, and understood to have had nothing but the name in common with the noble house of Amboise, gave birth, in the latter half of the sixteenth century, to three men of some literary and professional celebrity. These were Adrien, François, and Jacques, sons of Jean d'Amboise, who was for many years physician to the court of France.

Adrien d'Amboise, born at Paris, entered the church, and, after having held the rectorship of the university at Paris and other academical offices, became, in 1604, bishop of Treguier. He died in 1616, leaving no works, except a sacred drama written in his youth: "Holoferne, Tragédie sainte." Paris, 1580, 8vo.

François d'Amboise, his elder brother, was born at Paris, and, after a long life, died about 1620. After a distinguished career of study in literature and philosophy, he devoted himself sedulously to the legal profession, and obtained very great success as an advocate before the parliament of Paris. After having held the presidency of the parliament of Bretagne, and several other appointments of trust and honour, he was made a chevalier by Henry III., and was afterwards named a counsellor of state. All his literary works seem to have been composed in the early part of his life. A complete list of them is given by Niceron, and exhibits an oddly mixed mass of matters. Amongst them are occasional verses in French and Latin; translations of light pieces in prose from the Italian: "Desesperades ou Eclogues Amoureuses," 1572, 8vo.; "Amours Comiques, contenant plusieurs Histoires Facétieuses," 1584; "Les Neapolitaines, Comédie Françoise," 1584, 12mo.; "Deux Traités de ce Tems," 1615, 8vo. But his highest claim to literary notice rests upon his successful endeavours to collect the manuscript works of Abailard, and to promote their publication. To the Paris edition of 1616 he furnished an apologetic preface. [Abailard.] (Bayle,

Dictionnaire, sub voc. "Amboise;" Niceron, *Mémoires*, xxxiii. 339—349.) W. S.

AMBOISE, JACQUES D', or JACO'BUS AMBOSIA'NUS, was the youngest son of Jean d'Amboise, surgeon to Charles IX. and Henry III. of France. He followed the profession of his father, but after practising it for several years with a good reputation, he proceeded to graduate for the degree of doctor of medicine. In 1594, though only a licentiate in medicine, he was chosen rector of the university of Paris, in which capacity he took the oath of allegiance to the king, Henry IV., whose cause, after his abjuration of the Protestant faith, he had warmly advocated. The king, in return, made D'Amboise one of his physicians, and he was selected to the office of rector. He died in 1606.

The energy with which D'Amboise acted in the affairs of the university had probably a much greater share in making him renowned than his professional merits had. The only works which he has left are his thesis as licentiate, entitled "Venæ Sectio Arthritidi Purgatione commodior," Paris, 1594; and "Orationes duæ in Senatu habitæ, pro Universis Academiæ Ordinibus, in Claromontenses, qui se Jesuitas dicunt," Paris, 1594, 12mo. As rector of the university, D'Amboise delivered these orations before the parliament, in accordance with a decree passed by all the faculties on the 8th of April, 1594. They are violent attacks upon the Jesuits, whom he accuses of disturbing the public peace, and ruining the schools of learning, and for whose expulsion from the kingdom he earnestly, on the part of the university, prays. (Hazon et Bertrand, *Notice des Hommes les plus Célèbrés de la Faculté de Médecine de Paris*, p. 87.; Amboise, *Orationes*.) J. P.

AMBRA, FRANCESCO D', a native of Florence, was born in the early part of the sixteenth century. In the year 1549, or according to Quadrio in 1548, he was consolo of the Academy of Florence; he also filled the other principal offices in this academy, as consigliere, censore, &c. He died at Rome in 1558. Benedetto Varchi composed a sonnet in his praise, commencing,

"Caro, dolce, cortese e gentil Ambra," &c.

He is celebrated as the author of three comedies, which are ranked amongst the best in the Italian language, and are cited as authorities in the "Vocabulario della Crusca." 1. "Il Furto: commedia in prosa." Florence, 1560, 8vo., with interludes by Ugolino Martelli. 2. "La Cofanaria: commedia in versi sciolti," with interludes by Giovanni Battista Cini. Florence, 1561, 8vo. 3. "J. Bernardi: commedia in versi sciolti." Florence, 1563, 8vo. Fresino Lapini, in his preface to the "Furto," also mentions the "elegant and learned history commenced by Ambra, in which he had brought together all the events of his time; and the graceful translation of the histories of Antonio Sabellico, which was left unfinished at Ambra's death." The fate of his history does not appear to be known. The translation from Sabellico is stated to have been preserved in manuscript by his family; and other works, also in manuscript, are said to be deposited in the library of the Vatican. (Negri, *Istoria degli Scrittori Fiorentini*; *Notizie litterarie ed istoriche intorno agli Uomini Illustri dell' Accademia Fiorentina*, i. 50.; Quadrio, *Della Storia e della Ragione d' ogni Poesia*, i. 163. ii. 216.) J. W. J.

AMBRO'GI, ANTON MARIA, a Jesuit, born at Florence in 1713. He was for thirty years professor of rhetoric and poetry at the Collegio Romano. His reputation as a teacher was great, and he is said to have had among his scholars a large proportion of those Italians who subsequently distinguished themselves in literature. He died at Rome in 1788. His works are mostly translations, the chief of which is a translation into Italian blank verse of all the works of Virgil, printed at Rome, first in 4 vols. 12mo. 1758—1762, and subsequently in 3 vols. fol. 1763—1765, a most splendid edition with notes, various readings, and engravings. In 1749 he published a translation of Voltaire's "Alzire," which he followed up by the "Tragedie del Sign. Voltaire, adattate ad uso del Teatro Italiano." Florence, 1752, 2 vols. 12mo. (containing eight tragedies). He likewise translated two poems of Noceti, "De Iride" and "De Aurora Boreali," Florence, 1754; a selection from the Letters of Cicero, with notes, Rome, 1780; Patouillet's "L'Histoire du Pelagianisme;" and another work, whose Italian title is "Progetto di Borgofontana." His original works are — 1. A Latin speech, "In Electione Josephi II. Romanorum Regis," Rome, 1764, 4to. 2. "Ragguaglio Istorico della Vita, Virtù, e Morte del P. Marcello Francesco Mastrilli," Florence, 1749. 3. "Musæum Kircherianum," Rome, 1765, fol. 2 vols., which is a description of the Kircherian Museum, of which he had for some years the superintendence. He is said to have left in manuscript a Latin poem on the cultivation of lemon trees. (Tipaldo, *Biografia degli Italiani Illustri*, i. 134.) C. J. S.

AMBRO'GI, DOME'NICO DEGL', called Menichino del Brizio, a clever Italian painter of Bologna, of the seventeenth century. He was the scholar first of B. Baldi, then of Denys Calvart, and finally of Francesco Brizio, with whom he was a favourite, whence his name of Menichino del Brizio. He painted in oil and in fresco, in the style of Brizio; and executed many works in public and in private buildings in Bologna and the vicinity, both alone and in company with Dentone and Colonna. Ambrogi was a bold and a rapid draughtsman, and had great facility in composition. His pictures consist chiefly of friezes, landscapes, and architectural scenes

in fresco. Antonio Fumiani and Pierantonio Cerva were scholars of Ambrogi. He also engraved a few plates; Bartsch mentions two by him, and Heineken notices a third. Bartolomeo Coriolano engraved in chiaroscuro, on wood, a large allegorical piece after Ambrogi. (Malvasia, *Felsina Pittrice, &c.*; Bartsch, *Le Peintre Graveur.*)
R. N. W.

AMBRO'GIO, GIOVANNI, an old painter and sculptor of Florence of the fourteenth century. He was enrolled amongst the company of painters at Florence in 1370. Baldinucci has printed several notices concerning this artist, and his son Lorenzo Ambrogio, a sculptor, from two old Florentine records or account-books ("Libri di Deliberazioni") of the years 1384 and 1396, regarding the building and adorning of the old church of Santa Maria del Fiore, or the cathedral at Florence; in which there are accounts of various sums paid to these artists for several marble statues, &c., made by them for the façade of the cathedral.

In that of 1384, "Die 19 Decembris Joanni Ambrosii F. 10 auri pro parte solutionis cujusdam figure quam ipse facit, videlicet justiciam," &c.; and in that of 1396, "Joanni Ambrosii Scarpellatori pro parte solutionis F. 25 auri ex summa florenorum 173. quos dictus Joannes habere debebat a dicta opera pro precio et mercede figure marmoree B. Barnabe per eum facte et complete;" also, "Joanni Ambrosii caputmagistro dicte opere pro ejus salario trium mensium F. 24."

Of Lorenzo Ambrogio, the same book has —"Die 25 Augusti Laurentio Joannis Ambrosii intagliatori figurarum, pro dicta opera F. 20, mutuo super unam figuram Beate Virginis Marie." Also the following—"Laurentio Joannis Ambrogi magistro intagli, ex causa mutui pro laborerio unius quadronis marmi albi in quo sculptum est figura unius prophete, et pro laborerio alterius quadronis per eum incepti laborans pro uno alio propheta." Baldinucci observes that, with the writers of this period, "propheta" signified apostle as well as prophet.

About two hundred years after it was ereeted, this façade was destroyed to make way for the new structure. The designs and positions of the sculptures mentioned in these extracts are known through a coloured pen and ink drawing of the ancient façade by Bernardino Poccetti, which, with a modern copy of it by Alessandro Nani, is still preserved in the Guardaroba dell' Opera of the cathedral. (Baldinucci, *Notizie de' Professori del Disegno da Cimabue in quà, Opere*, vol. iv.)
R. N. W.

AMBRO'GIO or AMBRO'SIO, TESE'O, a regular canon of the Lateran, was descended from the family of the counts d'Albonese of Lomellina, near Pavia, in which city he was born in 1469. According to some authorities he gave early proof of his aptitude for the acquisition of languages, speaking with perfect readiness at the age of fifteen months, and, at fifteen years, writing and speaking critically Italian, Latin, and Greek. Having studied the Humanities at Milan, he returned to his native city and applied himself to law, under Stefano Ottono and Andrea Bassignano, and obtained his doctor's degree at the age of nineteen. It is said that the Duke of Milan intended to send him as his ambassador to distant countries, when he suddenly enrolled himself among the regular canons of San Giovanni Laterano. He again applied himself to philosophy and theology, preaching in various places during twenty years, and in 1512 was present in Rome at the opening of the general Lateran Council. Several Maronites, Ethiopians, and Syrians had come to this council, and being desirous of celebrating mass in their own language and according to their own rites, permission was withheld until their liturgy had been strictly examined. This duty was imposed by the cardinal Santa Croce upon Ambrogio, who was considered the best qualified at that period for so important a trust. He himself confesses that he knew no more than the rudiments of Hebrew, Chaldee, and Arabic, and therefore applied himself diligently to the study of these languages, and, with the aid of one Giuseppe Gallo, he gained such a proficiency in them as enabled him to examine the liturgy referred to him, and having reported it to be orthodox, its use was allowed. The progress he had made in these languages enabled him to continue the study unaided by masters, and he ultimately acquired a knowledge of eighteen, several of which he is said to have spoken with the facility and idiom of a native. Upon this latter point, however, some doubt appears reasonably to be entertained. By desire of Pope Leo X. he was the first professor, as it is said, of the Syriac and Chaldee in the university of Bologna, and greatly extended the knowledge of these languages in Italy; Tiraboschi, however, asserts that there are no documents in the university proving his connection with it as professor.

About this time Ambrogio had prepared type and other materials necessary for a projected edition of a psalter in the Chaldee, and a treatise upon the same and other languages, when he was obliged to attend a general chapter held at Ravenna in 1527. During his absence the siege and capture of Pavia by the French troops took place, and in the pillage of the city the type and materials for the Chaldee psalter, and also many Chaldee, Syriac, Armenian, Hebrew, and Greek manuscripts, which he had collected at a great expense, were carried off or destroyed. Having, after much fruitless search, discovered his Chaldee psalter, or rather the fragments of it, in the shop of a cheesemonger in the year 1534, he again thought of pub-

lishing it, and for this purpose went to Venice, where he formed a close intimacy with Guillaume Postel, famous for his skill in oriental languages, particularly the Arabic, to whom he communicated his ideas and discoveries connected with the Chaldee and other oriental languages. It does not appear that the psalter was ever published; but having quitted Venice for Ferrara, he in this latter city began to write, and even to print, his Introduction to the Chaldee language, about the year 1537. His numerous occupations, however, compelled him to suspend the work for a time, so that Postel, who had returned to France, anticipated him by publishing, in 1538, a similar work, entitled "Linguarum XII. Characteribus differentium Alphabetum. Introductio ac legendi Methodus, &c." ("Alphabets of Twelve Languages in different Characters. Introduction and Method of reading, &c.") Some of the notices and alphabets in this work had been furnished by Ambrogio himself. Ambrogio was not, however, discouraged by being thus far anticipated; for having been elected, in the general chapter, preposito of San Pietro in Cielo d'Oro of the city of Pavia, he carried there with him from Ferrara his printer and all the apparatus necessary for his work, which, containing more oriental characters than any that had preceded it, excited the attention of the literati both of Italy and foreign countries, many of whom went to Pavia for the purpose of observing the manner in which the printing was carried on. The book was completed in 1539, under the title "Introductio in Chaldaicam Linguam, Syriacam atque Armenicam et decem alias Linguas: Characterum differentium Alphabeta circiter quadraginta et eorumdem invicem Conformatio. Mystica et Cabalistica quamplurima scitu digna. Et Descriptio ac Simulachrum Phagoti Afranii. Papiæ," 1539, 4to. ("An Introduction to the Chaldee, Syriac, and Armenian, and ten other Languages, with different Characters. About forty Alphabets," &c.). This was the first work of the kind that had appeared in Italy, and is considered as the first attempt in that country towards the introduction of a systematic acquaintance with oriental literature. Nothing equal to it in extent had been produced in any country. Ambrogio declared himself ready to publish several other alphabets, should his labours be approved; and his death, which took place in 1540, one year after the appearance of his "Introduction," no doubt alone prevented the fulfilment of this design.

Ambrogio also edited the Discourses of Calisto of Placentia on the prophecy of Haggai, printed at Pavia in 1540. (Rosini, *Lycei Lateranenses illustrium Scriptorum Sacri Apostolici Ordinis Clericorum Canonicorum Regularium Salvatoris Lateranensis Elogia*, ii. 312—318.; Mazzuchelli, *Scrittori d' Italia*; Tiraboschi, *Storia della Letteratura Italiana*, vii. 1555—1562, edit. Milan, 1822, &c.) J. W. J.

AMBRON, R. SHABTAI, or SHABBATAI (ר׳ שבתי אמברון או עמברון), a learned Jew, who was residing in Rome, of which city he was probably a native, as De Rossi calls him "Romano," in the beginning of the eighteenth century. He was a great mathematician and astronomer, and invented a new system of the universe, which he called "Pancosmosophia," in which he gives a history of all the planetary systems heretofore received, all of which he pretends to confute, and to establish his own, which he illustrates with many figures: this work he diligently prepared for the press, and made the attempt to publish it, both in Rome and in Venice, but without success, the Inquisition having interfered to prevent it in his native city, and the inspectors of the press having forbidden the publication in Venice. After this he sent it for publication to Leipzig, but it does not appear to have been printed. He next set about writing a "Bibliotheca Rabbinica," which was to supersede that of Father Bartolocci, whom he accused, not without cause, of having displayed an illiberal and persecuting spirit towards the Jews, which he intended to expose; but this work he seems to have been prevented, perhaps by death, from finishing. R. Jacob Aboab of Venice, in a letter to Unger, cited by Wolff, calls him עמברון, writing his name with ע. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 51.; Wolfius, *Biblioth. Hebr.* i. 1022. iii. 1003.)

C. P. H.

AMBROSCH, JOSEPH CARL, was born in 1759 at Crumau in Bohemia. He studied under the elder Kozeluch at Prague, and first appeared on the stage at Baireuth in 1784. He afterwards sang at the theatres of Hamburg, Hanover, and Vienna, until, in 1791, he was engaged as first tenor at the German Opera in Berlin. He possessed a voice of great sweetness, and was much admired for his pure vocalisation and just expression. In addition to his talents as a singer, Ambrosch displayed some genius for composition, and published, between the years 1793 and 1800, several collections of songs. He died at Berlin, Sept. 8th, 1822. (Gerber, *Lexicon der Tonkünstler.*) E. T.

AMBROSI'NI, BARTHOLOM, a physician and professor of botany at Bologna, was born in the year 1588. He published several works on botany and medicine, but is perhaps better known by having been commissioned by the senate of Bologna to edit several volumes of the posthumous works of Ulysses Aldrovandus. [ALDROVANDUS.] His botanical works consist of two small volumes. One of these was on the various plants which have been named after, or dedicated on account of their properties to saints, or called after sacred things. The title of this work is "Panacea ex Herbis quæ a sanctis denomi-

nantur coccinata Opus. Bononiæ, 1630." 12mo. This is a curious little book, and gives an account of the properties, real or supposed, which the plants dedicated to holy persons or things possess. Most of the biographers of Ambrosini have omitted any mention of it. The other botanical work was on the capsicum plant, and has the title "De Capsicorum Varietate cum suis Iconibus, brevis Historia. Bononiæ, 1630," 12mo. It is illustrated with several drawings of the fruits of various species of capsicum, and gives a full detail of their history and properties. In 1657 he published a number of plates from the works of Aldrovandus with short descriptions, entitled "Paralipomena accuratissima Historiæ omnium Animalium quæ in Voluminibus Aldrovandi desiderantur. Bononiæ." The works of Aldrovandus which he edited were those on quadrupeds, reptiles, and monsters, forming the ninth, tenth, eleventh, and twelfth volumes of the folio edition of his works. In addition to these works on natural history he published several on medicine. The following are the titles as given by Mangetus:—1. "On the Treatment and Preservation from the Influence of the Plague ("Modo e facile preserva e Cura di Peste, a beneficio del Popolo di Bologna"). Bologna, 1631. 2. On Theoretical Medicine ("Theorica Medicina in Tabulas veluti digesta cum aliquot Consultationibus"). Bologna, 1632, 4to. 3. On the Pulse ("De Pulsibus"). Bologna, 1645, 4to. 4. On external Diseases ("De externis Malis Opusculum"). Bologna, 1656. 5. On the Urine ("De Urinis"); and others.

He was appointed professor of botany, director of the botanic garden, and superintendent of the museum of natural history, at Bologna. He died in 1657. *Ambrosinia*, a genus of plants belonging to the natural order Araceæ, was dedicated by Michaux to Bartholom Ambrosini and his brother Hyacinth. (Mangetus, *Biblioth. Script. Medic. &c.*; Haller, *Biblioth. Bot.*; Sprengel, *Hist. Rei Herbariæ*.) E. L.

AMBROSI'NI, HYACINTH, the brother of Bartholom, and his successor in the chair of botany and the directorship of the botanic garden at Bologna, was born in the year 1605, and died in 1672. In 1657 he published a catalogue of the plants growing in the botanic garden at Bologna, with the title "Hortus Studiosorum Bononiæ consitus. Bononiæ." In addition to a list of plants before described, without however any synonymes, it contained descriptions of plants that were new, with a few coarsely executed illustrations of them on wood. In 1666 he published the first volume of a large work on botany, called "Phytologia, hoc est de plantis, Partis primæ Tomus primus. Bononiæ." This work is a kind of botanical dictionary, in which botanical terms are explained, and plants are described, the synonymes given, and the etymology of their names investigated. The work is illustrated with a few woodcuts, and some new plants are described; but the synonymes of the plants are not to be depended on, and the etymological department is very much confused. (*Mangetus, Biblioth. Script. Medic. &c.*; Haller, *Biblioth. Bot.*; Sprengel, *Hist. Rei Herbariæ*.) E. L.

AMBRO'SIUS, a Greek monk and painter, of the Byzantine school, of uncertain age: there is a picture in the church della Carità at Fabriano of the last judgment, with the inscription Χειρ Αμβροσιου Μοναχου upon it. It is painted upon a panel, and contains a great many small figures. Lanzi supposes it to have been executed about the year 1500. (D'Agincourt, *Histoire de l'Art par les Monumens*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

AMBRO'SIUS, AURELIA'NUS, a British chieftain at the time of the Saxon invasion in the fifth century. It is difficult, amid the obscurity of the history of that period, to obtain a satisfactory account of him. Our most ancient writers who notice him concur in stating that his parents or kinsmen had possessed royal if not imperial power. Gildas describes them as "purpura induti," "clothed with the purple;" and Bede as "regium nomen et insigne ferentes," "bearing the name and ensigns of royalty:" in the Flores Historiarum, which have been ascribed to the apocryphal Matthew of Westminster, and by Geoffry of Monmouth, he is represented as the son of Constantine, a king of Britain, whose death, by assassination, is placed by the author of the Flores, A. D. 445. It is observable that one Constantine, a common soldier, was elected emperor by the Romans in Britain, and reigned for a time (A. D. 407—411) over Britain, Gaul, and Spain, thirty or forty years before the date given above; and it is possible that Ambrosius, whose Roman origin as well as his relation to some claimant of the purple, is attested by Gildas and by Bede, may have been a descendant of Constantine or a branch of his family.

The account given by the author of the Flores and by Geoffry, that Ambrosius, on the usurpation of the sovereignty of Britain by Vortigern, took refuge in Armorica, from whence he returned with a strong force; that after being elected king in a general assembly of the Britons (A. D. 465) he besieged Vortigern, who had taken refuge in a castle built by him in Wales, and destroyed him by fire (A. D. 466); that he then fought against the Saxon Hengist with dubious success at Wippedefiete (A. D. 473), against another band of Saxons under Ella, with better but yet not with decisive success (A. D. 485) at Mecredes-burn, and finally, with complete success (A. D. 487), at Maisbely, and on the banks of the Don (A. D. 489), both in the north of England, against Hengist, who was in the last battle taken and put to death; that after this he besieged Octa, son of Hengist,

in Eboracum (York), and having obliged him to surrender, granted to him and his followers a settlement on the Scottish border; that he defeated a body of Saxons, whom Pascentius, the son of Vortigern, had brought over; and that he died (A. D. 497) of poison administered by a Saxon, an emissary of the same Pascentius, who had landed with a fresh body of auxiliaries from Ireland, to dispute with him the crown of Britain — may be regarded as a story so corrupted by fabulous intermixture as to make it very difficult to extract from it the historical truth.

That he was competitor with Vortigern for the supremacy of South Britain is probable from an expression of Nennius, who, enumerating the embarrassments which led Vortigern to call in the aid of the Saxons, says, "he was pressed by the attacks of the Romans and also by the fear of Ambrosius." As, however, we have no reason to suppose that any attacks were made upon him by the forces of the almost extinct western Roman empire, there seems ground to suspect that the Romans of Nennius were the partisans of Ambrosius, who, as being of Roman descent, was probably supported by those who were also of Roman origin, or had been peculiarly attached to the Roman dominion and customs. That Vortigern became the object of general hatred and was driven into the mountainous districts of the West, and that he there perished in a conflagration which consumed his stronghold, may be collected from Nennius, who quotes St. Germanus, a contemporary of Vortigern, as his authority, and from Henry of Huntingdon; but the fire is ascribed by those writers to lightning, not to the efforts of Ambrosius or any assailant. Possibly the fire occurred during a period of hostility between Ambrosius and Vortigern, and even while the latter was besieged by his rival.

It is tolerably certain that Ambrosius succeeded Vortigern in the supremacy of the British chieftains, and that he was engaged in the warfare directed against the Saxon settlers in the south part of Britain. The battles of Wippedeflete and Mereredes-burn are recorded in the Saxon Chronicle, which assigns them to the years 465 and 485 respectively; and from the same authority it appears that in the first, Hengist and his Jutes, and in the second, Ella and his South Saxons, were opposed to the Britons: it is also probable that Ambrosius commanded the latter on these occasions, as Bede records that he was the leader of the natives in their struggle against the invaders, though he notices only one particular battle, that of Mons Badonicus, supposed to be near Bath, which is reckoned by Nennius and others among the victories of the semi-fabulous Arthur. That Ambrosius was supported by Vortimer and Catigern, the sons of Vortigern, as allies, is also probable from the accounts of Nennius and Huntingdon. The Saxon chronicle makes Vortigern the leader of the British hosts against Hengist: but this is in all probability an error, arising from the similarity of the names Vortigern and Vortimer. From a passage in the chronology of Nennius given by Gale as an appendix to the "Historia Britonum" of the same writer, it appears that twelve years after the reign of Vortigern (we suppose twelve years after its close, either by his expulsion or death), Ambrosius was engaged in civil strife with Guitolin, a chieftain of whom nothing else is known. And Henry of Huntingdon declares that the civil wars did not cease during the attacks of the Saxons.

The story of the Yorkshire victories of Ambrosius, and the capture and death of Hengist and the surrender of the Saxons in York, is utterly irreconcileable with the ascertained circumstances of the time; it probably originated in some confused tradition of the defeat and death of Edwin of Northumbria in Yorkshire, and the capture of York by the combined forces of the Britons under Ceadwalla, and the Mercians under Penda, events which occurred A. D. 633, more than a century and a half after the time of Hengist.

Of the death of Ambrosius nothing certain is known. Carte, and Whitaker the historian of Manchester, contend for his being the same person as Natanleod, whom Cerdic, founder of the West Saxon state, defeated and slew (A. D. 508); but we see no reason to adopt Carte's opinion. Henry of Huntingdon mentions Ambrosius and Natanleod, or, as he calls him, Nazaleod, as different persons.

Amidst the uncertainty which prevails as to the life, actions, and death of Ambrosius, all historians who notice him appear to agree in praising him. Gildas (in a passage however of somewhat doubtful genuineness) describes him as "comes, fidelis, fortis, veraxque," "affable, faithful, brave, and true." In an undoubtedly genuine passage he speaks of him as "vir modestus," "a man of well-regulated desires;" and Bede repeats the encomium.

The name of this prince is variously given. We have followed Gildas, Bede, and Henry of Huntingdon in calling him Ambrosius Aurelianus; Nennius calls him simply Ambrosius. His name is seldom Anglicised, though its constituent parts (one known as the name of a father of the church, the other of a Roman emperor) are familiar to us as Ambrose and Aurelian. The author of the "Flores Historiarum" and Geoffry of Monmouth call him Aurelius Ambrosius. The name given him by the ancient Welsh writers is Emrys Wledig, or Gwledig. He is not noticed in the Saxon Chronicle or by William of Malmsbury. (Gildas, *De Excidio Britanniæ*; Beda, *Chronicon*, ad annum 520,

and *Historia Ecclesiastica*, lib. i. c. xvi.; Nennius, *Historia Britonum*; Henricus Huntingdoniensis (Henry of Huntingdon), *Historiarum*, lib. ii.; Matthæi Westmonasteriensis (Matthew of Westminster), *Flores Historiarum*, ad annos 445, 464; Gallofridus Monumetensis (Geoffrey of Monmouth), *Historia Britannica*; Sir F. Palgrave, *Rise and Progress of the English Commonwealth*.)

J. C. M.

AMBRO'SIUS of CAMA'LDOLI, so called from the monastic society to which he belonged, was a native of Romagna, and descended of the family of Traversari in Ravenna. He was born in 1378, became a Camaldolese monk at an early age, rose in rank till he was created general of his order, and died in 1439. As a pupil of Emmanuel Chrysoloras at Venice he acquired a knowledge of the Greek tongue, which recommended him to employment as an agent in the negotiations between the Eastern and Western churches. He was patronised by Pope Eugenius IV. and by Cosmo de' Medici; and, in the literary history of his time, he distinguished himself favourably by his endeavours to appease the animosities of those fiery scholars, Poggio and Laurentius Valla. According to Jovius, he was, at the time of his death, on the eve of being made a cardinal. His principal literary works (of which a list will be found in Niceron), were Latin translations of no great value from Greek authors, chiefly ecclesiastical. Twenty books of his Latin epistles are in the third volume of Martenne and Durand's "Veterum Scriptorum et Monumentorum Amplissima Collectio." Paris, 1724, fol. But the malice of Bayle has given a more extensive reputation to his "Hodœporicon," (Florence, 4to.; without date, but licensed in 1678), which is a narrative of his official visitation of monasteries and nunneries in Italy, performed in the year 1431. This journal is remarkable for its exposures of monastic profligacy. (Moreri, *Dictionnaire Historique*, art. "Ambroise le Camaldule;" Bayle, *Dictionnaire*, art. "Camaldoli;" Niceron, *Mémoires*, tome xix. p. 1—21.; Du Pin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, tome xii. p. 95.; Paulus Jovius, *Elogia Virorum Literis Illustrium*, p. 23.; Basil, 1577, fol.)

W. S.

AMBRO'SIUS, ST., commonly called Ambrose, was born in Gaul, probably at Treves, about A. D. 340; his father, a noble native of Rome, being then prætorian prefect of Gaul. His infancy was signalised by a prodigy similar to that recorded of Plato: while he was sleeping in his father's palace, a swarm of bees invaded his cradle and rested on his lips, and then suddenly ascending high into the air disappeared. Another tale is also told prophetic of his ecclesiastical dignity. One day, while yet a boy, he stretched forth his hand to his mother and sister, and bade them kiss it, in homage to the future bishop. His education, however, was that usually bestowed on distinguished civilians, and his first profession was the law. His rank and character personally recommended him for advancement, and at an early age he was made consular of Liguria, a province comprehending the North of Italy from the Mediterranean to the Adriatic, and having Milan for its capital.

The conflict between the Catholics and the Arians was then raging, and in A. D. 374, Auxentius, the Arian archbishop of Milan, died. The choice of a successor occasioned the most violent tumults, and the presence of the governor was necessary to appease them. He assembled the people in the principal church; and when he had addressed them on the subject of their civil duties, the necessity of social order and public discipline, they replied with unanimous acclamation, "We will have Ambrose for our bishop." Ambrose was then a catechumen only, and, as far as is known, without much theological instruction. He professed, besides, the most determined repugnance for the proposed dignity. He yielded, however, at length, to the persevering entreaties of the people; and on the eighth day after his baptism, having passed with the shortest canonical intervals through the intermediate steps, he was ordained to the see. That which he had obtained by the popular voice he preserved by popular talents and virtues — a commanding eloquence, which inflamed the souls of the faithful — daring and unconquerable firmness — humanity, where the interests of humanity were consistent with those of the orthodox faith — perfect contempt for wealth, and unbounded benevolence to the poor and afflicted. He renounced his private property, and, on one occasion, sold some of the sacred utensils for the redemption of prisoners. It is also related that he possessed, and sometimes exercised, the gift of miracles. He immediately proclaimed his adhesion to the Catholic faith, and laboured for the extirpation of Arianism. The Empress Justina, an Arian, demanded that one church should be appropriated at Milan to herself and those who held the same opinions. Ambrose refused, and a long and violent struggle ensued, in which the civil and military authorities were successfully opposed and thwarted by the energy of the prelate, armed only with spiritual power and supported by the enthusiastic devotion of his faithful people.

This was his first triumph; his second, though accomplished with less risk, has gained him more celebrity. In A. D. 390, Theodosius I. commanded an indiscriminate massacre of the inhabitants of Thessalonica, and many thousands suffered. Ambrose was shocked by the enormity of the crime, and determined that the church ought not to overlook it, even in a wise and power-

ful Catholic emperor. He remonstrated; and when the prince pleaded for his sin the example of David, Ambrose replied, "Since thou hast imitated his offence, imitate likewise his penitence;" and stopped him as he was entering the sacred precincts. Theodosius submitted. For the space of eight months he was debarred from the holy offices, and finally, after some other humiliations, he condescended to the performance of public penance, as the condition of reconciliation with the church. This was, indeed, a signal display of spiritual authority at a period scarcely fourscore years removed from the last persecution and long preceding the origin of that system of ecclesiastical despotism so generally ascribed to the ambition of Rome. But it was the flagrancy of the crime which gave colour and success to the prelate's audacity. Ambrose, as well as Martin of Tours, expressed his indignation at the persecution of Priscillian and his followers; his humanity was offended by the execution of the heretics. Yet had he no comprehension of what we call toleration. The severe laws of Gratian against heretics are by Tillemont ascribed to his influence; and in 390 he held a council for the condemnation of the opinions of Jovinian. His ecclesiastical principles were as high and as rigid as those of the Gregories and the Innocents, but a milder disposition tempered them in execution.

Ambrose died in 397, at no advanced age, beloved by his faithful people, and even by the princes whom his virtues awed, and respected by the barbarians themselves. He left behind him what the church has commonly considered as a model of the episcopal character. His works, which are numerous, by no means reflect the vigour and energy of his actions; they are rather remarkable for the excellence of their principles and precepts, than for power of thought or diction. The most remarkable is that "De Officiis," which his panegyrists have not feared to compare with the "Offices" of Cicero. It is, of course, a Christian work, and the first proposition is the following: — "The proper office of a bishop is to teach the people." He composed some very voluminous expositions of Scripture. Other works are on the following subjects: — "De Virginibus," "Ad Virgines Exhortatio," "Institutio Virginis," &c., proving how zealously he was bent on the establishment of the monastic life; indeed, virgins were wont to come from a great distance in order to receive the veil from his hands: also, "De Viduis," "De Pœnitentia," "De Fuga Sæculi," "De bono Mortis," "De Vocatione Gentium," "De Fide, ad Gratianum," "De Fide, ad Arianos," "De Incarnationis Dominicæ Sacramento," &c.: also, funeral orations on Valentinian II., on Theodosius I., besides ninety-one epistles and several sermons. He likewise composed several hymns on "the Work of the Creation," for vespers, and for particular festivals, which may be found in the "Corpus Poetarum Latinorum. Londini, 1713," tom. ii. p. 1563. Many lives of Ambrose are extant. The most ancient is one by Paulinus, a priest of Milan, and the secretary of the prelate. The best edition of his works is in 2 vols. fol. Paris, 1686—1690. There is also one by Erasmus in 2 vols. fol. apud Froben. 1527.

The following have been translated into English: — 1. "S. Ambrose his devout Psalter expedient for those that prepare themselves to say Masses, translated by Thomas Paynell." London, 1555, 8vo. 2. "Two Letters, in which he replies to yᵉ Epistle of Symmachus, which Ambrose calls yᵉ Relation to yᵉ Emperor Valentinian concerning yᵉ restoring yᵉ Altars to yᵉ victorious Senate; translated by Richard Humphry." London, 1637, 4to. 3. "Christian Offices, Cristal Glass, written by S. Ambrose, in three books, translated into English by R. Humphry." London, 1637, 4to. 4. His "Hymn, called yᵉ Te Deum, paraphrased by John Oldham." London, 1703, 8vo. 5. "Two Bookes of S. Ambrose, Bysshope of Myllene, entitled, Of yᵉ Vocation and Calling of all Nations, newly translated out of Latin into Englyshe, for yᵉ edifying and comfort of yᵉ single-mynded and godly unlearned in Christ's Church; against yᵉ late strong sect of yᵉ Pelagians, yᵉ mayntenyers of yᵉ free wyll of men, and denyers of yᵉ grace of God, by Henry Becher." Lond. 1561, 8vo. 6. "S. Ambrose of Oppression, translated by John Owen." 16mo., no date, probably Worcester, 1550.

(Paulinus, *Vit. Ambros.*, Βίος καὶ πολιτεία Αὐρηλίου *in Append. ad Opera S. Ambros.* edit. Benedict.; *Vita S. Ambros. ex ejus scriptis Collectæ*, ibidem; Theodoret, l. iv. 6, 7. and v. 18.; Baronius, *Annal.* 390.; Basnage, *Annal.* t. iii. p. 47. 157.; Watt, *Bibliotheca Britannica*, vol. i. art. "Ambrose.") G. W.

The name of Ambrosius is connected with the earliest improvement of church music. The writings of the early fathers concur in recording the employment of music as a part of public worship, although no regular ritual was in existence to determine its precise form and use. This appears to have been first supplied by Ambrosius, who instituted that method of singing known by the name of the "cantus Ambrosianus," which is said to have had a reference to the modes of the ancients, especially to that of Ptolemy. This is rather matter of conjecture than certainty, although the Eastern origin of Christianity and the practice of the Greek fathers render the supposition probable. The effect of the Ambrosian chant is described in glowing terms by those who heard it in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled

into my heart, and the affection of piety overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful: the style of singing it may, however, have been preserved; and this is still said to be applied at Milan to compositions of a date comparatively recent. (Gerber, *Lexicon der Tonkünstler*; Hawkins, *History of Music*; Burney, *Present State of Music in France and Italy.*) E. T.

AMBROZY, WENZEL BERNARD, an historical painter born at Guttenberg in Bohemia in 1723. He was educated in his youth in the college of the Jesuits at Prague, but adopted finally the profession of a painter. He received his first instruction in painting from his elder brother, Joseph Ambrozy, a miniature painter at Prague, and afterwards acquired a knowledge of fresco painting from a P. Sierdus, and executed at an early period of life some ordinary works in that style in Prague and its vicinity. But he changed his style upon becoming acquainted with Reiner, one of the best of the Bohemian painters. Ambrozy adopted the gay and elegant colouring of Reiner, which was similar to the colouring of many of the Venetian masters, and executed many good frescoes and several excellent altar-pieces in oil in his style. His compositions are spirited and well arranged, and his heads have a great deal of good character, but his design is in very ordinary taste. Maria Theresa appointed Ambrozy one of her court painters, and he was honoured with the notice of the Emperor Joseph II. Ambrozy was skilled also in restoring pictures. He died in 1806.

His son, ANTON AMBROZY, was a young painter of great promise, but he died at Prague in 1788, in his twentieth year. He distinguished himself already in his tenth year by some illustrations which he painted to Ovid. (Dlabacz, *Künstler-Lexicon für Böhmen*; Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

AMBUEHL, JOHANN LUDWIG, a German poet, was born on the 13th of February, 1750, at Wattweil, in the canton of St. Gallen in Switzerland, where his father kept a village school. Ambühl, when a boy, showed a very earnest desire to gain all the knowledge that was attainable in his limited sphere; but he manifested a particular taste for poetry, music, history, and natural history. His father lost his eyesight at the time when his son had attained an age at which he was able to be of material assistance to his parents. He now undertook the whole management of the school, and with more than an ordinary filial affection he supported, with his small income, his blind father, his mother, who was wasting away in a decline, and his younger brothers and sisters. Strictness in the discharge of his duties, honesty, and self-denial, were the striking features of his character. He worked incessantly at his own studies, and his success induced him at last to seek a more extended sphere of action. Accordingly he exchanged his mastership of the village school for the place of teacher in the great educational establishment of Kuster at Rheineck. Soon after this appointment had been obtained, he was intrusted with the superintendence and the management of the education of an only daughter, the richest heiress in the canton. He accompanied her, during three years, to several educational establishments in foreign countries. Some years after his return to Switzerland, when the revolution there had come to a close in 1798, Ambühl received the office of sub-governor (unter-statthalter) of the district of Rheinthal, the duties of which he discharged with his usual honesty down to his death on the 22d of April, 1800.

Ambühl is the author of a considerable number of works, consisting of novels, essays, and especially historical dramas. These dramas, for which he was chiefly celebrated in his time, were almost all of a patriotic character, and were written for the purpose of rousing or reviving the national spirit of the Swiss. But these proclamations of a Swiss nationality which does not exist, together with the want of artistic construction, have caused these dramas to fall into almost complete oblivion. The principal are — "Der Schweizerbund," Zürich, 1799; "Angelina," Zürich, 1780; "Die Mordnacht in Zürich," 1781; "Hans von Schwaben, oder Kaiser Alberts Tod," St. Gallen, 1784; "Wilhelm Tell," Zürich, 1781. Among his other writings are — "Die Brieftasche aus den Alpen, erste und zweite Lieferung," Zürich, 1780—1782; "Dritte unde vierte Lieferung," St. Gallen, 1783—1785; "Briefe einer befreiten Nonne," St. Gallen, 1783. Some other essays and poems of Ambühl were collected and published after his death by G. Grob, St. Gallen and Leipzig, 1803, 8vo. This collection is preceded by a memoir of Ambühl, written by Grob. Ambühl also wrote a history of the district of Rheinthal, which however has not been published. (Meyer von Knonau, in Ersch und Gruber, *Allgem. Encyclopædie*, iii. 339, &c.; Gervinus, *Neuere Geschichte der Poet. National-Literatur der Deutschen*, i. 578.) L. S.

AMEIL, AUGUSTE, born in Paris on the 6th of January, 1775; enrolled himself in the grenadiers of the National Guard at the commencement of the revolution, and had risen, in 1792, to the rank of sous-lieutenant in the chevaux-légers of Gévaudan. He served in the campaigns of Dumourier and Jourdan; was one of the army destined to invade Ireland; served under Brune in Holland; distinguished himself at the taking of Munich in 1804; and was severely wounded at Jena in 1809. Having attained the rank of colonel, he was employed for a short time in Spain, and then sent with his regiment to

take part in the disastrous Russian campaign. In 1814 he gave in his adhesion to the Bourbons, and received from them the crosses of the legion of Honour and St. Louis. His conduct, after the return of Bonaparte from Elba, was marked by more than the common vacillation of the soldiers of the old army. Ameil accompanied Monsieur to Lyon, when that prince endeavoured to oppose Napoleon. When the troops declared for the emperor, Ameil followed their example, and accepted a command in the Imperial army. He was despatched to Burgundy with proclamations against the Bourbons. Arrested by the royalists of Auxerre and sent to Paris, he again offered his services to Monsieur and the Duc de Berry. They were rejected; and Napoleon, on entering Paris, found him a prisoner in the abbey. Ameil commanded a body of cavalry at the battle of Waterloo, and subsequently took part in the operations of the army of the Loire. In July, 1815, he wrote to Louis XVIII., tendering his submission, and reminding the king "that Turenne, Condé, and other great men who adorned the reign of Louis XIV., belonged originally to the party of the Fronde." Louis XVIII. does not appear to have been convinced by this reasoning that Ameil was a person in whom he could repose confidence, and left him to be included in the number proscribed by the ordonnance of the 24th of July. Ameil escaped from France, and was in his absence condemned to death as contumacious on the 15th of November, 1816. Having sought an asylum in Hanover, he was arrested at Hildesheim, where he soon after sunk into a state of mental alienation, in which he continued till his death on the 16th of September, 1822. His character was not an uncommon one among soldiers of fortune — as brave as his sword, and with as little sense of principle. (Michaud, jeune, in the *Supplement to the Biographie Universelle.*)

W. W.

AMEILHON, HUBERT PASCAL, was born at Paris on the 7th of April, 1730. At the university he was distinguished less for aptitude in learning and a retentive memory than the determined resolution and perseverance with which he set himself to acquire knowledge. He was destined by his parents to the church, and in due time took the first vows. The study of theology did not however suit his taste, and he soon renounced all thoughts of an ecclesiastical career. He retained, however, the dress and title of abbé thirty years after he had devoted himself exclusively to literary pursuits. The short mantle was at that time an introduction to society for those who could obtain no other.

The Greek and Latin classics were the principal objects of his early studies. His distinction as a scholar attracted towards him the favourable notice of Bonami, at that time a member of the Académie des Inscriptions. Bonami was principal editor of the Journal de Verdun, a periodical established by Claude Jordan in 1704, under the rather ambitious title of "Clef du Cabinet des Souverains." This work had a fair reputation, and to it Ameilhon was encouraged to contribute by his literary patron, who thus became the means of turning his attention to the monuments of the history of his own country. For the first steady remunerative appointment obtained by Ameilhon he was also indebted to Bonami. In 1760 one of the magistrates of Paris bequeathed his library to the city. It consisted of several thousands of MSS. and a number of portfolios, all in the greatest confusion. Bonami, with the assistance of Ameilhon, undertook to arrange and draw up a *catalogue raisonné* of them. Their zeal and assiduity were rewarded by the appointment of Bonami as librarian, and Ameilhon as sub-librarian to the city of Paris.

Ameilhon's bibliographical labours, though they occupied his whole time during the day, did not prevent him from devoting his nights to his favourite pursuits. Even at this early period of his career he appears to have conceived the idea of rendering his philological studies subservient to the illustration of the state of science, the liberal and mechanical arts, agriculture and commerce among the ancients. The vague statements of his biographers leave it uncertain whether a taste for experimental science had given this turn to his inquiries, or whether a desire to throw light upon the topics mentioned prompted his scientific studies. It is however certain that long after the close of his academic career he attended courses of physics, anatomy, mineralogy, botany, and chemistry under the most able masters of his time, and was believed to have made considerable progress in the last-mentioned science.

The first of his efforts which attracted general notice in the literary circles of Paris was an essay on the commerce and navigation of the Egyptians under the Ptolemies, the subject proposed for competition by the Académie des Inscriptions in 1762. Ameilhon's essay obtained the prize. Next year his discourse on the rights and privileges of the Pontifex Maximus among the Romans was equally successful. And either in 1764 or 1765 he gained a third prize from the Académie for his inquiry into the education of the youth of Athens during the most flourishing period of the republic. The second and third of these memoirs were never published. Ameilhon wished to revise and correct them before giving them to the press, and they remained in an unfinished state at his death. The "Histoire du Commerce et de la Navigation des Egyptiens sous le Regne des Ptolemées" was published at Paris, in a small octavo, in 1766. Ameilhon attacked

the then generally prevalent opinion that the Egyptians never were a maritime or trading nation; a question on which much uncertainty has been introduced from the indiscriminate application of the epithet "Egyptians" to the aboriginal natives and to the Greek settlers under the Ptolemies. Raynal states in his great work that on this question he implicitly followed the memoir of Ameilhon. In the same year in which the History of Egyptian Commerce under the Ptolemies was published, the author was elected a member of the Académie des Inscriptions.

He was now recognised as a literary man, and employment flowed in upon him. In 1770 he was appointed editor of the Journal de Verdun, and continued in its management till it ceased to be published in 1776. In 1771 he was, upon the death of Bonami, promoted to be librarian to the city of Paris; an office which he continued to fill till the library was presented by the city to the Institute. His appointment of historiographer to the city of Paris appears to have taken place about the same time that he was made chief librarian. In 1779 he established, in conjunction with Roubaud, the "Journal d'Agriculture, Commerce, Arts, et Finances," and he took an active part in conducting it till its close in 1783. From 1790 to 1792 he was one of the principal editors of the "Journal des Savans." Le Beau, at his death in 1781, had left unfinished his history of the Lower Empire. At the request of his friends in the Académie, Ameilhon, whom the dying man had pointed out as the most proper person to continue the work, undertook to complete it. He finished and published the twenty-second volume in 1781; and in 1786 he gave to the world the twenty-third and twenty-fourth volumes, containing the history of the elder Andronicus, his wife, and his three sons. In these volumes he was the first French author who gave an account of the remarkable Oriental expedition of the Catalans: the materials for this part of his narrative he drew chiefly from the Spanish historian, Muntaner, who served in the ranks of the Catalans, and was an eye-witness of the actions he describes.

The revolution interrupted Ameilhon's contributions to periodical literature and his academical labours, and gave a new and unprecedented character to his employment of librarian. Here we must first notice the account given of Ameilhon's proceedings by M. Villenave in the Supplement to the Biographie Universelle.

In 1793 Ameilhon was one of the commission on monuments, and a commissioner for the examination of the titles of the nobility. The object of the commission on monuments, appointed by the Convention on the 4th of July, 1793, was to efface or change "all objects sculptured or painted on public monuments, whether civil or religious, which presented any of the attributes of royalty." Among other tasks it was enjoined to "examine the medals of the kings of France deposited in the National Museum and in the other public collections of Paris, in order to separate and preserve such as were of consequence to the arts and history, and to send the rest to the crucible." M. Villenave says that Ameilhon was one of the most active members of this commission, but mentions no specific act of participation in its transactions. Ameilhon's conduct as a commissioner for examining the titles of the nobility appears from his autograph letters in the possession of M. Villenave. In one of these (dated January 24. 1793) he informs the syndic of the department of Paris that he is "instructed to inform him that the commissioners of examination are ready to transmit to the commissioners of the district about two hundred and seventy volumes which remain to be destroyed." On the 14th of February he sends a list of articles found in the repository of the Orders of the late king, "which ought to be matter for a final burning:" they are one hundred and twenty-eight volumes and thirty-four boxes of loose papers, containing the titles, &c. of the *ci-devant* Order of the Holy Ghost; two volumes of blazonry for the Orders of the king; thirty-four volumes of papers and original titles used in compiling the Armorial Général de France; one hundred and sixty-six volumes of Le Laboureur's collections; two volumes of lettres de noblesse; fifteen volumes of proofs of eligibility to the orders of St. Lazarus and the military school. Upon these data Mr. Villenave declares that Ameilhon was seized with the contagion of the revolutionary spirit to a lamentable extent.

It would be rather bold, with no further evidence before us, to say that he was not. There was a drunkenness of democracy in the atmosphere of France at the time that intoxicated even the most torpid natures. Ameilhon's two volumes of the "History of the Lower Empire," in continuation of Le Beau, had been looked upon as in a great measure a covert satire on the court of Versailles. Philosophical democracy was the fashion among the Parisian literary men of the day. Still it must be observed, in justice to Ameilhon, that in his share in the incremation of the books mentioned, — a travestie of the History of Don Quixote, in which the persons who burned the books were crack-brained, — he appears as no more than the passive instrument of others. Ameilhon had, in 1789, been elected "député suppléant à l'Hotel de Ville par le district de Saint Louis la Culture;" and for one holding such an office to have declined acting upon any committee would have been death. M. Villenave himself has done justice to the exertions of M. Ameilhon at that frenzied period to save important collections in literature and science. He was charged to

collect in central depôts the libraries of all the suppressed religious houses. Pache allowed only three hours for carrying off the library of St. Victor; at the end of that period the books were to be tossed out of the windows. Ameilhon by his representations obtained with difficulty three days; he immediately placed all kinds of vehicles in requisition, and transported the books to a neighbouring hospital. He transformed several churches into book magazines, and deposited all the confiscated libraries in them. He was thus happy enough to save the libraries of Malesherbes and Lavoisier, and several others, which, when tranquillity was re-established, were restored to their rightful owners. Six or seven years of his life were devoted to the assorting and classification of the books intrusted to his care. He saved the triumphal arch at the gate of St. Denis from destruction; and he had the courage to oppose the mob when it sought to enter the church of the Jesuits, where his books were deposited, under pretext of destroying the fleurs-de-lys. These facts are beyond dispute, and they appear to entitle Ameilhon to have his conduct in taking part in the commissions mentioned above, attributed to his desire, by seeming to swim with the tide, to gain an opportunity of saving as much as possible of France's treasures of art, literature, and science.

When the Institute was organized in 1797, the city of Paris presented its library to that body. Ameilhon was immediately elected librarian to the Arsenal, an appointment which he held till his death. He was nominated a member of the second class of the Institute, in fact a revival of the Académie des Inscriptions, and immediately resumed the investigations which the revolution had interrupted. He also resumed the history of the Lower Empire, which he concluded in three volumes a short time before his death.

The History of the Navigation and Commerce of Egypt under the Ptolemies, and the last five volumes of the History of the Lower Empire begun by Le Beau, are the only books published by Ameilhon. But his contributions to the periodical literature and the academical memoirs of his country were numerous and valuable. The most important are — 1. "Remarques critiques sur l'Espèce d'Epreuve judiciaire appelée vulgairement l'Epreuve de l'Eau froide;" in the 37th volume of the Transactions of the Académie des Inscriptions. 2. "Recherches sur l'Exercise du Nageur chez les Anciens, et sur les Avantages qu'ils en rétiraient;" in the 38th volume of the same collection. 3. "L'Art du Plongeur chez les Anciens;" in the 40th volume. 4. "Sur le Télescope" — an answer to Dutens' attempt to prove that the ancients had invented the telescope — in the 42d volume. 5. "Sur la Métallurgie, ou l'Art d'exploiter les Mines chez les Anciens." 6. "Sur les Couleurs connues des Anciens, et sur les Arts qui peuvent y avoir Rapport;" in the first volume of the "Transactions of the Institute: class of literature and the fine arts." 7. "L'Art du Foulon chez les Anciens;" in the same volume. 8. "Sur différentes Espèces de Spartes;" in the second volume. 9. "Projets sur quelques Changemens qu'on pourrait faire à nos Catalogues de Bibliothèque pour les rendres plus constitutionnels;" same collection. 10. Several articles on Greek MSS. in the notices and extracts from MSS. in the king's library published by the Académie des Belles Lettres. 11. "Eclaircissements sur l'Inscription Grecque du Monument trouvé à Rosette;" published in 1803 by order of the Institute. The third volume of the memoirs of ancient chivalry published under the name of Du Palaye has also been attributed to Ameilhon.

All this author's writings have a character of pains-taking research and deliberate unprejudiced inquiry. As a librarian his industry and obliging disposition rendered him invaluable. He was married for thirty years, and lost his wife a short time before his death. He was of a reserved and distrustful temper, yet full of benevolence. "Nobody," says M. Dacier, "had more philanthrophy and sensibility, nobody was less accessible to feelings of hatred, and nobody was less disposed to be the friend of all the world." (Dacier, *Notice Historique sur la Vie et les Ouvrages de M. Ameilhon*, in *Mémoires de l'Institut de France*, tom. v.; Silvestre, *Notice Biographique de Hubert Pascal Ameilhon*, in *Mémoires publiés par la Société d'Agriculture du Département de la Seine*, tom. xvi.; Villenave, in the *Supplément à la Biographie Universelle*, v. "Ameilhon.") W. W.

AMEI'NOCLES (Ἀμεινοκλῆς), a Corinthian who, according to Thucydides, lived about the year B. C. 700. His countrymen were the first among the Greeks who built triremes or ships with three ranks of rowers. Ameinocles, who had gained some celebrity in the art of ship-building, went to Samos and built four triremes for the Samians; thus, next to the Corinthians, the Samians were the first who used triremes. (Thucydides, i. 13.) L. S.

AMEI'NOCLES (Ἀμεινοκλῆς), a wealthy citizen of Magnesia in Thessaly. In the year B. C. 480, when the greater part of the Persian fleet had been destroyed by a storm near Cape Sepias, he derived great advantages from this calamity, for he possessed a great extent of land about Cape Sepias, and thus came into possession of all the Persian treasures that had been thrown upon the coast. This man, says Herodotus, thus got very rich; but he was in other respects not happy, for by some unfortunate accident he had become the murderer of his own child. (Herodotus, vii. 190.; Plutarch,

De Malignitate Herodoti, p. 871. ed. Frankfort.) L. S.

AMEI'PSIAS (Ἀμειψίας), a poet of the old Attic comedy, who lived during the time of the Peloponnesian war, and was a contemporary of Aristophanes, who appears (*Ranæ*, 14.) to ridicule him for his low wit, by which he endeavoured to make his audience laugh. But his comedies were nevertheless very highly thought of by the Athenians; for in the year B. C. 424 he gained a victory over the Clouds of Aristophanes with a piece called Connos (the name of one of the teachers of Socrates), and again in B. C. 415, he was successful against the Birds of Aristophanes in a comedy called The Merry Fellows (Κωμασταί). Respecting his life we know nothing, except that the scholiast on Aristophanes (*Vesp.* 1164.) conjectures that he was an effeminate person. Besides the names of the two comedies mentioned above, we know those of seven others; but all are lost with the exception of some fragments, which scarcely enable us to form a correct estimate of his merit as a poet. They are collected in A. Meineke, "Fragmenta Comicorum Græcorum." See the same author's "Quæstionum Scenicarum Specimen," ii. 42, &c.; and "Historia Critica Comicorum Græcorum," p. 199, &c., where all the passages of ancient writers referring to Ameipsias are given. L. S.

AMELESA'GORAS (Ἀμελησαγόρας) of Chalcedon, according to Dionysius of Halicarnassus one of the most ancient Greek historians. Clemens Alexandrinus speaks of an Athenian writer of the history of Attica (Ἀτθίς) of the name of Melesagoras, from whose work Philochorus, Androtion, Hellanicus, Hecataeus, and others derived a great part of their information. Both are called authors of Atthids, and are generally supposed to be the same person. A fragment of the Atthis is preserved in Antigonus Carystius. Maximus Tyrius speaks of one Melesagoras of Eleusis who lived at Athens as a sage and a prophet, but this appears to be altogether a different person from the historian. It has been conjectured by some critics that the Mnesagoras in Apollodorus and the Ameliagoras in the scholiast on Euripides are only miswritten names for Amelesagoras. (Dionysius Halicarnasseus, *De Thucydidis Charactere*, p. 138. ed. Sylburg; Clemens Alexandrinus, *Stromata*, vi. 629. ed. Sylburg; Antigonus Carystius, *Histor. Mirabil.*, 12.; Maximus Tyrius, *Dissertat.* 38.; Apollodorus, iii. 10. 3.; Scholiast on Euripides, *Alcest.*, 2.; Vossius, *De Historicis Græcis*, p. 22. ed. Westermann; C. and J. Müller, *Fragmenta Historicorum Græcorum*, p. 81.) L. S.

AMELGARD, a French historian of the fifteenth century, of whom little appears to be known. He was a presbyter of Liège, and was admitted to familiar intercourse with Charles VII., king of France, as he has recorded at the commencement of the life of that prince. He left two historical works, which remain in MS. in the king's library at Paris. They are — 1. "Historia de rebus a Carolo VII., Francorum rege, et suo tempore in Gallia gestis, Libris quinque." 2. "Historiarum de rebus gestis a Ludovico XI. Libri septem." There are, or were, two copies of these works in the library, both supposed to have been written in the sixteenth century. A considerable number of extracts from the History of Louis XI., illustrative of the history of Liège and other towns in the Low Countries, are given by Martene and Durand in their "Veterum Scriptorum amplissima Collectio," tom. iv. p. 742, seq. It is stated in the Biographie Universelle that Amelgard was charged by Charles VII. with the work of revising the proceedings against Jeanne or Joan of Arc, and that he drew up "an examination of that work of iniquity." We are not aware of the authority for this statement. (Martene and Durand, *Observatio prævia ad excerpta ex Amelgardi libro, &c.*; *Catalogus Codicum Manuscriptorum Bibliothecæ Regiæ*, Paris, 1744, pars iii. tom. iv. Nos. 5962, 5963.; Le Long, *Bibliothèque Historique de la France*, ed. Paris, 1769, tom. ii. Nos. 17268. 17327.; Jöcher, *Allgem. Gelehrten-Lexicon*; Adelung, *Supplement to* Jöcher.) J. C. M.

AMELIE. [AMALIE.]

AME'LIER. [ANE'LIER.]

AMELIN, JEAN DE, the earliest French translator of Livy, was born at Sarlat in Perigord, and served in the army of Henry the Second. He was for some time gentleman-at-arms to Armand de Biron, afterwards the celebrated marshal of France. The king is said to have been highly pleased with a poem in his honour by Amelin, who is believed to have produced many other original compositions of the same nature; but the only one which is known to have been printed is a "Hymne à la Louange de M. le Duc de Guise," Paris, 1588. His principal publications were his translations from Livy: that of the "Conciones" appeared first (Paris, 1554, 8vo.), and was followed by a complete version of the third Decade (Paris, 1559, fol.), with the "Arguments" of Florus, and notes and annotations. Ronsard, in his poems, has devoted a piece of some length to the praise of Amelin's translation, which, he observes, will he trusts incite a thousand others to follow his example, and thus enable the French youth to study the best Greek and Latin authors in their own tongue, without spending all their time in trying to comprehend mere words, "like parrots shut up in a cage." From Ronsard we learn that Amelin was not only a poet, but a philosopher, an orator, and an historian; but no other works of his than those already mentioned have survived to the present day. (La Croix du

Maine and Du Verdier, *Bibliothèques Françoises*, edit. Juvigny, i. 438.; Ronsard, *Œuvres*, Paris, 1623, fol., p. 1269—1271; Article by Weiss in *Biographie Universelle.*)

J. W.

AMELINE, CLAUDE, is remembered more from the circumstance of his having been a friend of Malebranche and partisan of that philosopher's opinions, than from any merits of his own. He was born at Paris, where his father exercised the office of procurator at the Châtelet, about the year 1629. He practised for some time at the bar, but taking a disgust at the world, he entered the congregation of the Oratory. In 1663 he was appointed grand cantor of the church of Paris; but, disliking the office, he exchanged it with Claude Joli for that of archdeacon. He died at Paris in 1706. His published works are—1. "Traité de la Volonté." Paris, 1684, 12mo. 2. "Traité de l'Amour du Souverain bien." Paris, 1699, 12mo. A work entitled "L'Art de vivre heureuse," which was published (in 12mo.) at Paris in 1690, has been attributed to him by some. (Niceron, *Mémoires pour servir a l'Histoire, &c.*) W. W.

AME'LIUS, or AME'RIUS (Ἀμέλιος, or Ἀμέριος), a native of Etruria, whose real name was Gentilianus, instead of which he preferred calling himself Amelius or Amerius. He was at first a pupil of the Stoic Lysimachus; but from the year A. D. 246 down to 270 he lived at Rome as one of the most zealous disciples and followers of Plotinus. Here he was a fellow-pupil of Porphyry, with whom he lived on good terms, and by whom he is praised for his acute judgment. When in A. D. 270 Plotinus was obliged to leave Rome on account of his ill health, Amelius also left Rome, and went to Apamea in Syria, where he died a few years afterwards. From this short stay at Apamea Suidas erroneously calls him an Apamean. Amelius was the author of several works, which were very prolix and tasteless, and were soon after his time neglected and forgotten. In some of his works he vindicated the honour of Plato against the followers of Zoroaster, and in others he defended Plotinus against the charge of having stolen his ideas from Numenius. All his works are now lost, with the exception of a fragment in Eusebius's "Præparatio Evangelica," and a letter to Porphyry which is preserved in Porphyry's life of Plotinus.

There is in the library of St. Mark at Venice a MS. containing a work of one Amelius, Περὶ τῆς Ἰωάννου τοῦ παρ' ἡμῖν εὐαγγελίου θεολογίας, which is probably a work of the Amelius who is the subject of this article; for we know from Eusebius, that, although a pagan, he was acquainted with the Gospel of St. John, and endeavoured to reconcile it with the philosophy of Plato. (Eunapius, *Vitæ Philosophorum et Sophistarum*, p. 17, &c. ed. Commelin; Suidas, sub voc. Ἀμέλιος; Porphyrius, *Vita Plotini*; Eusebius, *Præparatio Evangelica*; Brucker, *Historia Critica Philosophiæ*, ii. 233, &c.) L. S.

AME'LIUS, MARTIN, the son of Georg Amelius, a celebrated professor of jurisprudence in the university of Freyburg in Breisgau, was born on the 30th of October, 1526. He devoted himself, under the guidance of his father, to the study of the law; and as he was a very promising young man, the margrave of Baden invited him to come to Pforzheim, and intrusted his practical training to his chancellor, Oswald Guth, who became so attached to young Amelius for his excellent qualities, that he loved him like his own son. Amelius had scarcely reached his twenty-fifth year, when his prince sent him on an embassy to the imperial court of Vienna, where he gained general esteem. The emperor, Ferdinand I., raised him to the rank of a nobleman, and the university of Vienna honoured him with the diploma of doctor of law. Three years later the margrave of Baden made him his chancellor, and in this position he exerted all his powers to promote the welfare of his country. When the margrave, Charles II., determined to introduce the Lutheran religion into his dominions, and when several eminent theologians were sent to him from various parts of Germany to aid in accomplishing this object, Charles II. formed a consistory and placed Amelius at the head of it. Amelius took a lively interest in the cause of the Reformation, and it was in a great measure owing to his exertion that the work was successfully and quickly completed in Baden in the year 1556. On the death of margrave Charles II., his eldest son was not of age, and Amelius was appointed a member of the regency as well as one of the guardians of the young princes. He availed himself of his power for the purpose of founding the gymnasium of Durlach; for the education of the people, and the formation of able teachers, had for some time been the subject of his attention. During his lifetime Charles II. had been prevailed upon by Amelius to establish a fund at Basel, out of which such young men were to be supported as possessed ability, but were poor, and wished to be educated as teachers. Amelius is especially praised for his patronage of learning and the arts, particularly architecture. He not only induced Charles to ereet several fine public edifices, but in the year 1556 he built for his own residence the beautiful castle of Niefernburg. An inscription still extant there expresses his gratitude towards the prince for the numerous favours and honours which he had conferred upon him. They were indeed great, and Amelius must have used all his influence with Charles for the purpose of making as much as possible of his position. The year of his death is uncertain; but as it is stated on his tombstone, that thirty years after his appointment as chancellor, he withdrew from

public affairs to devote the remainder of his days to learning, architecture, and agriculture, it is evident that he must have lived at least to the age of sixty, that is, down to the year 1586. (Adam, *Vitæ Germanorum Jurisconsultorum*; Sachs, *Badensche Geschichte*, iv. 175, &c.; Pantaleon, *Heldenbuch*, vol. iii.; F. Molter, in Ersch und Gruber's *Allgem. Encyclopädie*, iii. 344.) L. S.

AMELOT, NICHOLAS, or ABRAHAM NICHOLAS, as he is variously named, sieur de la Houssaye, commonly called Amelot de la Houssaye, was born at Orleans in February, 1634. Amelot tells us of himself that his family was ancient, and that he was educated in the university of Paris. This is in a *Déclaration*, inserted in the second edition of his translation of Paolo Sarpi's history of the council of Trent, by way of reply to attacks which the publication of that translation had brought upon him. "I am a good Catholic, and so is all my family, which have been so for more than three hundred years .... But having been brought up and educated in the Gallican church, and in the university of Paris, of which I have the honour to be a member, I believe and shall always believe what they believe and teach, touching matters of discipline and of ecclesiastical jurisdiction." We learn from himself also, in the preface to his history of the Venetian government, and in the article "St. André, N. P." in his "Mémoires Historiques, Politiques, et Littéraires," that he went in 1669 as secretary to the President Nicholas Prunier St. André, ambassador from France to Venice, and stayed at Venice in that capacity for three years. Amelot speaks of this embassy in the article "St. André" in his Mémoires. The most important event during the embassy, according to Amelot, was an advantage gained by M. St. André over the Marquis de Fuentes, Spanish ambassador at Venice, in that contest for precedence which had for some time been carried on between French and Spanish ambassadors at every court. After his return from Venice in 1671, Amelot appears to have obtained no further political employment, and to have devoted himself to literature as a means, and, as it proved to him in the end, a very insufficient means, of subsistence.

The very little more that is known of Amelot's life may be told in the way of a running commentary on a list of his works and translations. The following list is arranged chronologically. It contains one or two works not mentioned in Niceron's list. The list in Quérard's "La France Littéraire" is singularly deficient.

1. "Abrégé du Procès fait aux Juifs de Metz avec plusieurs Arrêts du Parlement." 12mo. Paris, 1670. 2. "Rélation du Conclave de 1670 pour l'Election de Clement X." 12mo. Paris, 1676. 3. "Histoire du Gouvernement de Venise." 12mo. Paris, 1676. The materials for this work, Amelot says in the preface, were "ambassadors' letters and papers which have been communicated to me; the ancient annals of the republic, whence I have drawn my examples and my facts; and, above all, the information which I have been able to procure at the fountain-head, during the three years that I have had the honour of being employed at Venice, which is, indeed, the origin of a work to which otherwise I should never have directed myself." The publication of this history gave offence to the senate of Venice, which disliked the mysteries of its government being laid open, and which, as we gather from a "Mémoire pour servir à la Défense de l'Histoire du Gouvernement de Venise," appended to the supplement to the history published by Amelot the year after, remonstrated with the French government, and endeavoured to get the work suppressed. But in this they do not appear to have succeeded. 4. "Supplément à l'Histoire du Gouvernement de Venise." 12mo. Paris, 1677. This is an abridged translation of Paolo Sarpi's history of the dispute between Pope Paul V. and the republic of Venice (*Storia delle Cose passate tra Paolo V. e la Republica de Venezia*), together with a collection of documents concerning the dispute. 5. "Examen de la Liberté originaire de Venise, traduite de l'Italien, avec une Harangue de Louis Hélian, Ambassadeur de France contre les Venétiens, traduite du Latin, et des Remarques historiques." 12mo. Ratisbon, 1677. The first part is a translation of a celebrated tract entitled "Squittino della Liberta Veneta," which had been rigorously suppressed at Venice, and which had been attributed to several eminent persons; among others, to Don Alfonso de la Cueva, the Spanish ambassador at Venice, who organised in 1618 that formidable conspiracy against the Venetian government to which English literature owes Otway's tragedy of "Venice Preserved." Amelot dedicated this publication to the Emperor Leopold I., and in his dedication attributes the original tract to Alfonso de la Cueva. He informs the emperor also that his reason for appending Louis Hélian's speech, in which, at the diet of Augsburg in 1510, he had conjured all the powers of Europe to unite themselves against their common enemy, the Turks, was to aid the object of European peace, for which the congress of Nimeguen was then sitting. 6. "Suite de l'Histoire du Gouvernement de Venise, où l'Histoire des Uscoques, traduite de l'Italien de Minucio Minucci, archévêque de Zara, et de Fra Paolo Sarpi." 12mo. Paris, 1680. This work completes a series on Venetian history. Amelot says in the preface, that in publishing a tale which redounds to the glory of Venice, and in translating from the works of two so eminent

Venetians as Minucio Minucci and Paolo Sarpi, he hopes to show that he has no design of systematically decrying Venice; and he adds that he has an intention of translating all Sarpi's works into French. The four last-mentioned works were reprinted together in three vols. 12mo., Amsterdam, 1695; and there is another edition, 1705. It appears from a mention of Amelot in Bayle's "Nouvelles de la République des Lettres" for July, 1684 (tome i. p. 460.), that he had been in the Bastille for something which he had written. There is no mention of this in any of Amelot's prefaces; but Bayle's statement is unequivocal, and it may be conjectured from the nature of the publication, and from the pains taken in his next to conciliate the Venetian government, that this misfortune may have been brought upon him by the "Examen de la Liberté originaire de Vénise." 7. "Mémoires pour la Minorité de Louis XIV." 12mo. Villefranche, 1680. This is said by Niceron to be merely a *réchauffé* of the "Mémoires du Duc de la Rochefoucauld," with Amelot's usual contribution of historical and political notes. 8. "Tibère, Discours politiques sur Tacite, par le Sieur de la Mothe Josseval." 4to. Amsterdam et Paris, 1683. Amelot's reasons for adopting this pseudonyme, under which he also published in the same year his translation of the history of the council of Trent, are unknown. It does not appear to have been designed to conceal the author, and certainly had not that effect. A second edition of the Tibère in 1684 has Amelot's name on the title-page. This work is a running commentary on the first six books of the Annals of Tacitus, which are occupied with the reign of Tiberius; hence the name of Tibère. It is a work of much industry, Amelot's object being to illustrate all passages having in any degree the character of general political remarks by parallel passages taken chiefly from Tacitus himself, with occasional help from Philip de Commines and Machiavelli. Amelot does not lay claim to the merit of originality: "the design and plan of the book are such," he says in the preface, "that it may be said that it is all mine, and yet that none of it is mine." 9. "Histoire du Concile de Trente, de Fra Paolo Sarpi, Théologien du Sénat de Venise, traduite par le Sieur de la Mothe Josseval avec des Remarques historiques, politiques, et morales." 4to. Amsterdam et Paris, 1683. Though published under a pseudonyme, this translation was known from the first to be Amelot's. Published at a time when the controversy between Rome and the Gallican church was raging, it offended the advocates of the papal power; and, as we learn from the "Déclaration" in the second edition which has been already quoted, the monks presented three memorials to the minister for its suppression. But Amelot now had the government and almost the whole nation on his side; and in the national excitement for the liberty of the Gallican church, a work opposed in tendency to the assumptions of papal power was warmly received, and found a large sale. (Chaufepié, *Nouveau Dictionnaire, &c.* art. "Amelot.") Niceron says that Amelot made his translations from a Latin version, and that it is very incorrect. It was severely criticised in a letter published in the "Nouvelles de la République des Lettres" for October, 1685. Amelot replied in the same publication for December, and assuming the Abbé de St. Réal to be the author, made a violent attack on him. This brought a rejoinder from the abbé, who denied having written the first letter, but adopted the criticisms. This correspondence is printed in "Œuvres de M. l'Abbé de St. Réal," 3 tom. La Haye, 1726, tom. iii. pp. 186—201. The writer of the first letter was M. Simon, the celebrated biblical critic, who has included it in his "Lettres Critiques, &c." 12mo. Basle, 1699. Amelot's translation has been superseded by that of Courayer, in 3 vols. 4to. 10. "Le Prince de Machiavel, revu par le traducteur, avec des Remarques politiques et historiques." 12mo., Paris, 1683. Amelot's preface, in which he defends Machiavelli from the charges of atheism, and of confounding moral distinctions, has been criticised with unfair severity by Voltaire in his preface to Frederic King of Prussia's "Examen du Prince." "The best, perhaps, that is to be said for Amelot is, that he translated Machiavel's 'Prince,' and vindicated its maxims, rather with a design to make his book sell than to convince. He talks a great deal of state policy in his dedication; but a man who had been secretary to an embassy, and did not know the secret of keeping out of poverty, could know little, methinks, of state policy." (*Œuvres de Voltaire*, tom. xlvii. p. 473. ed. 1785.) 11. "L'Homme de Cour, traduit de l'Espagnol de Balthasar Gracian." 12mo. Paris, 1684. 12. "Traité des Bénéfices, traduit de l'Italien de Fra Paolo Sarpi par M. l'Abbé de St. Marc, Académicien de la Crusca." 12mo. Paris, 1685. Here Amelot adopts another pseudonyme, without any known reason. 13. "La Morale de Tacite, extraite de ses Annales et Histoires. Premier Essai, de la Flatterie." 12mo. Paris, 1686. In an introduction to this little work, Amelot passed in review all the translators and commentators of Tacitus, and handled very severely Perrot d'Ablancourt's translation. This called forth a pamphlet from M. Fermont d'Ablancourt, nephew of Perrot, entitled "M. Perrot d'Ablancourt vengé, ou Amelot de la Houssaye convaincu de ne pas parler François et d'expliquer mal le Latin," in which Amelot was challenged to produce a better translation than D'Ablancourt. Amelot accepted the challenge, and in 1690 appeared, 14. "Tacite, avec des Notes

politiques et historiques; première Partie contenante les premiers six Livres de ses Annales." 4to. Paris, 1690. A new edition of this was published at Amsterdam, with a continuation by F. Bruys, who calls himself in the title-page C.D.G., in ten vols. 12mo., the continuation occupying the last six volumes. 15. "Homilies théologiques et morales de feu M. Palafoxe sur la Passion de Jésus Christ." 12mo. Paris, 1691. 16. "Préliminaires des Traités faits entre les Rois de France et tous les Princes de l'Europe depuis le Règne de Charles VII." 2 toms. 12mo. Paris, 1692. This was written for an introduction to a collection of treaties which was being prepared by M. Leonard, an eminent bookseller in Paris, and which appeared the next year in six vols. 4to. It consists of an historical discourse on the treaties, and a chronological catalogue of them. Amelot afterwards enlarged it, and it was published, so enlarged, under the new name of "Observations historiques et politiques sur les Traités des Princes," in the second volume of Bernard's "Recueil des Traités de Paix." La Haye, 1700. 17. "Les Lettres du Cardinal d'Ossat, une nouvelle Edition avec des Notes historiques et politiques." 2 vols. 4to. Paris, 1697. This was reproduced at Amsterdam in 1708, in 5 vols. 12mo., with additional notes by Amelot. This seems to have been the last work published by Amelot himself. He died on the 8th of December, 1706. It is said of him in Moreri's Dictionary that "his was the lot of all honest authors, namely, that instead of being rich, he was in want, and if it had not been for the assistance of an abbé, distinguished as much by virtue and learning as by birth, he would have fallen into the greatest misery." This abbé, it appears from the dedication by the editor of Amelot's edition of Rochefoucauld's "Reflections," was M. Baltazar Henri de Fourcy, abbé commendataire de l'Abbaie Royale de St. Vandrille, who, we learn from the same dedication, kept Amelot in his house and supported him. Amelot was buried in the cemetery of St. Gervais.

The following three works were published posthumously:— 18. "Réflexions, Sentences, et Maximes Morales mises en nouvel Ordre avec des Notes politiques et historiques." 12mo. Paris, 1714. These are Rochefoucauld's reflections arranged according to subjects, and the similar reflections of "a lady illustrious for talent," incorporated with them. 19. "Mémoires historiques, politiques, et littéraires." 2 tom. 12mo. Paris, 1722. This is a collection of long and short articles, on no principle of selection, arranged alphabetically, but carried by Amelot no further than the letter F. There is a later edition in 3 vols. Amsterdam, 1737, where another hand has carried on the work to the letter L. 20. "Mémoires pour servir à l'Histoire de la République des Provinces Unies et des Pays-Bas contenant les Vies des Princes d'Orange, de Barneveldt, d'Aarsens, et de Grotius, par Aubery du Mouriez, donnés avec des Notes politiques, historiques, et critiques, par Amelot de la Houssaye." 2 vols. 12mo. Londres, 1754. This is mentioned by Quérard by the title "Histoire de Guillaume de Nassau, Fondateur de la République des Provinces Unies et des Pays Bas, et d'Isabelle sa Femme, &c.," which is a second title to the first volume. It is doubted by Barbier whether Amelot really contributed much to this edition, and whether the appearance of his name on the title-page was not a bookseller's trick.

Amelot had the character of being an accurate, but not always elegant translator, and of being well versed in history and moral and political science. Baillet says of him as a translator, that "though his style is not so pure or flowing or polished as might be, it has strength and is well-sustained, and these small faults are amply atoned for by his accuracy, fidelity, and soundness of judgment." (*Jugemens de Savans, &c.* tom. ii. p. 405. 4to. Amst. 1725.) There is a similar criticism in Niceron. Voltaire says of Amelot, in his list of writers of the reign of Louis XIV., prefixed to the "Siècle de Louis XIV.," that "his translations with political notes and his histories are very good; his memoirs, arranged alphabetically, very faulty. He is the first writer who has made the government of Venice known." Amelot's account of the government of Venice is still one of the best original sources of information on the subject, and as such is quoted by M. Sismondi. The chief characteristic and the merit of Amelot's many labours lay in his directing the attention of France to history and political and moral science, chiefly by translations of the works of approved writers on these subjects, as Tacitus, Sarpi, Machiavelli, and Gracian.

There is an English translation of Amelot's "History of the Government of Venice," 8vo. London, 1677. His notes were pressed into the service of an English translation of Sarpi's treatise on benefices, bearing the title "A Treatise of Ecclesiastical Benefices and Revenues, &c., written originally by the learned Father Paul, &c., translated by Tobias Jenkins, Esq., late Member of Parliament and Lord Mayor of York, and illustrated with Notes by him, and from the ingenious Amelot de la Houssaye," 3d edition, 8vo. Westminster, 1736. His preface to Machiavelli's "Prince" is printed in an English version in Farneworth's translation of Machiavelli, vol. i. p. 496. (Chaufepié, *Nouveau Dictionnaire Historique*, which contains the best account of Amelot; Moreri, *Dictionnaire Historique*, ed. 1759; Niceron, *Mémoires pour servir à l'Histoire des Hommes illustres de la République des Lettres*, xxxv. 120.; Quérard,

La France Littéraire; Barbier, *Dictionnaire des Ouvrages Anonymes et Pseudonymes* (see indexes); Le Long, *Bibliothèque Historique*, iii. No. 38282.; Saxius, *Onomast.* v. 305.; Morhofius, *Polyhist. Lit.* i. 225.; Fabricius, *Hist. Bibl. Fabr.* iv. 194.) W. D. C.

AMELOT, SEBASTIEN-MICHEL, born at Angers in 1741 of an ancient family, became bishop of Vannes in 1775. On the breaking out of the revolution he was one of the most determined of those ecclesiastics who refused to take the oaths to the constitution; and, after having been summoned to the bar of the Constituent Assembly, he emigrated into Switzerland, and afterwards crossed to England. He was one of the thirteen bishops who, in 1801, refused to obey the recommendation addressed to the French emigrant bishops by Pius VII., that they should promote the restoration of peace to the church by resigning their sees. In 1817, however, Amelot gave in, at the request of the king, his resignation, which he had declined to give to the head of the church. He died at Paris in 1829. (*Biographie Universelle, Supplt.*) W. S.

AMELOTTE or AMELOTE, DENYS, a French ecclesiastic of the seventeenth century, born A. D. 1606 at Saintes in Saintonge. He was ordained priest A. D. 1632, and some time afterwards took the degree of doctor of divinity. He formed an intimacy with the priests of the congregation of the Oratory, and subsequently became a member of that body. According to Niceron, he joined them in the year 1650; but if we may trust the accuracy of Le Long (*Bibliothèque Françoise*), he is styled priest of the Oratory in the title-page to his Life of Condren, which was published several years before 1650.

Amelotte had been a pupil of Condren, who was second superior general of the priests of the Oratory in France, and had received from him such an account of the sentiments of Du Verger de Hauranne, abbot of St. Cyran, and others of the Jansenists, as gave him a great dislike to them; though his own views on the subject of predestination and grace were not far remote from theirs, for he was a follower of St. Thomas of Aquino. In his life of Condren he made some remarks on Du Verger de Hauranne, which gave great offence to the friends of that ecclesiastic. It has been stated that this caused the members of the society of Port Royal to attack Amelotte in a work entitled "Idée générale de l'Esprit et du Livre du Père Amelotte," 4to. Paris, 1661, written by Nicole; but this work was designed as a reply to a publication of Amelotte's on the Jansenist controversy, entitled "Défense des Constitutions de Innocent X. et d'Alexandre VII.," &c., which appeared A. D. 1660. Nicole treated Amelotte very severely, indulging in personal reflections; and in order to make these more effective, paid a visit to Amelotte, under pretence of consulting him on some case of conscience, that he might observe the grimaces and other peculiarities of manner which characterised him. Another reply to Amelotte was published by Noël de la Lane. Amelotte retaliated the abuse of Nicole in the dedication of his translation of the New Testament, addressed to Perefixe, archbishop of Paris, in which he described the Jansenists as "blind rebels," and charged them with "rage, imposture, and calumny." His irritation had probably been increased by a report which the members of Port Royal had circulated throughout Paris, that he had surreptitiously obtained a manuscript copy of the version which they were preparing, and had used it in making or correcting his own. They even pointed out the channel by which the copy was obtained; and Father Simon, a friend of Amelotte, admits that the similarity of the two versions in several places gave countenance to the charge. Amelotte prevented them by his influence from obtaining a licence to publish their version at Paris. It was published at Mons, and is known as De Sacy's version. When the Jansenist disputes had been brought to a close, Arnauld, one of the most eminent of the society of Port Royal, applied to Amelotte to suppress his preface, which Amelotte agreed to do, if the "Idée, &c." of Nicole were suppressed also; but as Nicole was not willing to consent to this, though he promised that the work should not be reprinted, Amelotte allowed the preface to remain. It was however replaced by another, when a second edition of the version was published after Amelotte's death.

Amelotte was superior of the house of the congregation of the Oratory, Rue St. Honoré, Paris, and assistant to the superior general of the congregation. He was the theological adviser of the Chancellor Seguier, whom he had prevailed on to withhold his licence from the Port Royal New Testament. Amelotte, in the latter part of his life, was anxious to obtain the bishopric of Sarlat in Perigord, but did not succeed. He complained to his friends of this failure, which he ascribed to the neglect of persons of influence whom he had done much to oblige. He died at Paris, 7th October, 1678, aged seventy-two, according to Niceron. Le Long, in a note to his "Bibliothèque Historique de la France," places his death in 1675.

Amelotte was the author of several works, of which the following are the most important:—1. "Vie de Charles de Condren, second Supérieur Général de la Congregation de l'Oratoire de Jesus," 4to. Paris, 1643. This work came to a second edition, enlarged by the author, 8vo. Paris, 1657. 2. "Vie de Sœur Marguerite du Saint Sacrement, Carmelite du Monastère de Beaune." 8vo. Paris, 1655. Amelotte wrote this at the request of the queen-mother, Anne of

Austria, to whom it was dedicated. It was published without his name, but is said on the title-page to be by a priest of the Oratory. 3. "Défense des Constitutions d'Innocent X. et d'Alexander VII., et des Decrets de l'Assemblée du Clergé, contre la Doctrine de Jansenius," &c. This work was to consist of three parts, but only the first part appeared (4to. Paris, 1660); it was accompanied by a treatise on the duty of subscribing the bulls of the popes and the decrees of the French bishops. This was the work which drew upon Amelotte the attack of Nicole. 4. "Le Nouveau Testament, traduit en François, avec des Notes sur les principales Difficultés," &c. 3 vols. 8vo. Paris, 1666, 1667, and 1670. This version, which is from the Clementine edition of the Vulgate, is described by Simon as worthy of being reprinted. Apparently the notes were regarded by him as constituting its chief value; for he admits that the text needed revision, as it was marked by several faults, some of them rather gross ones, especially as it regarded the criticism of the text. Amelotte was anxious to render the style of his version more polished than the style of those which had preceded it; and for this purpose submitted it to the revision of M. Courart, a Protestant, who, though ignorant of the learned languages, was eminent for his mastery of the French. The suspicion that the author availed himself of the version of the Port Royalists in making or correcting his own has been noticed. Amelotte's version was republished twice, if not three times, in the author's lifetime, but without the notes: it has been reprinted many times since. A second edition, with the notes, and with a new dedication to Harlay, successor of Perefixe in the archbishopric of Paris, was published A. D. 1688, in two vols. 4to. The other works of Amelotte are religious, and comprehend two lives of Jesus Christ; one in Latin, and one in French, harmonised from the four Gospels in the Latin version and in his own French version. "Le petit Office du Saint Enfant Jesus," enumerated by Niceron among the works of Amelotte, appears to have been written by Marguerite du Saint Sacrement, whose life Amelotte wrote, and was merely edited by him. (Le Long, *Bibliothèque de la France*, iv. 370. edition by Fevret de Fontette, Paris, 1775; Richard Simon, *Bibliothèque Critique*; Niceron, *Mémoires, &c.*) J. C. M.

AMELU'NGHI, GIRO'LAMO, a native of Pisa, nicknamed "the Hunchback" ("Il Gobbo di Pisa,") lived in the middle part of the sixteenth century. He is known as a poet in the burlesque style, and has been considered the inventor of that kind of poem styled by the Italians Eroicocomico, in which afterwards Tassoni in his "Secchia rapita," and Bracciolini in his "Scherno degli Dei," distinguished themselves. Amelunghi's poem is entitled "La Gigantea," in which the author describes in serio-comic strains, the war of the giants against Jupiter and the other gods. It was first printed, according to Zeno and Haym, in 1547, and was reprinted in 1566, together with another poem of the same sort, entitled "La Nanea," or the war of the pygmies with the giants, the author of which is not known, though the poem bears the name of F. Aminta. Amelunghi, who in the title of his "Gigantea," concealed himself under the name of Forabosco, is said to have borrowed his poem almost entirely from one written by a certain Betto Arrighi, which does not seem to have ever been published. However this may be, the "Gigantea" was applauded; and it went through more than one edition; and Amelunghi, who wrote other burlesque verses, some of which are found in various collections, enjoyed a sort of reputation in his lifetime. Professor Rosini, in his historical novel "Luisa Strozzi," introduces Amelunghi as a kind of buffoon, and ridicules his poetry. In the "Canti Carnascialeschi," Florence, 1559, is inserted a facetious canto by Amelunghi, entitled "Gli Scolari, or the Students." (Mazzuchelli, *Scrittori d' Italia*; Crescimbeni, *Istoria della volgar Poesia.*)

A. V.

AME'NDOLA, FERRA'NTE, an historical painter of Naples, where he was born in 1664. He was a scholar of the celebrated Solimena, in whose style he painted for some time, but he afterwards imitated that of Luca Giordano. Amendola painted many works at Naples, but his best are two altar-pieces in the church of the Madonna di Monte Virgine: one representing the wife of the Count Ruggiero carrying the image of the Virgin to the mount; the other, the consecration of the church: he painted also the cupola of the same church. Dominici says that Amendola's chief merit consisted in a practical facility in colouring, and that he completely failed in his attempt to imitate the masterly manner of Giordano, especially in the draperies. In the royal gallery of Munich there was in 1835, according to Dr. Nagler, in his Dictionary of Artists, a very clever picture of a quack doctor's shop by Amendola: but it is not in the catalogue of the royal gallery of 1833, nor is the name of Amendola in the catalogue of 1838 of the pictures in the Pinakothek, the new gallery. Amendola died at Naples in 1724. (Dominici, *Vite di Pittori, &c. Napolitani.*) R. N. W.

AMENO'PHIS or AMMENO'PHIS (Ἀμενῶφις), a name common to several of the early kings of Egypt. The earliest of the name is the third king of the eighteenth dynasty, and after this time the name occurs frequently. For instance, the eighth and sixteenth kings of the eighteenth dynasty; the third, seventh, and sixteenth of the nineteenth dynasty, bear the name Amenophis. The name has of late years acquired celebrity from the fact that it occurs not only in the

lists of the Egyptian kings in Manetho, but also on several of the ancient monuments of Egypt, and from the fact that we possess portraits of at least one king of this name. The second and third require a more particular notice.

AMENOPHIS II. (Amenoph or Amenothph) is usually considered to be the same as the Memnon, the son of Aurora, and king of the Ethiopians, who is so mysteriously introduced in the Greek stories about Troy, and whose statue was believed to emit sounds at the moment when the sun rose. He was a son of Tuthmosis III. In his reign Lower Egypt was again disturbed by the Shepherds (Hycsos), who had been obliged to quit the country by his father about the year B.C. 1530. Amenophis did not succeed in expelling them finally till after the lapse of thirteen years. When this was accomplished, he turned his thoughts towards the completion of the works which his father had left unfinished. He also made some additions to the great edifice of Karnak, and began the small temple at Amada in Nubia, which was completed by his son and successor Tuthmosis IV. He is said to have reigned thirty-one years. His tomb, which is still extant at Thebes, is in the best style of Egyptian art, both as to architecture and sculpture. His name occurs also on a temple near Apollinopolis Parva, on another at Eileithyias (El Kab), and on a third at Elephantine.

AMENOPHIS III., a son of Tuthmosis IV., and grandson of Amenophis II. According to Sir G. Wilkinson he reigned at first in common with his brother, who bore the same name. Both had been educated by their mother, who reigned during their minority, and afterwards both had equal authority. One of the brothers died, and the survivor is said to have destroyed nearly all the monuments on which the name of his brother was recorded. The two brothers during their common reign had commenced the temple at Lukser, and that on the Libyan side of the river with two sitting colossi was finished before the death of one of them. They had also built or repaired stations on the road to the emerald mines, and promoted the welfare of their country in many respects. The reign of Amenophis is calculated to fall about two hundred years before the Trojan war. Some believe that it was this king's statue at Thebes which was so celebrated for uttering musical sounds. This statue is still extant, and the legs are covered to the height of eight or nine feet with Greek and Latin inscriptions, which attest the vocal powers of this Memnon, or Phamenoth as he is called. One of these inscriptions, which consists of six Greek elegiac verses, records that Sabina, the wife of the Emperor Hadrian, heard the vocal sounds. Strabo also (Casaub. 806.) says that he visited the colossus in company with Ælius Gallus, and heard the sounds. An explanation of this phenomenon is suggested by Wilkinson, "Topography of Thebes," p. 37. One inscription states that the statue was overthrown by Cambyses. It consists of gritstone, and, although in a sitting attitude, it is about sixty feet high. There are several statues of this king now in the British Museum, viz. No. 21., a sitting figure; Nos. 37. 57. and 88., sitting figures with tigers' heads. Rosellini, in his plates, has given a portrait of Amenophis III. from a painting in his tomb at Thebes, but it does not resemble the statue of Amenophis in the British Museum. He was the founder of the palace at Karnak, and he is said to have built more in Ethiopia than any other of the Egyptian kings. The colossal bust in the British Museum commonly called the Memnon is the bust of Rameses the Great. (Georg. Syncellus, p. 130, &c. ed. Dindorf; Sir G. Wilkinson, *Materia Hieroglyphica*, part ii.; S. Sharpe, *The early History of Egypt*, p. 64, &c.; *Egyptian Antiquities*, in *Library of Entertaining Knowledge*, i. 258, &c. For the general chronology of the kings of Egypt the reader may also consult *Die Alte Ægyptische Zeitrechnung*, von R. Rask.) L. S.

AMENTA, NICCOLO', born at Naples in 1659, studied law, and afterwards practised as an advocate; he also applied himself to literature, and wrote several comedies in prose, which were much esteemed; besides Capitoli, Rime, and other small poems, and several philological works on the Italian language:—1. "Della Lingua nobile d'Italia e del modo di leggiadramente scrivere in essa non che di perfettamente parlare, Parti II." Naples, 1723. 2. "Il Torto, e'l Diritto del non si può, esaminato da Ferrante Longobardi, colle osservazioni di Niccolò Amenta Avvocato Napoletano." Naples, 1717 and 1728. This work consists of Amenta's observations and strictures upon a celebrated treatise on language, by the Jesuit Daniele Bartoli, entitled "Il Torto e'l Diritto del non si può," published at Rome in 1668, under the fictitious name of Ferrante Longobardi. 3. A letter in defence of Muratori's work "Della Perfetta Poesia Italiana," against several critics. 4. "De' rapporti di Parnaso Parte Prima." Naples, 1710. This work is an imitation of Boccalini's "Ragguagli di Parnaso," with this difference, however, that Boccalini introduces political discussions in his work, while Amenta, more true to his title, confines himself to literary disquisitions and criticism. 5. "Vita di Lionardo Napoletano," inserted in vol. ii. of the "Vite degli Arcadi illustri," Rome, 1710, and reprinted at Venice the same year, with additions. 6. "Vita di Monsignor Scipione Pasquale Cosentino," at the head of the edition of Cosentino's works, edited by Amenta, Venice, 1701—1703. Amenta was considered one of the most correct and elegant

Italian writers of his age. He died in 1719. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

AMENTAS (Ἀμύντης), an ancient Greek surgeon of whose life and date nothing is known, except that he must have lived in or before the second century after Christ, as he is mentioned by Galen (*De Fasciis*, cap. lviii. lxi. lxxxix., tom. xii. p. 486, 487, 493. ed. Chart.) as the inventor of some ingenious bandages, one for a fracture of the ossa *nasi*, another for straightening a nose inclined to either side, and a third for a broken rib, &c. One fragment of the works of a surgeon named Amyntas (of which name Amentas may very possibly be a corruption) is inserted by Oribasius in his great work, "Collecta Medicinalia," lib. xlviii. cap. 30., in the fourth volume of Angelo Mai's collection of "Classici Auctores e Vaticanis Codicibus," Rome, 8vo. p. 99.; and some others are to be found in the manuscript collection of Greek surgical authors by Nicetas. (Fabricius, *Bibliotheca Græca*, tom. xii. p. 778. ed. vet.) Sprengel suggests (*Hist. de la Méd.* tom. i. p. 467.) that he is probably the same person (mentioned in the scholiast to Theocritus, *Idyll.* xvii. v. 128.) who entered into a conspiracy against Ptolemy Philadelphus with Chrysippus of Rhodes and Arsinoë, the daughter of Lysimachus, and who was put to death upon the discovery of the plot, about B. C. 264. W. A. G.

AMERBACH, BASIL, a son of Boniface Amerbach, was born at Basil in 1534, studied jurisprudence at that city and at Bologna, and on his return to Switzerland in 1562, succeeded his father in the professorship at the university of Basil, of which, like his father, he was five times rector, and to which, at his death in 1591, he left a sum for the purpose of founding a new class called the "classis Amerbachiana." He published nothing, but left several of his manuscripts to the university library. He was married, and had one son, named Bonifaciolus, by whose death the male line of the Amerbachs was extinguished. His sister, Faustina, who was first married to Ulric Iselin, a distinguished professor of jurisprudence at Basil, was the ancestress of the wide-spread and powerful family of the Iselins of that city, and, after her first husband's death, became the fourth wife of the famous printer, Herbst, or, as he is more generally called, Oporinus. (*Iselische Historische Lexikon*, i. 353.) T. W.

AMERBACH, BONIFACE, the third and youngest son of Johann Amerbach, the printer of Basil, was born in that city in the year 1495, and received an excellent education, partly from John Conon, a native of Nürnberg, who had travelled in Italy, and whom Johann Amerbach retained as a private tutor for his sons. By his skill in Hebrew, which is highly spoken of by Erasmus, who at the same time acknowledges himself no proficient in that language, he was enabled to be of much service in the correction of the edition of the works of St. Jerome, which his two brothers and himself corrected in obedience to the dying wishes of their father. His connection with this work brought him into intimacy with Erasmus, who esteemed him highly. In 1513 he took his degrees as master of arts and philosophy at the university of Basil, and then removed to Freiburg to study law under Ulric Zasius, whom he was the means of introducing to the friendship of Erasmus, as may be seen in the correspondence between those two scholars, which abounds in compliments to Amerbach, as well as very fulsome ones to each other. He afterwards travelled in Italy and France, and took his degree of doctor of laws at Avignon, but finally returned to his native town, from which no subsequent offers, though he had several of an attractive kind from Italy, could tempt him. He taught civil law at the university of Basil from 1525 onwards for about twenty years, and died there in 1562, in the sixty-seventh year of his age. He was in easy circumstances, both from the family property, which centred in him owing to the death of his elder brothers, and from that brought him by his wife; and this enabled him to act a generous part, when, by Erasmus's will in 1536, he was appointed executor in conjunction with Froben and Episcopius, the two eminent printers of Basil, and also residuary legatee. Finding that Erasmus had neglected to mention in his will some poor scholars who had reason to expect a remembrance, he supplied the want himself, and also furnished the funds necessary for the carrying out of some perpetual charities, with the condition that the donations should be always made in Erasmus's name, which they are to this day. Instead of receiving anything under the will, Amerbach was thus a considerable loser. Amerbach is said by Melchior Adam to have remained attached, during all his life, to the Catholic religion; while a statement is made in the Basil Historical Lexicon, which was published by some of his descendants, to the effect that he conformed, after a slight hesitation, to the changes introduced by the Reformers in Basil.

Amerbach wrote very little. Gesner, in the Appendix to his "Bibliotheca," published in 1555, mentions him as the author of a letter on the city of Basil, inserted in Sebastian Munster's "Cosmography," which occupies little more than one folio page, and adds that he had written dissertations, περὶ ἐπιεικείας καὶ τοῦ ἐπιεικοῦς, and περὶ τοῦ ἑκουσίου καὶ ἀκουσίου "on moderation" and "on voluntary and involuntary action," (probably legal dissertations in the Latin language, though with a Greek title,) which, Gesner adds, "he will some time publish, God willing." The same notice was repeated without alteration in the edition of

Gesner published in 1583, one-and-twenty years after Amerbach's death. Erasmus, in one of his letters, speaks of his Latin style as nearly equal to that of Politian. (Pantaleon, *Prosopographia*, Basil, 1565–6, ii. 264, &c.; Boissardus, *Bibliotheca sive Thesaurus Virtutis et Gloriæ*, xi. 80, 81. (with a portrait); Melchior Adamus, *Vitæ Germanorum Jurisconsultorum*, p. 152. (The lives by Boissard and Adam are taken almost entirely from Pantaleon); Erasmus, *Opera Omnia*, edit. of Le Clerc, iii. 1249, 1289, &c.; Gesner, *Appendix, Bibliothecæ*, edit. of 1555, p. 19., *Bibliotheca*, edit. of 1583, p. 123.; *Iselische Historische Lexikon*, i. 353.) T. W.

AMERBACH, ELIAS NICHOLAS, an eminent musician of the sixteenth century, was organist of St. Thomas's church in Leipzig in the year 1571. He says that he completed his education in a foreign country, probably in Flanders, which at that time abounded with accomplished musicians. His memory has been principally preserved by his "Tablature for the Organ," a work which also contains several motets, galliards, passomezzi, &c. The preface furnishes an explanation of the tablature, and contains directions for playing on the organ. In addition to his own compositions, Amerbach has inserted in this work others by Baptista, Heinz, Scandel, Orlando di Lasso, and Vento. Little more is known of him; but his musical attainments seem to have been thought highly of by his contemporary countrymen. In the Poemata of Gregorius Bersmann the following passage occurs:—

"Hoc satis est: satis est Eliæ dicere nomen:
Quod superest, ipsum nempe loquetur opus."

(Gerber, *Lexicon der Tonkünstler.*) E. T.

AMERBACH, JOHANN, an early printer of great repute for the typographical correctness of his editions. He was born at Reutlingen in Swabia, studied at Paris under Jean de Lapierre or Lapidanus, the prior of the Sorbonne, who had the honour of first inviting printers to that city, and took the degree of master of arts. Amerbach carried on the trade, or rather in his case the profession, of printing, at Basil, from 1481 till 1515, in which year he died. His chief publications were the works of St. Ambrose, issued in 1492, and those of St. Augustine, in 1506, the latter the first edition of the collected works of that author, and a conspicuous undertaking. "The magnitude of the expense deterred the printers," says Erasmus, in a prefatory epistle to an edition of Augustine of the date of 1529. "The first who ventured on this great undertaking was John Amerbach, a man of singular piety, amply endowed with wealth, but still more with the stores of intellect, whom neither the immense expense of the work, the difficulty of procuring copies from all quarters, the fatigue of collating them, the necessary attention to other affairs, nor any other motive could deter from the endeavour of making all Augustine common to all. This man was not led by the love of gain, but by a sincere piety, the spirit of which breathes in all his prefaces, and a desire to revive the original fathers of the church, whom he grieved to see become almost obsolete." Unfortunately Amerbach was unable to procure good manuscripts for his edition, and its critical value is therefore, after all his exertions, very small. The type in which it was printed was novel, and is still known among foreign printers by the name of the St. Augustine.

Amerbach was desirous of publishing a collection of the works of St. Jerome, and had his three sons, Bruno, Basil, and Boniface, all youths of great abilities, carefully instructed in the Latin, Greek, and Hebrew languages, in order that they might be fit to correct the press, a circumstance which calls forth from Maittaire a burst of admiration, and an indignant exclamation at the degeneracy of the printers of his own time, rather more than a hundred years ago. All three became not only excellent scholars, for which we have the testimony of Erasmus, but so enthusiastic in favour of Jerome, that they spared neither their wealth nor their health for his sake. The good old man, at his decease in 1515, recommended the edition to their care, with an injunction to apply what property he left towards it. The edition was issued in the course of the ten years from 1516 to 1526, from the press of Froben, whom Amerbach had first invited to Basil. (Letter on Basil by Boniface Amerbach in Munsterus, *Cosmographia Universalis*, lib. vi.; Erasmus, *Opera Omnia*, edition of Le Clerc, iii. 1249, &c.; Maittaire, *Annales Typographici*, tomi i. pars i. 37—42., where all the original authorities are referred to.) T. W.

AMERGIN or AMERGHIN (Latinized AMERGI'NUS), surnamed Glungeal, "the white-kneed," one of the leaders in the Milesian expedition, which occupies so prominent a place in the ancient history of Ireland, and is said by O'Halloran (the substance of whose narrative we give) to have occurred A.M. 2735 or B.C. 1266. O'Flaherty places it in A.M. 2934 or B.C. 1016. Amergin was the son of Golamh or Gollamh, surnamed Milo Spainneach, or the "Spanish hero," Latinized Milesius, by his second wife Scota, daughter of Pharaoh, king of Egypt, in which country Amergin was born. He was made archpriest of the Milesians while they were in Spain some time after A.M. 2706. On the first landing of the Milesians in Kerry, Amergin was despatched to the three Danaan (supposed to be Damnonian) princes, who then ruled Ireland, requiring them to submit to the invaders; but on their remonstrating against the unfairness of so sudden an invasion, it was agreed that the Milesians should withdraw to their ships

then lying in Inbher Sceine (so called because Amergin's wife Sceine or Sgenea was drowned there), now known as Bantry Bay, and set sail; and that they should not return until the Danaans had had time to assemble their forces. After suffering much from a storm, in which five of the eight sons of Milesius perished, which the ancient records ascribe to the magical powers of the Danaans, the Milesians landed again and defeated the Danaans. They suffered, however, severely in the engagement, and lost among other persons Scota, Amergin's mother. His father had died long before in Spain. Scota was buried in Glen-Scota, near Tralee, to which this circumstance has given name.

In the struggle for the conquest of Ireland Amergin highly distinguished himself, and in the decisive battle of Tailtan or Talten, in Meath, he, with his two surviving brothers, slew the three Danaan princes, who were also brothers. The legend of this conflict bears an obviously close resemblance to that of the Horatii and the Curiatii in the early history of Rome. This battle secured Ireland to the sons of Milesius: two of whom, Heremon and Heber Fion, divided the kingdom between them, while Amergin continued to be archpriest and chief of the literati. O'Flaherty makes Heremon sovereign of the whole kingdom, and gives to Heber Fion the rank of tanist or heir apparent. Heber Fion fell soon after (A. M. 2737, B. C. 1264) in battle against his brother Heremon, but his partisans continued the struggle; and in a battle between Heremon and them (A. M. 2739, B. C. 1262) at Bile-tene, in East Meath, Amergin was slain. O'Flaherty makes him fall by the hand of Heremon, and places his death A. M. 2937, B. C. 1013; but O'Halloran does not even say on which side he was engaged.

In an Irish poem concerning Irish authors, by G. Comde O'Cormac, or O'Cormaic, quoted by O'Flaherty, Amergin is thus described: — "Amergin of the white knees, the first author of Ireland; historian, judge, poet, philosopher." O'Flaherty quotes a supposed fragment of Amergin's poetry, which he renders into Latin thus: "Aris præpositus fit doctior, aptior armis." In the "Leabhar Gabhaltus," or Ghabhaltus, i. e. "Book of Conquests," or "of Invasions," a compilation made in the fourteenth century from older documents then existing, and in another book of the same name composed in the beginning of the seventeenth century, are preserved three poems said to be written by Amergin; and in the Sebright collection of Irish MSS. in Trinity College, Dublin, is preserved a small tract on the qualifications of a bard; in the third line of which the author describes himself as "Amergin Glungel, of hoary head and gray beard." These works are described by Mr. O'Reilly in the Transactions of the Iberno-Celtic Society for 1820, vol. i. part 1. p. 13, 14. Mr. O'Reilly considers them to be of great antiquity, but not the genuine productions of Amergin, whose existence he refers to the same period as O'Flaherty. Two of these supposed poems of Amergin are published with an ancient glossary subjoined to the first poem in Hardiman's "Irish Minstrelsy," vol. ii. pp. 347, seq. This editor affirms the genuineness of these remains, and refers Amergin to about the same period before Christ as O'Flaherty.

In the obscurity which envelopes the early history of Ireland it is impossible to judge whether Amergin was a real or fictitious personage, and how much of his history is founded in truth; but the chronology of the foregoing notice may be rejected with little hesitation. The Milesian or Scottish conquest of Ireland, which may be regarded as a real historical event, belongs, there is reason to believe, to a very much later date. (O'Flaherty, *Ogygia*, translated by Hely; O'Halloran, *General History of Ireland*; Sir James Ware; *History and Antiquities of Ireland*, by Harris; Thomas Moore, *History of Ireland*, in Lardner's *Cabinet Cyclopædia*; O'Reilly, *Transactions of the Iberno-Celtic Society* for 1820.) J. C. M.

AMERGIN, MAC-AMALGAID or AMALGAIDH, lived about the middle of the sixth century after Christ, and was chief poet to Dermod, king of Ireland, who reigned from A. D. 538 to 559, according to O'Halloran's "General History of Ireland," or from A. D. 544 to 565, according to O'Reilly. Amergin was the original author of the "Dinn Seanchas" (or Seanchais or Senachas), or "History of noted Places in Ireland," a work which has been enlarged by additions of a subsequent period, some of them as late as the eleventh century. (Sir James Ware's *History of the Writers of Ireland*, by Harris; O'Reilly, *Transactions of the Iberno-Celtic Society for* 1820.) J. C. M.

AMERGIN, MAC-AMALGAIDH, an Irish writer of the latter part of the seventh century. He lived in the time of Finghin, king of Munster, who reigned, according to O'Reilly, from A. D. 662 to 696. He was the author of a tract on the privileges and punishments of the different ranks in society, a copy of which is extant among the Sebright MSS. in Trinity College, Dublin. (O'Reilly, *Transactions of the Iberno-Celtic Society for* 1820.) J. C. M.

AMERI'GHI, or MORI'GI, MICHEL-ANGELO. [CARAVAGGIO.]

AMERIGO VESPUCCI. [VESPUCCI.]

AMERO'TIUS or AMEROTTUS, HA-DRIA'NUS, a grammarian of the sixteenth century, was born at Soissons and died in the year 1560. His works are — 1. "De Dialectis diversis Declinationum Græcanicarum ex Corintho et aliis" ("Of the different Dialects of the Greek Declensions, selected from Co-

rinthus and others"). Paris, 1534, 8vo. 2. "De Dialectis Græcorum ex Corintho aliisque Grammaticis collectis" ("Of the Dialects of the Greeks," &c.). Paris, 1536, 8vo. Adelung conjectures, with much probability of truth, that this may be another edition of the preceding work. 3. "Compendium Græcæ Grammatices, perspicua Brevitate complectens quicquid est Octo Partium Orationis" ("A Compendium of Greek Grammar," &c.), 4to., supposed to have been printed at Paris about 1520. Montfaucon, in his "Bibliotheca Manuscriptorum," mentions another work entitled "De Arithmetica" as deposited, in manuscript, in the library of the Vatican at Rome. (Jöcher, *Allgemeines Gelehrten-Lexicon*; Adelung, *Supplement to* Jöcher.)

J. W. J.

AMERPACH, VITUS or VEIT, a learned German of the sixteenth century, of whose life little is known, the scattered facts respecting it not having been collected by any special biographer. De Thou, in mentioning his death in the year 1557, adds that he was seventy years of age, which would make the date of his birth about 1487, while in reality he was born nearly twenty years later. This is ascertained from the prefatory epistle to Amerpach's poems, dated 1550, in which he mentions that about thirty years before he had made some proficiency in music and poetry, when a boy of fourteen at school at Ingolstadt. The time of his birth, therefore, was about 1506; the place, as may be collected from his styling himself Vendingensis, was Wendingen in Bavaria. His name is written by himself, in all of his works that we have seen, Amerpachius, though other writers have frequently changed the p into a b. It was first assumed by his father, the family name having formerly been Trolmann, as we learn from an epitaph by Vitus on his brother George —

"In patre mutatum cognomen vulgus avitum
Quod Trolmannus erat, fecit Amerpachius."

After going to school at Ingolstadt, he studied philosophy, law, and theology at the university of Wittenberg, where it is said that he adopted Protestant opinions, which he afterwards abandoned. If so, he was free from the usual bitterness of those who have changed their views on these subjects; for in his poems, though there is a eulogistic epitaph on Eccius, the opponent of Luther, and a desire is expressed for concord in religion, no ill feeling is shown towards the Protestant party. He married at Wittenberg, returned to Bavaria, and became professor of philosophy at Ingolstadt, where he continued for the rest of his life. On his death, in 1557, he was succeeded in his professorship by his son George, who was also a Latin poet.

Amerpach is universally spoken of as one of the most learned men of his time. His works are numerous, if we include among them his translations and annotations; if otherwise, they are only five: — 1. "Antiparadoxa cum duabus Orationibus de Laudibus Patriæ et de Rationibus Studiorum," Strassburg, 1541, 8vo. ("Antiparadoxes, with two Orations in praise of his Country, and on the Arrangement of Studies.") 2. "De Anima," Wittenberg, 1542, 4to., a treatise on the Soul, reprinted at Lyon, 1555, 8vo., and at Basil in 1567, and also at the same place, without date, in conjunction with the similar treatises of Vives, Melanchthon, and Conrad Gesner. 3. "Libri Sex de Philosophia Naturali," Basil, said in Gesner's Bibliotheca to be printed in 1548, but in the edition at the British Museum dated in the preface 1549. In the title-page to this work it is stated that in it "a way is paved and a gate is opened to the understanding, not only of the treatises of Aristotle upon natural philosophy, but those of more recent writers, and so of the things themselves;" and in the preface Amerpach mentions that in some parts of the work he has dissented, not only from the opinions of Aristotle's interpreters, but from those of the philosopher himself, and that on subjects not of minor importance, but relating to the sum total of his philosophy. 4. "Ad Andream Alciatum Epistola de Furto per Lancem et Licium concepto," Basil, 1548, a letter to Alciatus, the jurisconsult, on a peculiar mode of searching for stolen property among the Romans. 5. "Variorum Carminum Viti Amerpachii nonnullorumque aliorum Liber," Basil, 1550, 8vo. This collection of "various poems of Amerpach and of some other persons" comprises several epitaphs and epigrams, and may therefore be supposed to include the work "Epigrammata et Epitaphia," mentioned in Gesner, with the same date, place of printing, and printer's name, Oporinus. In a preface, written in very smooth and Ciceronian Latin, the author refers with much complacency to his early efforts in poetry, but his verse will hardly be found equal to his prose; and in the "Deliciæ Poetarum Germanorum," selected by Gruter, a single leaf only is devoted to Vitus Amerpach, while his son George occupies several. The poems abound in biographical hints respecting the author. These are all the original productions of Amerpach; the remainder of his works consist of commentaries on the three books of Cicero "De Officiis;" a paraphrase of Cicero's oration for Archias; a translation of and commentary on the poems of Pythagoras and Phocylides; a commentary on Pontanus on Meteors; a commentary on Horace's Art of Poetry; an edition of the Constitutions of Charlemagne on ecclesiastical and civil affairs, with explanatory notes; expositions of the poems of Ovid, called "Tristia" and "Epistolæ ex Ponto;" expositions of the "Partitiones Oratoriæ" of Cicero; enarrations or explanatory commen-

taries on Cicero's oration for Milo, and on his book entitled "Topica;" an edition of Donatus on the eight parts of speech for the use of schools; enarrations on the familiar letters of Cicero; a translation of some orations of Isocrates and Demosthenes; of the oration of St. Chrysostom on Providence; of Epiphanius on the Catholic Faith, and of Suidas on the Priesthood of Jesus Christ; and enarrations on some orations of Cicero. These works are given in chronological order on the authority of Gesner's Bibliotheca, with some insertions from Adelung's Supplement to Jöcher. The date of the first is 1539, and of the last 1554. (Conrad Gesner, *Bibliotheca*, edition of 1583, p. 818.; *Iselische Historische Lexikon*, i. 353.; Adelung, *Supplement to* Jöcher's *Gelehrten Lexico*, i. 722.; *Poems* and other *Works* of Amerpach.)

T. W.

AMERSFOORDT, JAKOB, was born at Amsterdam on the 24th of November, 1786. Before the age of twelve he lost his father, but the assistance of the friends of the family enabled him to pursue his studies, first in the Latin school at Amsterdam, then at the Athenæum of that city, and afterwards at the university of Leyden. By a Latin oration at the school, he obtained at the age of nineteen the notice and friendship of Jeronimo de Bosch. At the Athenæum he wrote a history of that institution for the Students' Literary Society, and was one of the founders of a Students' Oriental Society for the cultivation of Oriental literature, to which he was strongly attached. After taking a doctor's degree at Leyden, he obtained the professorship of Oriental literature at the Athenæum of Harderwyk in 1816, but only held it for two years, that institution being broken up in 1818 on account of the paucity of students. He succeeded, after a period of gloomy prospects, in obtaining the professorship of theology at the Athenæum of Franeker, and was rector magnificus there from October, 1821, to June, 1823. He was appointed librarian, and spent much of his time in preparing, in conjunction with his brother Henricus, who was appointed his assistant for that purpose, a new catalogue of the library, which was intended to be printed. In the midst of these occupations, while paying a visit to Leyden, to be present at the celebration of the two hundred and fiftieth anniversary of the raising of the siege, he was attacked by illness, and died in that city on the 23d of October, 1824. Amersfoordt was a man of high promise, but his own fastidiousness in composition, and the incessant occupation of his time at Franeker by his duties as librarian, which in his speech as rector magnificus he alludes to as replete with difficulties, prevented him from publishing much. His works are — 1. "Dissertatio Philologica de variis Lectionibus Holmesianis Locorum quorundam Pentateuchi Mosaici," Leyden, 1815, 4to.; a valuable dissertation on some passages in the Pentateuch, in Holmes's Oxford edition of the Septuagint, composed by Amersfoordt on the occasion of his applying for the doctor's degree. 2. "Oratio de Studio Literarum Arabicarum variis post renatam in Europa Doctrinam ætatibus itidem variato," Harderwyk, 1816, 4to.; an oration on the vicissitudes of the study of Arabic literature since the revival of letters. 3. "Oratio de Religionis Christianæ Popularitate," Leeuwarden, 1818, 4to. An oration on the popularity of the Christian religion, or its adaptation to be generally received. This is reprinted in the "Annales Academiæ Groninganæ" for 1817–18. At the time of his death he was preparing for the press an "Oratio de certo in naturali quoque Theologia agnoscendo," or on the power of obtaining certitude in the inquiries of natural theology, which he proposed to enlarge by very copious notes: it has not yet been published. Amersfoordt had two younger brothers, one of whom, Henricus, who survived him, is the author of several works. (*Life* by J. W. de Crane in *Algemeene Konst-en Letter-Bode*, Haarlem, 1824, ii. 394—399.; J. A. Philipse, *Narratio eorum quæ, ipso Rectore Franequeræ, acciderunt*, in *Annales Academiæ Groninganæ*, 1825, p. 10—16.)

T. W.

AMERSFOORT, EVERT VAN, a Dutch painter of the early part of the seventeenth century, mentioned by Van Mander, who simply informs us that he was one of the scholars of Frans Floris. (Van Mander, *Het Leven der Schilders*.)

R. N. W.

AMERVAL, AMERNAL, or perhaps more properly D'AMERVAL, ELOY D', was born at Bethune, according to some towards the end of the fourteenth century, according to others about the beginning of the sixteenth. This latter supposition cannot be correct, as his work was printed as early as the year 1508. Nothing more is stated of him than that he was master of the choristers in his native city. He was the author of a singular work entitled "La grande Dyablerie qui traicte comment Sathan fait Demonstrance à Lucifer de tous les Maulx que les Mondains font selon leurs Estatz, Vocations et Mestiers: et comment il les tire à Dampnation," &c. De Bure, in his Bibliography, has placed this work erroneously in the class "Demonomania;" it is a poem on moral theology, in two books, containing altogether two hundred and sixty-nine chapters, and written in the form of a dialogue. There are three editions in the royal library of the British Museum, all printed at Paris: one, by Alain Loctrian, 8vo., without date; a second, by Michel le Noir, 8vo., without date; and a third, by Michel le Noir, fol., printed in the year 1508. Dr. Dibdin gives extracts from this poem in his "Bibliographical Decameron," vol. i. p. 219, &c. (La Croix du Maine and Du Verdier, *Les Bibliothèques Françoises*,

edit. Rigoley de Juvigny; Brunet, *Manuel du Libraire*, art. "D'Amerval;" Adelung, *Supplement to* Jöcher's *Allgemeinen Gelehrten-Lexico; Biographie Universelle.*) J. W. J.

AMES, FISHER, the son of Nathaniel Ames, was born at Dedham, Massachusetts, on the 9th of April, 1758. At the age of seven he lost his father, whose widow was left with a large family in straitened circumstances. Fisher, the youngest son, was sent to Harvard College at the age of twelve, and after remaining there four years, during which he studied hard, he took his degree and quitted college with a high reputation for his attainments. His wish was to enter the legal profession, but for several years the urgent necessity of providing for his maintenance compelled him to act as teacher in a school. At length, in 1781, he was enabled to enter on the practice of the law. The display of his ability as a speaker, and the notice he attracted by political contributions to the public journals, combined to procure for him, in 1788, a seat in the Massachusetts convention for ratifying the constitution. During its proceedings he attracted particular attention by a speech on biennial elections; and in due course he became a member of the House of Representatives in the State Legislature. In this position his talents were soon so widely known, that he was sent from the district of Suffolk as their first representative to the Congress of the United States. In this situation he remained for eight years, the whole period of the presidency of Washington, of whose measures he was an ardent supporter. As a speaker he was soon acknowledged as second to none in the Congress, and as a practical man of business his services were most valuable; in matters of finance, especially, the solidity of his judgment gave great weight to his opinion. He was always a thorough advocate for British connection, and entertained the utmost horror of the excesses of the French revolution. The height of his fame was attained by his speech on the British treaty in 1795, which produced a powerful impression. At the time of its delivery he had been suffering for several months under an illness which had greatly reduced his strength, and he attended the long debate without the hope of taking part in it; but when the time came for the vote, his feeling of the vital importance of the question would not suffer him to be silent. He rose and delivered a speech which left all his best efforts far behind in comprehensiveness, elegance, and power. The effect it produced was such that a member on the opposition side moved an adjournment of the vote, "that they might not be influenced by a sensibility which their cooler judgment would condemn." The exhaustion of this effort, in his then weakly state, did irreparable injury to the health of the speaker.

On Washington's retirement, Fisher Ames also quitted public life, and retired to Dedham, where he both occupied a farm and practised his profession, until increasing debility obliged him to give it up. At this period also he resumed political essay-writing, especially in a series called "Lessons from History," directed against the principles of revolutionary France. On the death of Washington, he was appointed to deliver a funeral oration before the legislature of Massachusetts, a task in which he hardly acquitted himself so well as on less formal occasions. In 1804 he was elected president of Harvard College, but declined the honour on account of ill health. He continued in an increasing state of debility until the 4th of July, 1808, when he died, completely worn out. His remains were carried to Boston, and honoured with a public funeral.

In 1809, "The Works of Fisher Ames" were published in 1 vol. 8vo., with a portrait, and a life prefixed, by Dr. Kirkland, president of Harvard College, and one of his most intimate personal friends. The works consist entirely of his speeches and letters, collected from the journals of the day. The peculiar interest attached to these speeches has, in the course of years, much diminished; but enough remains to show the character of Ames' eloquence, — solidity of thought, with perhaps an exuberance of illustration. Fisher Ames is still considered one of the first of American orators. A volume of his "Essays on the Influence of Democracy" was reprinted in London, 1835, 8vo., but its merits seem to us hardly sufficient to sustain the reputation which the author has among his own countrymen. (*Life*, by Dr. Kirkland, prefixed to *The Works of Fisher Ames*, Boston, 1809, 8vo.; *Encyclopædia Americana*, edited by Lieber and Wigglesworth, i. 212.; Marshall, *Life of Washington* (London edit. 1807, 4to.), v. 172. 207, &c.) J. W.

AMES, JOSEPH, captain in the navy in the service of the commonwealth, was born at Yarmouth, March 5. 1619. He entered the navy at an early age, and was in several engagements between the fleets of the English and Dutch. In one of these, the action of July 31. 1653, in which the Dutch received a signal defeat, and their admiral, Van Tromp, was killed, Ames so distinguished himself that the parliament presented to him a gold medal engraved by Simon, inscribed "For eminent service in saving ye Triumph, fired in fight w. ye Dutch, in July, 1653." When he left the naval service is not exactly known; but his grandson, the antiquary, believed it was about 1673. He then retired to Yarmouth, where he died December 1. 1695. Captain Ames was a dissenter, and was connected with a Presbyterian congregation at Yarmouth. He married twice, and had a large family, of whom six survived him; the eldest was John, father of the antiquary.

(Gough's *Memoirs of Joseph Ames*, F.S.A., prefixed to the *Typographical Antiquities*.)

J. T. S.

AMES, JOSEPH, the author of the earliest extensive work on the history of British typography, was descended from a Norfolk family which has produced other distinguished members, and was born at Great Yarmouth on the 23d of January, 1688-9. His father, who died when Joseph was about twelve years old, appears to have been master of a vessel trading between Yarmouth and London, and to have finally settled in London, where he placed his son at a little grammar-school in Wapping. At the age of fifteen, Ames was apprenticed to a plane-maker in King Street or Queen Street, near Guildhall; and after serving his time to that business, he removed to Wapping, near the Hermitage, where, until the time of his death, he carried on the business of ship-chandler, or ironmonger, according to another account. It is curious to observe the variations of contemporary writers upon this point, and difficult, if not impossible, now to get at the truth. Gough observes, that it was said that after the expiration of his apprenticeship Ames took up his freedom, and became a liveryman of the Joiners' Company; but he adds that, on inquiry both at Joiners' Hall and at the Chamberlain's Office, it does not appear that he ever took up his freedom. Horace Walpole, in his "Catalogue of Engravers," styles Ames a shipchandler; Rowe Mores, in a note on p. 85. of his "Dissertation upon English Typographical Founders and Foundries," says he was a plane-iron maker, and lived at the Hermitage; the Reverend W. Cole, who says that he was well acquainted with Ames, and several times went to see him, states that "he lived in a strange street or lane in Wapping, where he was by trade a pattenmaker, and kept a shop there;" and Gough says that his letters were directed to him as an ironmonger. Walpole's account is perhaps the most probable, since the miscellaneous character of a shipchandler's business might give rise to various statements as to his occupation. In 1714 Ames married a daughter of William Wrayford, a merchant of London; and by her he had six children, of whom but one, a daughter, survived him. His wife died in 1734.

Ames's taste for antiquities early discovered itself, and was fostered by his intercourse with the Reverend John Russel, preacher at St. John's, Wapping, and the Reverend John Lewis, the historian of the Isle of Thanet, who was introduced to Ames by Russel. Another of his friends who encouraged this inclination was Peter (afterwards Sir Peter) Thompson, a Hamburg merchant, and member of parliament for St. Albans, with whom Ames formed an acquaintance when attending the lectures of Desaguliers, some time before the year 1720. At least as early as 1730, Lewis, who had himself collected notes on the subject, suggested to Ames the compilation of a history of printing in England; but he then declined to undertake such a work, because Palmer, a printer, was engaged upon one of similar character, and because he deemed himself incompetent to such an undertaking. Palmer's work, which is entitled "The general History of Printing, from its first Invention in the City of Mentz to its first Progress and Propagation through the most celebrated Cities in Europe," was published in 1732, and fell so far short of the expectations of Ames, Lewis, and the public, that Ames was induced to devote himself to the undertaking, in which he was greatly assisted by his friends, and by access to the libraries of Lord Orford, Sir Hans Sloane, Anstis, and others. After several years of diligent research, he published, in 1749, in a quarto volume of about six hundred pages, his "Typographical Antiquities; being an historical Account of Printing in England, with some Memoirs of our antient Printers, and a Register of the Books printed by them, from the year MCCCCLXXI to MDC; with an Appendix concerning Printing in Scotland and Ireland to the same time." Ames confesses, in his preface, his incompetence for so great a task, but observes, "though it is not so perfect a work as I could wish, yet, such as it is, I now submit it to the public, and hope, when they consider in what obscurity and confusion printing in its infancy was involved, they will acknowledge that I have at least cleared away the rubbish, and furnished materials towards a more perfect structure." Imperfect as the work is, it is no small testimony to its accuracy that it has been used as a foundation by later and more erudite writers. Dibdin observes that, "considering that it was the first book upon the dry and difficult subject upon which it treats, it has unquestionably great merit, and was attended with this good effect; namely, to stimulate similar researches in others, and thereby to bring to light valuable and long-forgotten information relating to the state of ancient English literature." "Every impartial living antiquary," he proceeds to say, "whatever may be his opinion of the literary attainments of the author, must cheerfully acknowledge his obligations to Ames's work, in a manner as full and satisfactory as appears to have marked the public testimonies of its worth recorded in the journals of the day." Herbert published a greatly extended and improved edition of the "Typographical Antiquities," in 3 vols. 4tos, in 1785, 1786, and 1790; and the work has been still further enlarged by Dibdin, whose edition forms four handsome volumes, quarto, which were published in 1810, 1812, 1816, and 1819, respectively. To each of these editions is

prefixed a life of Ames, by Gough, founded partly upon notes collected by Sir Peter Thompson, which, after his death, came into the hands of Herbert.

While the "Typographical Antiquities" was preparing for publication, Ames issued, together with the prospectus of that work, a "Catalogue of English Printers, from 1471 to 1600," printed in four quarto pages. He also published, in 1748, a thin octavo volume, entitled "A Catalogue of English Heads; or, an account of about two thousand prints, describing what is peculiar on each; as the name, title, or office of the person; the habit, posture, age, or time when done; the name of the painter, graver, scraper, &c.; and some remarkable particulars relating to their lives." This work is a kind of index to the extensive collection of English portraits formed by Mr. John Nicholls, or Nickolls, F.R.S. and F.S.A., of Ware in Hertfordshire, a member of the society of Friends, which filled four folio and six quarto volumes. The arrangement of the "Catalogue" is alphabetical, but is very imperfectly carried out, "prints of the same person occurring," observes Cole, "in various pages of the same letter," while some persons are entered under their family name, and others under their titles of honour. To remedy this imperfection, Cole compiled, in 1764, an alphabetical index to the work, which occupies folios 69. to 151. of the thirty-third volume of his MS. collections, now in the library of the British Museum. The engraved plates of Lord Pembroke's collection of coins having been published without any letter-press description, and being, from their arrangement, inconvenient to consult, Ames printed and distributed among his friends, "An Index to Lord Pembroke's Coins;" but Gough states that it supplied an imperfect remedy for the inconvenience which it was intended to meet. The last literary production of Ames was the "Parentalia; or, Memoirs of the family of the Wrens," which is believed to have been written by him, although it professes, on the title-page, to be compiled by Christopher Wren, son of the architect, and published by Stephen Wren, grandson of Sir Christopher, "with the care of Joseph Ames." This work appeared in 1750, in one folio volume.

Ames was elected a fellow of the Society of Antiquaries on the 3d of March, 1736; and in 1742 he was made secretary to the society, which office he held till his death; the Rev. W. Norris being, in 1754, associated with him. He was also a member of the Royal Society, and enjoyed the particular friendship of the president, Sir Hans Sloane, who made him one of the trustees under his will. He died at the age of seventy-one, October 7. 1759, and was buried in a stone coffin, in the churchyard of St. George in the East. His collections of coins, natural curiosities, inscriptions, and antiquities were sold by auction, February 20. and 21. 1760; and his library of books, manuscripts, and prints, was disposed of in like manner on May 5. and following days. Gough enumerates several valuable works, with MS. notes by Ames, which formed part of this collection. Among those most immediately connected with his great work is a very extensive collection of title-pages, and an interleaved copy of the "Typographical Antiquities," with MS. notes. This copy afterwards belonged to Herbert, who enriched it with many additions; and after repeatedly changing hands, it was purchased by Dibdin for 50*l.*: it is now in the library of the British Museum. Besides the work itself, this interesting volume contains the original prospectus, and a corrected copy of the "Catalogue of English Printers." In the same depository (*Additional MSS.* 5151.) is a folio volume of original papers, used by Ames in the compilation of his work, which was bought at the sale of Tutet's library in 1786.

The literary talents of Ames were not of a high order, although he does not deserve the character given him by Rowe Mores, in the work before alluded to, of "an arrant blunderer." Even this writer, who was evidently prejudiced against him, in consequence, it is reported, of a dispute with the Society of Antiquaries, says that he "was unlearned, yet useful;" but he complains of his habit of tearing out the title-pages and portraits of authors from old books. Cole also regarded him with some dislike, apparently because he was, which he thought "very unaccountable," "an Independent or Anabaptist, with a great spice of Deism mixed with it." He says that he often thought it a reproach to the Society of Antiquaries to have so ignorant a person for secretary; and he even asserts that Ames could not spell, much less write English, and that therefore he must have been assisted in preparing his "Typographical Antiquities" for the press. He nevertheless adds that Ames "was a little friendly and good-tempered man, and one of great industry and application in collecting various old printed books, old prints, and other curiosities in the natural as well as artificial way; and this turn of mind it was which recommended him to the society." (Gough's *Memoir*, in Dibdin's edition of the *Typographical Antiquities*; Cole's *MSS.* (in British Museum), xxx. 175, 176, &c.) J. T. S.

AMES, NATHANIEL, was a descendant from William Ames, an English divine, author of "Medulla Theologiæ." He was born in 1708, and practised as a physician at Dedham, a town nine miles from Boston, in New England. He inherited from his father a taste for astronomy, which led him to undertake the publication of an almanack suited to the Americans. This work was very popular, and was continued by him for

forty successive years. He died at Dedham in 1765, at the age of fifty-seven. He had two wives, both named Fisher, and left behind him a numerous issue, the youngest of whom became well known as a supporter of Washington in Congress. [AMES, FISHER.] (Allen, *American Biographical and Historical Dictionary*, p. 37.) J. W.

AMES, WILLIAM, one of the most zealous propagators of Quakerism in Holland in the middle of the seventeenth century. Before he became a Quaker, he had been first an officer and then a Baptist preacher. (Tzschirner's continuation of Schröckh's *Christliche Kirchengeschichte seit der Reformation*, ix. 357.) P. S.

AMES, WILLIAM, D.D., was born in the county of Norfolk in the year 1576, and studied at Christ's College, Cambridge, under William Perkins, who was a Puritan, and one of the earliest Protestant writers on practical theology or Christian ethics. Ames followed both the opinions and the studies of his tutor. In the year 1610 he was obliged to leave the university on account of nonconformity, the master of his college having in vain endeavoured to overcome his scruples against wearing the surplice, by quoting the text, "Put on the armour of light," which, the divine said, meant the white surplice. The immediate occasion of his expulsion was his preaching at St. Mary's against playing at cards and dice. After leaving Cambridge, Ames was still persecuted by Archbishop Bancroft, and fled to Holland. Here he became minister of the English church at the Hague, but soon left that post in order to fill the chair of theology in the university of Franeker, where he remained twelve years. At the end of that time he accepted the pastorate of the English church at Rotterdam. This removal is attributed by his biographers to his ill health, as well as to his desire to be more actively engaged in preaching. His health still being bad, he soon determined to leave Rotterdam for New England; but while preparing for the voyage, he was seized with a fresh attack of asthma, which ended his life in November, 1633. His wife and children sailed for New England in the following spring, taking with them his library, which was of great value. His son, William, returned to England in 1646, and in 1648 became minister of Wrentham and Frostenton in Suffolk, whence he was ejected by the Act of Uniformity in 1662. He died at Wrentham in 1689, aged sixty-six. His only published work is a sermon on 1 John, ii. 20., which he preached at St. Paul's before the Lord Mayor on the 5th of November, 1651. (Palmer's *Nonconformist's Memorial*, ii. 443.)

Dr. Ames was one of the most learned and eminent divines of the seventeenth century. During the early part of his residence in Holland, he obtained much reputation by his controversial writings, especially against the Arminians. He was present at the synod of Dort, and is said to have made frequent reports of its debates to the ambassador of James I. To his abilities as professor of theology we have the following testimony from one of his opponents in an ecclesiastical dispute: — "He was generally held to be a man fitter to be a professor of divinity in the schools, and that his gift was rather doctoral than pastoral; and when he left his profession in the university, it was generally disliked of all learned men, so far as I could hear; throughout these countries none that approved him therein. Such also as were supposed to be occasion of his removal were much blamed for it." (Paget's *Answer to Best and Davenport*, p. 27., quoted in Hanbury's *Historical Memorials*, i. 533.) The same writer says of Ames, "He hath written divers worthy and learned treatises of much good use for the church of God, and many do justly rejoice and give thanks for his labours." Of these treatises the most important are the following: — 1. "Medulla Theologiæ," 1623; a system of theology on strictly Calvinistic principles. 2. "Explicatio utriusque Epistolæ S. Petri." 1625. 3. "De Incarnatione Verbi." 1626. 4. "De Conscientia et ejus Jure, vel Casibus," 1630. This work was for a long time held in the highest esteem, both in England and, more especially, on the Continent. It was frequently reprinted, and it was translated into German under the following title: "Vom Rechte des Gewissens," Nürnberg, 1654. It was the first important work on practical theology, after Perkins's "Anatomia sacra Humanæ Conscientiæ," which had been published since the Reformation. It may be regarded as forming a supplement to the author's "Medulla Theologiæ." The work consists of an individual application of the principles of Christian morality to the resolution of an immense variety of supposed cases of conscience, such as those which arise out of the relations of man to God, to governments, whether temporal or spiritual, to social institutions and customs, and to his fellow-men as individuals. This work appears to have been of great service to Baxter in the composition of his "Christian Directory." 5. "Christianæ Catecheseos Sciographia." 1635. 6. "Lectiones in omnes Psalmos Davidis." 1635. Of Dr. Ames's numerous controversial works the best and most important are his attack on Bellarmine, entitled "Bellarminus enervatus," 1627, and his "Fresh Suit against Human Ceremonies in God's Worship," 1633, the perusal of which was the chief cause of Baxter's adoption of Puritan opinions. Orme speaks of the "Fresh Suit" as "one of the most able works of the period on the subject on which it treats. This work enters very fully into all the great points relating to the exercise of human authority in

the things of God, and the introduction of human customs and ceremonies into divine worship; and though not professedly an answer to Hooker's Ecclesiastical Polity, embraces everything of importance in that noted work." (*Life of Baxter*, p. 19. note.) The author proceeds throughout upon the principle of appealing to the Bible as the sole authority in the matter. He published, in 1610, a statement of the views of the English Puritans, under the title of "Puritanismus Anglicanus;" but he was not the author of that work; he only translated it into Latin, and wrote a preface to it. The English original, which was written by W. Bradshaw, was not published till 1641.

With reference to church government, Dr. Ames was an Independent; his theological opinions were Calvinistic. His Latin works were published at Amsterdam in 1658, in five volumes. (Middleton's *Biographia Evangelica*, iii. 45.; Brook's *Lives of the Puritans*, ii. 405.; Mosheim's *Ecclesiastical History*, iii. 420. edit. Murdock and Soames; Schröckh's *Christliche Kirchengeschichte seit der Reformation*, v. 162.) P. S.

AMESTRIS. [AMASTRIS.]

AMFREVILLE, LE MARQUIS D', a French naval commander of the reign of Louis XIV. He was descended from one of the first families of Normandy, and was originally intended for the land service, but soon exchanged it for the navy, which he entered in 1646. He served under D'Estrées on board the admiral's own ship, in 1673, in three actions with Prince Rupert and De Ruyter. In 1676, when he had become captain of the Suffisant, of sixty-four guns, he took part under Duquesne in the battle during which De Ruyter was mortally wounded. In the following years, D'Amfreville fought several desperate actions in the Mediterranean against the corsairs of Barbary, often with signal success; and after the second bombardment of Algiers by the French, in 1683, he was appointed to receive the Christian captives of all nations who were to be set free by the terms of the convention. On this occasion a number of the English slaves, when on board, declared that their liberation was due, not to the French, but to the fear the Algerines had of the King of England: on which D'Amfreville put them ashore again, and informed the pirates that his master did not "take the liberty" to extend his protection to the English, and that he left it to the Algerines to show the respect in which they held the King of England. The consequence was, that the English were reduced to slavery once more; a severe, but, if the story be true, not entirely undeserved punishment for their inopportune display of national pride.

D'Amfreville was engaged both by sea and land in the expedition against Genoa in 1684, where he was severely wounded. In 1690 he was made "lieutenant-general des armées navales," and intrusted with the command of a flotilla of thirty-five vessels laden with troops for the service of James II. in Ireland, whom he landed in safety; after which he brought back his flotilla without loss, notwithstanding the vigilance of the English cruisers. At the battle of La Hogue, 29th May, 1692, he had the command of the vanguard, and fought with such determined bravery that he is said to have attracted the particular notice of Admiral Russell. D'Amfreville's ship, Le Merveilleux, was one of the twelve which were forced ashore on that disastrous day for the French marine, and which were eventually burnt. The marquis was severely wounded in the action, and only survived until the 2d of November following, when he died at Brest. His two brothers both commanded ships at La Hogue. One of them, the Chevalier d'Amfreville, was drowned by the sinking of his vessel, Le Fougueux, in the bay of Vigo, on the 11th December, 1697, at the end of an obstinate but useless action with a superior English force. (Quincy, *Histoire Militaire du Règne de Louis le Grand*, ii. 91. 118. 315. iii. 393.; Hennequin, *Biographie Maritime*, i. 345—350. Voltaire, *Siècle de Louis XIV.*, Paris, 1784, i. 410.) J. W.

AMHERST, JEFFREY, first Baron Amherst of Montreal, was the second son of Jeffrey Amherst, Esq., a barrister of Gray's Inn, and the representative of a very old Kentish family, then settled at Riverhead, near Sevenoaks. He was born January 29. 1717, and early devoted himself to the profession of arms, having an ensign's commission in the Guards in 1731, when he was fourteen years old. About ten years later he acted as aide-de-camp to General (afterwards Lord) Ligonier, with whom he was present at the battles of Rocoux, Dettingen, and Fontenoy, the last of which was fought in May, 1745. He was subsequently made aide-de-camp to the Duke of Cumberland, and was present with him at the engagements of Laffeldt or Lauffeld and Hastenbeck. He continued on the staff of the Duke of Cumberland until 1756, when he was appointed colonel of the 15th regiment of foot; and in 1758 he was appointed to the American service, and sailed from Portsmouth on the 16th of March, as major-general in command of the troops by which, in the summer of that year, the important conquest of Louisbourg, in which Wolfe eminently distinguished himself, was achieved. On the 30th of September in the same year, Amherst was appointed commander-in-chief of all the forces in America, in the room of General Abercrombie, and was at the same time made colonel of the 60th regiment, an appointment which usually went with the chief command. The reduction of Louisbourg, and of the whole island of Cape Breton, with its dependencies, was followed, in the same and the succeeding cam-

paigns, by several other victories on the part of the British troops, among which were those of Fort du Quesne, Niagara, Ticonderoga, Crown Point, and Quebec. In 1760 Montreal surrendered to the British forces. Newfoundland having been taken by the French, Amherst projected an expedition for its recovery, the command of which he intrusted to his younger brother William, who was then a lieutenant-colonel, but subsequently became major-general; he succeeded in taking all the garrisons of the enemy, and recovering the island.

The war in North America being ended, Amherst went to New York, where he was received with the honours due to his important services. The thanks of the British House of Commons were transmitted to him, and he was, in 1761, created knight of the Bath, being one of the first upon whom George III. conferred that honour. He continued to hold the command in America until the latter end of 1763, when he resigned, and returned to England, where he was graciously received by the king, and was appointed governor of Virginia. In 1768 some misunderstanding appears to have arisen between Amherst and the king, and on the 21st of September in that year he was dismissed from all his employments. In the memoir which appeared in the "Gentleman's Magazine," soon after his death, it is stated that this event took place in consequence of a personal dispute with the *late king*, which, being written in the reign of George III., would seem to apply to his predecessor. It is however added, that "by the mere effect of public discussion in the newspapers, he surmounted all difficulties, and in November following was admitted to court, and received redoubled honours." Another account attributes Amherst's temporary disgrace to "his attachment to the great commoner of that day who was then out of place." The first office conferred on him after his restoration to royal favour was that of colonel of the 3d foot, which he received on the 7th of November; and about the same time he was re-appointed colonel of the 60th or Royal American regiment, which had been held by General Gage, who succeeded him as commander-in-chief of the American forces. Amherst was also, in October, 1770, made governor of Guernsey, with its dependencies. In October, 1772, he became lieutenant-general of the ordnance, which office he held until Earl Howe was appointed to it, when he was made colonel of the second troop of horse-guards, a commission subsequently changed, in consequence of alterations in that corps, to the colonelcy of the second regiment of horse-guards. In the same year, 1772, Amherst was sworn a member of the privy council, and in May, 1776, he was created Baron Amherst of Holmesdale in the county of Kent. Two years later he was made general and commander-in-chief of the English army; but Chalmers states that, although before his promotion in 1778 he had no higher appointment in the army than that of eldest lieutenant-general on the English staff, he had officiated as commander-in-chief ever since 1772. In 1779 he was made colonel of the second troop of horse grenadier guards; but in 1782, in consequence of the change of ministry, the command of the army and the lieutenant-generalship of the ordnance were put into other hands. As Lord Amherst had no children to inherit his title, he received, in 1788, a second patent of peerage, as Baron Amherst of Montreal in Kent, with remainder to his nephew, William Pitt Amherst, son of the major-general William Amherst above noticed.

On January 22d, 1793, upon occasion of a re-establishment of the staff, Amherst was again made commander-in-chief, he being promoted over the heads of General Conway, the Duke of Gloucester, Sir George Howard, the Duke of Argyll, the Honourable John Fitzwilliam, and Sir Charles Montague, all of whom, as his seniors, had a prior claim to the office. He was again removed, February 10. 1795, to make way for the Duke of York, and on this occasion an earldom and the rank of field-marshal were offered to, but declined by him. The rank of field-marshal was however accepted by Amherst on the 30th of July, 1796. Owing to increasing age and infirmities, he retired to his seat, called Montreal, near Sevenoaks, where he died on the 3d of August, 1797, in his eighty-first year. His remains were interred in the family vault in Sevenoaks church.

Lord Amherst was twice married; first to the daughter of Thomas Dalyson, Esq., who died in 1765, and secondly, in 1767, to Elizabeth, eldest daughter of General George Cary, and grand-daughter of the sixth Viscount Falkland, who survived him. He had no issue by either wife, and was succeeded by his nephew, since created Earl Amherst. The personal qualities of Lord Amherst were highly estimable: as a commander, he was a firm disciplinarian, but ever the soldier's friend; a man of strict economy and sobriety, and ready at all times to hear and redress the complaints of those under his command. The "Gentleman's Magazine" observes that his name "was as much dreaded by the enemies of Great Britain as it was revered by his countrymen;" and that "the honour of the nation whose battles he fought seemed to be the predominant principle throughout his military career."

Two of Lord Amherst's younger brothers distinguished themselves in the public service: John, who was in the navy, attained the rank of admiral of the blue, and died February 12th, 1778; and William, who was

born in 1732, served with honour in the army under the command of his brother, in North America, and died May 13th, 1781. He was colonel of the 32d regiment of foot, lieutenant-general in the army, aide-de-camp to the king, lieutenant-governor of Portsmouth, and of St. John's, Newfoundland, and adjutant-general of His Majesty's forces. A pillar was erected at Montreal in Kent, to commemorate an unexpected meeting of the three brothers in 1764, "after a six years' glorious war, in which the three were successfully engaged in various climes, seasons, and services." (*Gentleman's Magazine* for September, 1797; *Annual Necrology* for 1797-8; Chalmers's *Biographical Dictionary*; Collins's *Peerage*.) J. T. S.

AMHURST, NICHOLAS, was a native of Marden in Kent. The date of his birth is not recorded, but in the memoir of him in Chalmers's "Biographical Dictionary," it is observed that "by a passage in his 'Terræ Filius' it would appear to be about 1706." As no more precise reference is given, it is not easy to find the passage alluded to; but the date is probably several years too late, as he became a pupil at Merchant Taylors' school, in London, in 1713, and was elected from it to St. John's College, Oxford, in June, 1716. Wilson, under the date 1717, states that in the space of a few months, while at college, Amhurst published — 1. "An Epistle from a Student at Oxford to the Chevalier, occasioned by his Removal over the Alps, and the Discovery of the Swedish Conspiracy." 2. "A congratulatory Epistle to Mr. Addison on his being made Secretary of State." 3. "A Translation of Addison's 'Resurrection'" (which poem was published in the "Musæ Anglicanæ"), and of some verses cited by him in his Dissertation on the Latin poets. These three pieces were, it is stated, published separately at London in 8vo. 4. In 1718, according to the same authority, Amhurst displayed his enmity to the high church clergy in a poem entitled "Protestant Popery, or the Convocation," in five cantos, which is a satire directed against all the writers who had opposed Bishop Hoadley in the Bangorian controversy; and he subsequently discovered this temper more fully in (5.) "A Congratulatory Epistle from His Holiness the Pope to the Rev. Dr. Snape, faithfully translated from the Latin Original into English Verse." In June, 1719, Amhurst was expelled from college, apparently upon a charge of libertinism, irregularity, and insulting behaviour to the president; but, according to his own account, because of the liberality of his sentiments on religious and political subjects. In the dedication of his "Poems" to Dr. Delaune, president of St. John's College, a production which, according to Cibber, abounds with mirth and pleasantry, and in which he rallies the president with very pungent irony, he intimates that his expulsion was for "loving foreign turnips and Presbyterian bishops," for "ingratitude to his benefactor, that spotless martyr, Sir William Laud;" for "believing that steeples and organs are not necessary to salvation;" "for preaching without orders and praying without a commission;" for "lampooning priestcraft and petticoat-craft;" for "not lampooning the government and the revolution;" and for "prying into secret history;" and he complains that his persecutors instigated his creditors in the university to take him at a disadvantage. In the forty-fifth number of his "Terræ Filius," Amhurst gives a more serious account of the causes of his expulsion. Four out of the fourteen fellows present on the occasion dissented from the measure, and were, according to Amhurst, subsequently persecuted for their adherence to his cause.

Amhurst's resentment was violent and lasting. In 1721 he displayed it by the publication, in fifty semi-weekly numbers, of a periodical intended to satirize the learning and discipline of the university of Oxford, and to libel the characters of some of its principal members. The title of this work, (6.) "Terræ Filius," was suggested by an ancient custom of the university, according to which, on certain festive occasions, a person to whom that name was given mounted the rostrum and delivered a merry oration, interspersed with secret history, raillery, and sarcasm, according to the matter supplied by passing events. The work displays much wit, interspersed with personal abuse; and with all its malignity and exaggeration, it contains some curious anecdotes respecting the principles, manners, and conduct of several members of the university during the early part of the reign of George I. In a second edition of this work, published in 1726, in two volumes, 12mo., together with "Remarks upon a late Book entitled 'University Education,' by R. Newton, D.D., Principal of Hart Hall," there is a letter addressed to Dr. Mather, vice-chancellor of Oxford, respecting his prohibition of the book in the university. 7. Amhurst also published, in 1724, "Oculus Britanniæ, an heroi-panegyrical Poem on the University of Oxford," which, like the "Terræ Filius," appeared anonymously.

After leaving Oxford, Amhurst settled in London, and became a writer by profession. His principal literary undertaking was the political paper called "The Craftsman," of which he became "standing author," according to Wilson, about 1729 or 1730. He conducted it for several years, during which it was more read than any other publication of the kind. It reached a sale of ten or twelve thousand copies, and had a considerable effect in rousing the popular indignation against Walpole's administration. This influence was in a great measure owing to the

assistance of Lord Bolingbroke, Mr. Pulteney, and other leading members of the opposition; but the papers by Amhurst are allowed to display ability and spirit, and to have contributed materially to the reputation of the publication. He was arrested, or rather surrendered himself on hearing that a warrant was issued against him, in consequence of the publication in the "Craftsman" of July 2. 1737, of an ironical letter in the name of Colley Cibber, which was written to ridicule the act which had been recently passed for the licensing of plays, and in which Cibber was made to propose himself to the lord chamberlain as superintendent of the old plays, which, it was urged, stood as much in need of correction as the new ones. In support of this position several passages were cited from Shakspere and other poets relating to kings, queens, princes, and ministers of state, which the writer asserted were unfit to be brought on the stage. The offence imputed to Amhurst in reference to this letter was, that he was "*suspected* to be the author of a paper *suspected* to be a libel;" but as proofs were wanting, it was proposed to release him on bail, which he refused to procure. He was consequently remanded into custody; but the ministry at length dropped the prosecution, and set Amhurst at liberty, leaving the question as to his obligation to give bail undecided.

The political services of Amhurst were overlooked by the party to which he had devoted himself, when, early in the year 1742, they came into office; and his early death, which took place at Twickenham, on the 27th of April in that year, is attributed, in a great measure, to the effect of this neglect. Davies, in his review of Lord Chesterfield's "Characters," p. 42—44., has some severe remarks upon this subject. Amhurst was, he observes, "the able associate of Bolingbroke and Pulteney, in writing the celebrated weekly paper called 'The Craftsman.' His abilities were unquestionable: he had almost as much wit, learning, and various knowledge as his two partners; and when those great masters chose not to appear in public themselves, he supplied their places so well, that his essays were often ascribed to them." Yet, notwithstanding these services, Pulteney, who could easily have given him a comfortable income, left him unprovided for, and, it is added, "he died, it is supposed, of a broken heart, and was buried at the charge of his honest printer, Richard Francklin." Ralph, in his "Case of Authors, by Profession or Trade, stated," p. 32., expresses himself in like manner; and Kippis, while he considers that Amhurst was probably one of those imprudent and extravagant men whose irregularities, in spite of their talents, bring them into general disesteem and neglect, does not attempt to excuse the ingratitude of his employers.

Besides the works above mentioned, Amhurst published the following: — 8. "An Epistle from the Princess Sobieski to the Chevalier de St. George," 8vo. 1719. 9. "A Letter from a Student in Grub Street to a Reverend High Priest and Head of a College in Oxford (Dr. Delaune), containing an account of a malicious design to blacken him and several of his friends; to which are added four scurrilous epigrams upon one Dr. Crassus (Dr. Thompson)," 8vo. 1720. 10. "An Epistle (with a petition in it) to Sir John Blount, Bart., one of the Directors of the South Sea Company." This poem, which was published in 1720, and forms a pamphlet of fifteen printed pages, satirizes the usual style of dedications to great men, written for the sake of obtaining money or preferment, touches on the effects of the South Sea scheme, and petitions for leave to subscribe at the next opportunity, in order that the author might thereby make a fortune. 11. "Poems on several Occasions," dedicated to Dr. Delaune, 8vo. 1720. These were reprinted in 1723, with the addition of "The Test of Love." 12. "The British General; a Poem sacred to the Memory of His Grace John, Duke of Marlborough," 8vo. pp. 35, with a dedication to William, Earl Cadogan. 13. "The Conspiracy," inscribed to Earl Cadogan, folio, 1723. 14. "Miscellanies," on a variety of subjects, sacred and profane. These, which were principally written at the university, are, according to Cibber's account, partly originals and partly paraphrases, imitations, and translations; and they consist of tales, epigrams, epistles, love-verses, elegies, and satires; beginning with a beautiful paraphrase on the Mosaic account of the creation, and ending with a humorous tale upon the discovery of the instrument called a bottle-screw. 15. "Strephon's Revenge: a satire on the Oxford Toasts." 16. "An Argument against Excises, in several Essays lately published in 'The Craftsman,' and now collected together;" and, 17. A "Second Part" of the same. These pamphlets, which were published in 1733, bear the fictitious name of Caleb D'Anvers, which was also used in "The Craftsman;" but they are attributed to Amhurst in the catalogue of the British Museum library. 18. On the same authority may be added a pamphlet called "The Twickenham Hotch-Potch," or "a Sequel to the Beggar's Opera," published in 1728, under the same name. 19. An advertisement appeared at the end of the reprint of "Terræ Filius," announcing the intended publication of the following work by the same author, but the writer is not aware whether it ever made its appearance: "Essays on the Vices and Follies of the Times; consisting of select papers, formerly published in Pasquin and the London Journal; in which several castrations are restored, and several interpolations are retrenched, which were

omitted and added, without the author's knowledge in their first publication; of which some account shall be given in a general preface." (Wilson's *History of Merchant Taylors' School*; Cibber's *Lives of the Poets of Great Britain and Ireland*, v. 335—338.; Kippis's *Biographia Britannica*; Chalmers's *Biographical Dictionary*.) J. T. S.

AMI'CI, TOMMA'SO, an old Italian sculptor of the fifteenth century. In 1495 he made, together with F. Mabila de Mazo, the altar of San Niccolò in the cathedral of Cremona, which we learn from the following inscription upon the two lateral columns on each side of the altar:—"MCCCCLXXXXV. The. Amico et F. Mabila de Mazo fecit."

Malvasia mentions an ANTONIO FEDERICO AMICI, a painter of Bologna, and the scholar of Cesare Gennari. (Cicognara, *Storia della Scultura*; Malvasia, *Felsina Pittrice*.) R. N. W.

AMI'CO, ANTONI'NO, a Sicilian priest, and official historiographer to Philip IV. of Spain, died in 1641, having published several historical works of some value, and leaving many others in manuscript. His printed works are the following:—1. "Sacræ Domûs Templi, sive Militum Templariorum, Notitiæ et Tabularia." Palermo, 1636, fol. 2. "Dissertatio de Urbis Syracusarum Archiepiscopatu." Naples, 1640, 4to.; and in the "Thesaurus Antiquitatum Siciliæ," tom. ii. Leyden, 1723. 3. "Series Ammiratorum Siciliæ." Palermo, 1640, 4to. 4. "De Messanensis Prioratûs Militum Sancti Joannis Origine," Palermo, 1640. 5. A history of the Sicilian viceroys, written in Spanish, and entitled "Chronologia de los Virreyes que han governado el Regno de Sicilia." Palermo, 1640, 1687, 4to.

AMI'CO, BARTOLOMME'O, a native of southern Italy, was born in 1562, became a Jesuit, was a professor and prefect of studies in the university of Naples, and died there in 1649. His principal work was an elaborate commentary on Aristotle, "In Universam Aristotelis Philosophiam Notæ et Disputationes," in seven volumes folio, published successively at Naples from 1623 to 1648. Other works of his, in philosophy, divinity, and casuistry, are enumerated by Mazzuchelli.

AMI'CO, BERNARDI'NO, a native of Gallipoli, in the kingdom of Naples, was prior of the Franciscans at Jerusalem in 1596. He published a description of sacred buildings in the holy city, "Trattato delle Piante e Imagini de' Sacri Edificj in Gierusalemme." Rome, 1609; Florence, with engravings by Callot, 1620, small folio.

AMI'CO, FELIPPO, born at Milazzo in Sicily in 1654, published "Riflessioni sulla Città di Milazzo." Catania, 1700, 4to.

AMI'CO, FRANCESCO, an Italian Jesuit, was born at Cosenza in 1578; and, after having been professor of theology at Aquila, at Naples, and at Gratz in Styria, was made prefect of studies at Vienna. He died at Gratz in 1651. He is the author of a scholastic "Cursus Theologiæ," printed, in nine volumes folio, at various places, from 1630 to 1650.; reprinted also at Douay in eight volumes, and at Antwerp in nine volumes, 1650.

AMI'CO, STE'FANO, of Palermo, a monk of Monte Casino, died in 1662. He published, under the anagrammatic name of Fanesto Musica, a volume of Latin poems, called "Sacra Lyra." Palermo, 1650, 12mo. (Mazzuchelli, *Scrittori d' Italia*; Coronelli, *Biblioteca Universale*, iii. 231.) W. S.

AMI'CO, MASTRO. [ASPERTINI.]

AMI'CO, RAIMONDO, a Dominican monk, born at the end of the sixteenth century at Noto in Sicily, published "Motetti à 1, 2, 3, 4 Voci: Op. I^ma. e Op. 2da." Messina, 1621. (Gerber, *Lexicon der Tonkünstler*.) E. T.

AMI'CO, VI'TO MARI'A, born at Catania in 1693 of a noble family, entered the Benedictine order in the monastery of S. Nicola delle Arene at Catania, and was afterwards made professor of history in the university of his native town. He applied himself especially to the study of the antiquities and also of the church history of Sicily, and he published, together with Mongitore, a new edition of the "Sicilia Sacra" of Rocco Pirro, with various additions, especially notices of the Benedictine monasteries in Sicily. This edition, which was printed at Venice in 1733, but with the name Palermo, in two volumes folio, having proved very incorrect, Amico republished at Catania in the same year the part which he had contributed to the work, with fresh additions: "Siciliæ Sacræ Libri quarti integra pars secunda, reliquas Abbatiarum Ord. S. Benedicti, quæ in Roccho Pirro desiderantur, Notitias complectens. Auctore G. T. D. P. D. Vito Maria Amico a Catana Benedictino Casinensi. Accessit Supplementum ad Notitiam S. Martini de Scalis, S. Joannis de Eremitis Panormi, et S. Placidi de Colonero Messanensi. Editio secunda correctior, variis Documentis ac Diplomatibus aucta. Catanæ, 1733, fol." Amico wrote next, "Catana illustrata, sive sacra et civilis Urbis Catanæ Historia. Catanæ, 1741," fol. This was followed by three more volumes, the last of which appeared in 1746. He also published comments and strictures upon the first ten books of Fazello's Chronicle of Sicily: "Fratris Thomæ Fazelli Siculi Prædic. Ord. de Rebus Siculis Decas prima, criticis Animadversionibus atque Auctario abs T. D. D. Vito M. Amico et Statella a Catana Benedictino Casinensi Priore in publica Catanensi Academia Civilis Historiæ Professore, illustrata. Catanæ, 1749." His next work was "Lexicon Topographicum Siculum," 6 vols. 4to. Palermo, 1757. Amico was made prior of his convent in 1733, and abbot in 1747. Charles, king of the Two Sicilies, appointed him historiographer of

Sicily in 1751. He died in 1762. (Mazzuchelli, *Scrittori d' Italia*; Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*) A. V.

AMICO'NI. [AMIGO'NI.]

AMI'CUS, DIOME'DES, was a physician of Placentia in Parma in the sixteenth and seventeenth centuries. He has left the following works, founded chiefly on those of Hippocrates, Galen, and the old Latin writers, but containing some original observations:— 1. "Tractatus tres exactissimi .... Primus de Morbis omnibus communibus generatim, Secundus de Peste, Tertius de Variolis, Morbillis, et Scoptulis." Venice, 1599, 4to. The first and third of these were printed together in 1596, with the appendix "De causâ præsentis tempestatis," which is also added to the complete work. 2. "De Morbis Sporadibus." Venice, 1605 and 1607, 4to.; in which he treats, not of those diseases which are now usually called sporadic, and which are examples of affections occurring singly, instead of in the form of epidemics, in which they commonly appear, but of all those which are peculiar to the individual whom they affect; which are *proper*, and so distinguished from the *common* diseases which he had discussed in his former treatise. (Mazzuchelli, *Scrittori d' Italia*; Amicus' *Works.*) J. P.

AMIDA'NO, POMPO'NIO, an Italian painter of the sixteenth century, and a native of Parma. He was one of the most successful scholars of Parmegiano; a painting by him in the church of the Madonna del Quartiere has been mistaken by good judges for a work of his master. According to Lanzi, this is the most beautiful picture in Parma. There are also paintings by Amidano in San Michelino, and in the church of the Trinità. Orlandi says that many of Amidano's works were purchased by Ultramontanists; from which we may infer, that as the name of Amidano is in very few, if in any at all, of the northern catalogues of collections of pictures, the majority of his works that have found their way into these collections are attributed to Parmegiano, of whose works specimens are very numerous in the northern collections. Amidano was living in 1595. (Orlandi, *Abecedario Pittorico*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

AMIENS, BONAVENTU'RA D', a Capuchin monk of Amiens, who towards the end of the sixteenth century obtained a reputation in Picardy for his pictures of religious subjects. Bonaventura was the master of Quentin Varin, a celebrated painter of Amiens, whom he taught perspective. (Dairé, *Tableau Historique des Sciences, &c. de la Province de Picardie*; Füssli, *Allgemeines Künstler-Lexicon.*) R. N. W.

AMIGA'ZZI, GIOVA'NNI BATTI'STA, a clever Italian painter of Verona, and the scholar of Claudio Ridolfi, whose style he imitated, and whose pictures he copied with such exactness that it was nearly impossible to distinguish the copy from the original. Amigazzi painted many pictures at Verona in churches and in private houses. He painted some excellent lunettes on the ceilings in the church della Mesericordia, and in the chapel of the Madonna in the church of San Francesco di Paola. In the church of San Carlo also at Verona there is an excellent copy by Amigazzi, from the picture by Paul Veronese, of Christ supping with Simon the Pharisee, and Mary Magdalen anointing his feet. (Dal Pozzo, *Vite de' Pittori Veronesi*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

AMIGO'NI, JA'COPO (called also Amiconi), a celebrated Italian painter of the seventeenth century; was born at Venice in 1675. He was a painter of much reputation in his day, in Venice, in Munich, in London, and in Madrid; but according to later critics his merits were not very great. After he had acquired a reputation in Venice, he went to Munich and entered the service of the elector of Bavaria, for whom he painted in the palace at Schleissheim some ceilings in fresco, and other works. In the metropolitan church at Munich there are two altar-pieces by him; and there are others in other churches of Bavaria. After remaining a few years at Munich, Amigoni came in 1729 to London, where he was much patronised. He painted a staircase for Lord Tankerville in his house in St. James's Square, since destroyed, in which were represented the stories of Achilles, Telemachus, and Tiresias. When the work was completed, Amigoni demanded only 90*l.*, the amount he had paid for workmen, scaffoldings, &c., saying that he was otherwise satisfied with the opportunity of showing what he could do. Lord Tankerville, however, presented him with 200*l.* more. He next painted a staircase at Powis-house, in Great Ormond Street, which he decorated with the story of Holophernes, and dressed the characters in the Roman costume. He painted also a picture of Shakspere and the Muses over the orchestra of the then new theatre at Covent Garden. He was also much employed in portrait painting; he was paid sixty guineas for a whole-length. The Duke of Lorraine, afterwards emperor of Germany, who was then in London, sat to Amigoni; also the Queen of George II., and three of the princesses. In 1736, he visited Paris, with the celebrated singer Farinelli, and returned again to London. In 1739, he returned to Venice, having amassed 5000*l.* during his ten years' stay in this country. His best picture at Venice is a Visitation at the PP. di San Filippo. In 1747, he went to Spain, and was appointed court painter to Ferdinand VI.: there are paintings by him at the palace of Aranjuez; at the Oratorio del Salvador, at Madrid; at the theatre of Buenretiro; and at the palace of San

Ildefonso. He died at Madrid in 1752. Two of Amigoni's daughters, both married, were living at Madrid in 1773; one of them, Signora Castellini, painted portraits in crayons.

Walpole makes the following critique upon Amigoni's style: — "His manner was a still fainter imitation of that nerveless master Sebastian Ricci, and as void of the glow of life as the Neapolitan Solimena; so little attention do the modern Venetian painters pay to Titian, Tintoret, and Paul Veronese, even in Venice. Amiconi's women are mere chalk, as if he had only painted from ladies who paint themselves. Nor was this his worst defect; his figures are so entirely without expression, that his historical compositions seem to represent a set of actors in a tragedy, ranged in attitudes against the curtain draws up. His Marc Antonys are as free from passion as his Scipios. Yet novelty was propitious to Amiconi, and for a few years he had great business." This may be too severe, but Lanzi is not very much more favourable. He painted also small conversation pieces, in the style of some of the Flemish masters, but of very inferior execution; yet Lanzi prefers these small pictures to his large ones. The musician Farinelli had in his house at Bologna many pictures by Amigoni, in all of which the Farinelli was pourtrayed, either being received, or applauded, or rewarded by some European prince.

Amigoni engraved some plates for his amusement, and instructed Joseph Wagner in the art, who engraved many of his pictures. The engravings after Amigoni are very numerous; Heineken mentions 127, amongst which are the following portraits: Pope Benedict XIV., by or for C. N. D. Beauvais; Peter the Great, by J. Wagner; the Empress Anne, and the Empress Elizabeth Petrowna, of Russia, also by J. Wagner; and Queen Caroline of England, by G. Vertue. (Zanetti, *Della Pittura Veneziana, &c.*; Lanzi, *Storia Pittorica, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Walpole, *Anecdotes of Painting in England*; Bermudez, *Diccionario Historico, &c.*) R. N. W.

AMIGO'NI, OTTA'VIO, an Italian painter of the seventeenth century. He was born at Brescia in 1605, and was the scholar of Antonio Gandino. He painted in oil and in fresco, and executed many works in various churches of Brescia in the style of Paul Veronese. His best were those painted in the church del Carmine in company with Bernardino Gandino. He died in 1661. (Orlandi, *Abecedario Pittorico*) R. N. W.

AM'IK OF BOKHA'RA, a Persian poet who flourished under the munificent reign of Sultan Sanjar of Persia during the first half of the twelfth century. He was the author of a romance in verse, on the loves of Yúsuf and Zulaikha (i. e. of the patriarch Joseph and Potiphar's wife), a favourite theme with the Persian poets. According to Daulatsháh, this poem is so worded that it may be read in two different metres. We are not aware that any copy of it is now in existence. Am'ik is said to have excelled more particularly in the composition of elegies, one of which is preserved by Daulatsháh. It happened that when the poet was far advanced in age, and blind, Sultan Sanjar was bereaved of a favourite daughter, by name Máhi Mulk (the moon of the empire). The numerous poets who thronged his court presented Sanjar with their effusions of condolence on the occasion; but none of them was deemed worthy of any notice from the king. At last he resolved to send for the aged poet of Bokhára, that he might compose an elegy worthy of the subject. Am'ik at that time was unable to perform the journey, but he sent through his son the following simple lines, which in the king's opinion excelled all the elaborate compositions of the rest, and which, being brief, we may here insert: —

"At the season when the rose blossoms in the midst of the garden,
The blooming rose is gone, and hidden in the dust:
At the time when the plants drink moisture from the cloud,
Sapless remains the narcissus in the midst of the parterre."

It may be mentioned that the princess Máhi Mulk died in the season of spring; hence the appropriate allusion in the above lines. The period of Am'ik's death is uncertain; his patron, Sanjar, died, according to Daulatsháh, in A. H. 551 (A. D. 1156.) The long reign of this prince is distinguished in the annals of Persia by the number of eminent writers whom he cherished. (Daulatsháh's *Persian Poets.*) D. F.

AMILCAR. [HAMILCAR.]

AMI'N-UD-DI'N OF NAZALABA'D, a Persian poet who flourished in the first half of the fifteenth century. Daulatsháh does not mention the period either of his birth or death, only he seems to have been dead when the biographer wrote his notice of him. He was a man of wit, and the author of several works in verse, the titles of which may be seen in Daulatsháh, or Von Hammer's lives of the Persian poets. It may be proper to observe that Von Hammer calls him "Emíreddín of Mensilabád," probably from his having the title of Amír prefixed to his real name. Still the appellation of Emíreddín would be a novelty in Moslem nomenclature, as Mansilabád would be, with respect to the name of a town or village. We are not aware whether any of the poet's works be yet extant, or brought to Europe. (Daulatsháh's *Persian Poets.*) D. F.

AMIOT, or AMYOT, JOSEPH, a Jesuit missionary to China, was born at Toulon in 1718. At the close of 1750 he arrived at Macao in company with two Portuguese missionaries, sent also by the Jesuits, and the brethren of that order already established at Peking presented a petition to the reigning

emperor, Kĕen-Loong, to the effect that the new comers were well acquainted with mathematics, music, and medicine, and might be found useful to the empire. A persecution against the Christians was going on at the time, but the reply of the emperor to this representation was favourable, and he directed the missionaries to be conveyed to Peking at the public expense. Amiot gives an interesting account of the journey in a letter inserted in the collection entitled "Lettres édifiantes et curieuses," from which these particulars are taken. On arriving at the capital, where an underhand sort of toleration was extended to the missionaries at the very time that their religion was proscribed elsewhere, he applied himself to the study of the Chinese, and afterwards of the Manchoo-Tartar language and literature, in both of which he made great proficiency. From that time he appears to have acted rather as a missionary of learning than of religion. While his name scarcely figures at all in the "Lettres édifiantes," not a year seems to have passed without his despatching to Europe some information on the history and manners of the Chinese and Tartars, to the illustration of which he contributed more than any other writer of the eighteenth century. He remained at Peking for forty-three years, during which time the order to which he belonged was dissolved, and more than one vigorous persecution was directed against the Christians in China. At the time of Lord Macartney's embassy in 1793, Amiot (for though his name is not mentioned by Staunton, the person described by him can be no other) wrote a letter to the ambassador on his arrival in Peking "expressive of the most fervent wishes for his success, and offering every assistance that his experience could supply;" but he was then so infirm as not to be able to wait on Lord Macartney. In the following year, 1794, he died at Peking, at the age of seventy-six.

The works of Amiot are as follows: — 1. E'loge de la Ville de Moukden," Paris, 1770, 8vo. ("The Praises of the City of Mookden,") a Chinese and Tartar poem, originally composed in those languages by the emperor, Kĕen Loong, and not only translated by Amiot, but illustrated with copious historical and geographical notes, descriptive of the city and country of Mookden, the capital of the Manchoo Tartars, the last conquerors of China. The poem is singular, not only as the production of an imperial author, but as being the first ever composed in the Manchoo-Tartar language. In its French shape it appears to have attracted little attention, though honoured with the warm praises of Voltaire. Some of the beauties for which he admired it may not have been the property of the original author, for the translation is exceedingly florid, and even unfaithful. 2. "Art Militaire des Chinois," Paris, 1772, 4to., a collection of Chinese treatises on the military art, five in number, comprising the instructions of Yoong-ching, emperor of China, the father of Kĕen-Loong, to his troops, the "thirteen rules" of the general Sun-Tsze, the memoirs of Woo-Tsze, an ancient general, the principles of the art of war by Say-Ma, and extracts from a military treatise, entitled "Loo-Taou." This collection, which comprises much curious matter, is illustrated with numerous plates of military evolutions. 3. "Lettre de Pekin sur le Génie de la Langue Chinoise." Brussels, 1773, 4to. This dissertation on the genius of the Chinese language was occasioned by a supposed discovery made by Tuberville Needham, who had noticed that some characters, supposed to be Egyptian, on a bust of Isis, in the museum at Turin, bore a resemblance to some that he found in a Chinese dictionary at the Vatican. His notion that they were identical was supported by the concurrence of a Chinese, who held at that period a situation in the Vatican library, but contested by De Guignes, the eminent Chinese scholar of Paris, though it was in favour of a theory of his own, of an ancient connection between the Chinese and Egyptians. To decide the question, the Royal Society of London, of which Needham was a member, sent off a copy of the inscription, and a dissertation of Needham's upon it, to the Jesuits at Peking, with a request for their opinion, and Amiot, in reply, drew up this letter, which, after being submitted to his colleagues, was forwarded to London, where an analysis of it by Dr. Morton, of the British Museum, was published in the fifty-ninth volume of the Philosophical Transactions for 1770. The letter was afterwards printed in its original language and in full at Brussels, accompanied by the numerous plates of Chinese characters, with English explanations, which had been engraved at the expense of the Royal Society. The opinion of Amiot was decidedly against the supposed discovery of Needham, and his arguments were so strong that Needham himself admitted their validity, and the whole affair in consequence dropped. The chief value of the dissertation consisted in the views which it developed of the origin and nature of the Chinese language, which, though not new, were well and forcibly stated and illustrated by a variety of examples. These views are the same as are still generally prevalent. "I define the Chinese characters," says Amiot, "such as I conceive them in their origin, — as images and symbols which address the mind through the eyes, images for sensible and symbols for spiritual objects, both of which are unconnected with any sound, and may be read in any language." He had probably never conceived the idea that the limited number of sounds of which the Chinese spoken language consists, may at one

time have been represented each by a distinct character, and that at a subsequent period, in order to avoid in writing the constant confusion to which the Chinese, from this paucity of sounds, are liable in speech, a sign or hieroglyphic may have been added to each representative of sound to limit it to a particular meaning. In the same manner, if in English we adopted an arbitrary sign to denote the sound which we now represent by the letters "spring," we might afterwards find it convenient to affix to it a rude representation of a man leaping, when it meant "to leap;" of water gushing out when it meant "a fountain;" of a clock or other symbol of time, when it signified "season," &c.: an hypothesis which will, we believe, be found to explain most of the phenomena observed in the Chinese language. Amiot did not affix his name to this letter, which is, however, known to be his. The author is designated in the work as "the reverend Father * * * *, of the company of Jesus." 4. "Dictionnaire Tartare-Mantchou François." 3 vols. 4to. Paris, 1789-90. This Manchoo-Tartar dictionary, the first and only one of that language yet published, was translated by Amiot, somewhat carelessly, from a Tartar dictionary, with explanations in Chinese. Instead of endeavouring to find French equivalents for the Tartar words which he gives, he seems to have contented himself with translating the vague and circumlocutory Chinese explanations which he found before him; and the effect is by no means satisfactory. It is singular that in translating a dictionary he should have incurred the charge of too close a conformity to his original, the very opposite of that to which he is most usually liable. This work was edited by Langlès, who in his preface takes great credit to himself for having decomposed the "syllabary" used by the Manchoos into an alphabet of its constituent letters, but who has nevertheless left the arrangement of the words in the dictionary in a state of unnecessary and perplexing confusion. The whole book is spoken of by Gabelentz as abounding in "essential faults." Langlès afterwards published in 1807 a work called "Alphabet Manchou," with the view of promoting the study of the language; but it seems to have made very little progress. Its literature consists entirely of translations from the Chinese, which were highly recommended by Amiot and other Jesuit writers, as facilitating the study of the originals, but the representations of Abel Remusat, in his "Recherches sur les Langues Tartares," tend to show that they are almost useless from their extreme servility; and the study of the language has been checked in consequence. The original manuscript of this dictionary by Amiot was purchased by Lord Kingsborough at Langlès's sale, and presented by him to the Asiatic Society of London, of whose curious library it now forms a portion. It is valuable from containing the Chinese explanations from which the French translation was made; and both the French and the Chinese are written with the utmost neatness. 5. "Hymne Tartare-Mandchou, chanté a l'occasion de la Conquête de Kin-tchouen," ("A Manchoo-Tartar Hymn, sung on occasion of the Conquest of Keen-chuen,") translated with notes by Amiot, and published by Langlès. Paris, 1792, 8vo.

In addition to these separate works, Father Amiot is the author of a very large portion of the collection entitled "Mémoires concernant l'Histoire, les Sciences, &c. des Chinois," or "Memoirs concerning the History, the Sciences, the Arts, Manners, and Customs of the Chinese, by the Missionaries of Peking," 16 vols. and a supplement, 4to. Paris, 1776—1814, the fifteenth volume of which was published as early as 1791. His contributions comprise an elaborate defence of the more remote chronology of the Chinese against the objections of his colleague, Father Cibot, and the learned De Guignes; a series of remarks on the work of Pauw on the Egyptians and Chinese, "Recherches sur les Egyptiens et les Chinois," which was then attracting more attention than it deserved; a great number of biographical sketches of the most distinguished personages in Chinese history; a learned dissertation on Chinese music, which occupies nearly the whole of a quarto volume, and some copies of which were struck off separately; a life of Confucius, occupying the whole of a quarto volume; a history of the nations anciently tributary to China; a chronological abridgment of the Chinese annals; and a view of the doctrines and history of the sect of Laou-Tsze. A Manchoo-Tartar grammar, given in the twelfth volume as an important work by Amiot, and the first of the language ever published, has since been found to be an imperfect translation of one by Father Gerbillon, which had been published in Latin in Thevenot's collection of voyages about a century before, a circumstance of which Amiot was probably not aware. In addition to these, which are all works of some length, and to the letter on the Chinese language, and the translations of Chinese works in the art of war, which are both reprinted in the "Mémoires," this collection comprises a great number of minor contributions by Amiot on different subjects, and especially on the history of China during his own time, the submission of the Tourgouth Tartars, the exploits of Akwei, &c. Amiot, if he collected the whole of this information, must have possessed great activity and an inquiring mind; but less ambitious labours would in many cases have proved more useful. A faithful translation of some of the authorities to which he referred would have been more fruitful in results than the inferences,

however ingenious, that he drew from sources to which scarcely any one had access but himself. It may indeed be doubted whether in some cases he did not prefer the office of a commentator and critic, from conscious inability to fulfil the more humble duties of a faithful translator. It has been shown by the first living Chinese scholar, Stanislas Julien, in his recent translation of Laou-Tsze, that the opinion that the Chinese were familiar with the notion of a Trinity some centuries before Christ, founded by Amiot on a passage in that philosopher, was based on an erroneous translation of the passage, which, rightly rendered, contains nothing to support it; and Amiot, though never so entirely deviating from his original as Cibot, is fond of mixing up Chinese commentaries with texts, and his own ideas with both, to a degree which has rendered recent inquirers cautious of making use of his writings. In his historical statements he may be observed to show a decided leaning to the Chinese. (Sir G. Staunton, *Embassy from the King of Great Britain to the Emperor of China*, ii. 161.; Sir G. Staunton the younger, *Miscellaneous Notices relating to China*, 2d edit. p. 80.; Gabelentz, *E'lémens de la Grammaire Mandchoue*, p. 10, &c.; Abel Remusat, *Récherches sur les Langues Tartares*, i. 97.; *Lettres Edifiantes et Curieuses*, xxviii. 158, &c.; *Mémoires concernant l'Histoire, &c. des Chinois* (the 15th vol. of which contains a portrait of Amiot), and all the *Works* of Amiot quoted.) T. W.

'A'MIR IBN HAFS, ABU'-L-YOKTA'N THE BLACK, was one of the earliest Arabic historians, having died in A. H. 170 (A. D. 786-7). He gave in several works the history and genealogies of the Temím and Ayyád tribes. His writings seem to have been lost at an early date, since we find him quoted only in very ancient historians. (*Fihrist*, vol. i. MS. of Paris, No. 874.) A. S.

AMIRDOLVAT, an Armenian physician of the fifteenth century, was a native of Amasia, a city of Anatolia. He was well versed in the oriental languages, and visited various countries of the East in order to perfect himself in the medical sciences; finally he came to Constantinople, whence he went to Philippopolis, where he seems to have settled. In 1476 he composed a work on medicine in the Armenian language, to which he gave the title "Ankidatz anbed" ("Useless for the Ignorant"). This work forms two volumes folio, and contains the general principles of physiology in five parts: pathology, semeiotics, hygiène and therapeutics. The second volume is devoted entirely to Materia Medica, on which he treats in alphabetical order. Amirdolvat was of opinion that all diseases were based either upon cold or warmth: he consequently divided his therapeutics into two parts, in the first of which he explains the treatment of those diseases the basis of which is cold (general debility and nervous diseases), and in the second he enters on the treatment of the warm diseases (inflammatory diseases). Amirdolvat also wrote two treatises on the preparation of certain articles of diet, which in some instances may be noxious to health, and in others innoxious. He frequently quotes Greek, Arabic, Assyrian, and Armenian authorities. (*Storia Letteraria di Armenia*, p. 143.) A. S.

AMISTRIS. [AMASTRIS.]

AMLETH, a prince of Jutland about the second century before Christ, according to Saxo Grammaticus, who relates his adventures at great length. By Saxo's account he was the son of Horvendill, a feudatory prince of Jutland, who had married Gerutha, the daughter of Roric, his superior lord, the fifteenth king of Denmark from Danus. Fengo, the brother of Horvendill, inflamed with envy, treacherously murdered him, and, persuading Gerutha that he had done the deed because her husband meditated putting her to death, succeeded to her bed and to the princedom. Amleth, afraid of sharing his father's fate, counterfeited madness, and Saxo relates a number of stories to show with what remarkable sagacity he gave his speeches and actions the appearance of insanity, while in reality they were full of meaning. A courtier of Fengo's suggested a plan of ascertaining if the madness were assumed, by admitting Amleth to an interview with his mother, and he offered to play the spy on their meeting, concealed from both. Fengo consented, and the courtier hid himself in the straw on the floor of Gerutha's apartment. Amleth, suspicious of treachery, when he met his mother began crowing like a cock, and jumping idiotically about the room, till he jumped on the unhappy spy, who, being thus detected, paid for his officiousness with his death. Amleth then addressed his mother on the enormity of her marriage with his father's murderer, aroused her to repentance, and made her the confidant of his intended revenge. Fengo, still disquieted with suspicion, but afraid of provoking Gerutha, conceived the plan of sending Amleth on a mission to England, in company with two of his courtiers, who carried with them letters cut in wood (literas ligno insculptas), requesting the king of England to take Amleth's life. On the voyage, Amleth got possession of the letters, and substituted others, requesting the king to put his companions to death, but to grant to himself his daughter in marriage. The altered instructions were obeyed, and after a year's time Amleth unexpectedly made his reappearance at the court of Jutland, where he had long been supposed to be dead. At a feast which was given in honour of his return he kept himself sober, while he took care to make all the nobles drunk; and while they lay about, he loosened a curtain made

by his mother which hung above the hall, and letting it fall on their prostrate bodies, fastened it tight by pegs to the ground, and set the building on fire. He then hastened to the bedchamber of Fengo, who had retired at an earlier period of the evening, aroused him from sleep, informed him of the destruction of all the courtiers, and told him he came to take revenge for the murder of his father. After slaying Fengo, he at first concealed himself; but finding that the usurper's death was not much lamented, he made a speech to the people, unfolding to them the whole of the course he had taken, and was elected to the throne of his father.

This is only the first part of the story of Amleth in Saxo. It is added, that on his returning to England, the king of that country, desirous of revenging the death of Fengo, persuaded him to go on an embassy to a certain Hermutruda, queen of Scotland, to ask her hand in marriage for the king, well aware that Hermutruda, averse to a wedded life, was in the habit of cutting off the head of any one who dared to bring proposals. The scheme signally failed, for Hermutruda, struck with admiration at the wisdom and the good looks of Amleth, made him a speech to persuade him to woo her in person instead of by proxy, and concluded it by rushing to embrace him. This novel mode of courtship subdued Amleth, who returned to England with a second wife, not much, it is to be supposed, to the satisfaction of the king, whose daughter he had already married. In a battle which ensued Amleth was defeated; but with his usual wisdom he resorted, on the next day, to the expedient of propping up the bodies of all of his party who had been slain the day before, and thus presenting an appearance of undiminished strength to the enemy. The English took to flight, and their king was slain, after which Amleth returned to Jutland with both of his wives. Not long after, he was slain in battle by Vigleth, the successor of Roric, who complained that Amleth had taken possession of his father Horvendill's princedom without soliciting the permission of his superior lord. The faithless Hermutruda, who had urged Amleth to the combat, transferred her affections to the victor.

This story, which is accompanied in Saxo with a number of ridiculous incidents not necessary to mention, bears about it all the evidence of being derived from some ancient poem or fictitious narrative. The circumstance that some of the sayings of Amleth recorded by Saxo as evincing deep sagacity are exceedingly flat in his Latin narrative, while, if translated into Icelandic, they contain a play upon words, points to an Icelandic saga as the probable source of his statements. But this original saga (if it ever existed) is now lost. "With regard to the Amleth of Saxo," says Torfæus, an Icelander by birth, whose book on the kings of Denmark was published in 1702, "when I was a boy I often heard the story of Amlod related in Iceland by old women, and such sort of people, and even in that tender age only looked upon it as a fiction. But after I was grown up and had read it as set forth and adorned by the eloquence of Saxo, I laid aside my first notions about it as puerile. I continually entreated all my friends to look out for this history for me in every direction, and they often expressed their regret to me in letters at not being able to succeed. At last, some years ago, I obtained it, and found it not at all worth reading, being a silly old woman's story, and recently put together, stating among other things that Amlod was not a Dane, but a Spaniard. It is plain that it was written after the time of Tamerlane (about 1400), because some of his actions are inserted." P. E. Müller, in his "Critical Researches on the Sources of Saxo," mentions that there are two Icelandic stories, one the Amloda Saga, a free translation of Saxo's narrative; the other, Amboles Saga, a more extravagant tale, with the same main outlines. It is evident that if Müller is correct in his statement of the existence of two sagas, that of "Ambole" must be the one mentioned by Torfæus. A copy of this story, which has never yet found its way into print, is in a collection of Icelandic manuscripts, purchased of Finn Magnusson in 1837 for the British Museum, and forms part of volume 11,158 of the "additional manuscripts" of that repository. It is divided into forty chapters, and occupies a hundred and one rather closely-written quarto pages. The name of the hero is given as Amlooda on the last page, but elsewhere as Amboles; the scene is laid in Spain and Southern Europe; and the names of the other characters are Solomon, Gamaliel, &c. This saga seems to deserve the contempt with which Torfæus treats it.

Johannes Magnus, in his history of Sweden, mentions Horvendill, Feugo (not Fengo), and Amleth, whom he represents as having successively usurped the crown of Denmark, in opposition to Roric, or Roderic, whom their rebellion drove into Sweden. In a quotation from a poet named Snæbiorn given in a sort of Icelandic "Gradus ad Parnassum," called "Skalda," affixed to Snorro Sturleson's "Edda," the sea is called "Amloth's mill," which is an allusion to one of the prince's witty sayings recorded in Saxo. Torfæus mentions that in Iceland in his time the word "Amlod" was still used to signify a simpleton, a circumstance which may admit of two interpretations: that the name was given to the prince because he was a simpleton, or that simpletons were so called from their resemblance to him. That such a person as Amleth existed seems to be also supported by national tradition. Saxo mentions that there was in his time (about 1200) in Jutland "a field distinguished by the

burial and the name of Amleth"; and Pontanus, whose history of Denmark was published in 1631, in recording his defeat by Vigleth, states that it took place "in campo Amlethi dicto" ("in the spot called Amleth's field"). On the other hand it is seen how little reliance can be placed upon a tradition of this sort, by the ease with which one seems to have crept into existence about "Hamlet's garden." A place bearing this name is now shown to travellers in the vicinity of Elsinore as the spot upon which Hamlet's father was murdered. Saxo states that Fengo murdered his brother, but does not mention where, in what manner, or under what circumstances. Belleforest, from whose spiritless and garbled version of Saxo, Shakspere borrowed the first materials of his immortal drama of Hamlet, takes the liberty of adding that Fengo slew Horvendill at a banquet; so that in all probability the incident of the murder in the garden was first introduced in the English play, and the tradition has crept into existence since that play became known in Denmark, which was certainly within the last hundred years.

Whatever may be thought of Saxo's story, his chronology must of course be rejected. Torfæus, who endeavoured to fix the dates of the ancient history of Denmark on the authority of the Icelandic sagas, transferred the reign of Roric, or, as he calls him, Hrærec Slongvanbaug, from the second century before Christ to the sixth century after. Dahlmann, the most recent investigator of ancient Danish history, seems inclined to admit the possible existence of a Hamlet, on the ground that Eginhard, the contemporary chronicler of Charlemagne, who is supposed to have died about the year 840, confirms the existence of independent princes of Jutland. Holberg, Baden, and Petersen, and most of the other recent historians of Denmark, regard the whole story as baseless, while Müller thinks it must have had some foundation. (Saxo Grammaticus, *Historia Danica*, edit. of P. E. Müller and Velschow, i. 135—161.; P. E. Müller, *Critisk Undersögelse af Danmarks og Norges Sagnhistorie, eller om Troværdigheden af Saxos og Snorros Kilder*, p. 42—44.; Joannes Magnus, *De omnibus Gothorum Sveonumque Regibus*, p. 95, 96.; Pontanus, *Rerum Danicarum Historia*, p. 19, 20.; Pontoppidan, *Gesta et Vestigia Danorum extra Daniam*, ii. 22—24.; Torfæus, *Series Dynastarum Daniæ*, p. 238. 302.; Dahlmann, *Geschichte von Dännemark*, i. 19.; P. E. Müller, *Sagabibliothek med Anmærkninger*, iii. 480.; Sir J. Carr, *A Northern Summer*, p. 89.)

T. W.

AMLING, CARL GUSTAV, a celebrated German designer and engraver of the seventeenth century; Heineken terms him a painter also. He was born at Nürnberg in 1751, and after he had made himself master of drawing and engraving in his native place, he left it for Munich, where his ability procured him the notice of the Elector of Bavaria, Maximilian II., who at his own cost sent Amling to Paris, that he might perfect himself in his art. Amling studied in Paris with F. de Poilly, one of the most able engravers of his time, and acquired much of that artist's style of execution, although he never equalled him. Upon his return to Munich he was appointed court engraver to the Elector, and he passed the remainder of his life in that capital. He died, according to Doppelmayr, in his fiftieth year, in 1701, with the reputation of the best engraver of Germany of his time; Heineken, however, mentions two plates by Amling which are dated 1702.

Amling's prints are numerous, and are generally marked "C. G. ab Amling sculp. Monachii." Heineken has given a long list of his works. He engraved many portraits, several of which were drawn from life by himself. He engraved in a large size the portraits of the various members of the reigning electoral family of Bavaria, which are among his best works. His historical pieces are inferior to his portraits. Of Amling's historical prints, the most interesting are twenty-two plates engraved from the tapestries in the palace at Munich, after the designs of Pietro Candido; they were not published, but were engraved and printed for the Elector, who gave the prints as a mark of favour to these of his friends whom he wished to distinguish. J. A. Zimmermann also engraved some plates from these tapestries. Amling's plates consist of thirteen, representing the histories of the Emperor Otho, Louis of Bavaria, and Otho of Wittelsbach; the Four Seasons; Day and Night; and the months September, October, and December. Sandrart speaks of the works of Amling with great praise. Amling engraved several plates for Sandrart's "Deutsche Academie," among them the frontispiece to the first volume; but it is a plate of very little merit. His style is cold and silvery, and wants effect; and although many of his portraits have great merit, his historical pieces are flat, feebly and sometimes incorrectly drawn, are deficient in expression, and unfinished in the extremities: his works are, however, much valued by some collectors. (Doppelmayr, *Historische Nachricht von den Nürnbergischen Mathematicis und Künstlern*; Heineken, *Dictionnaire des Artistes, &c.*)

R. N. W.

AMMAN, JOHANN, was the son of Johann Conrad Amman, and was born at Schaffhausen in 1707. He studied medicine and took his doctor's degree at Leyden in 1729, when he published an inaugural dissertation, "De Venis in Corpore bibulis," which is often ascribed to his father. But very soon afterwards he gave up medicine that he might devote himself to natural history, and especially to botany, which had

been the favourite study of his youth. He became curator of the botanical part of Sir Hans Sloane's museum, and, at his recommendation, was elected a fellow of the Royal Society of London. In 1733 he was appointed professor of botany and a member of the Academy of Sciences at Petersburg, and he resided there, occupying himself entirely with natural history, till his death in 1742. An extensive library of botanical works, which he had collected, was purchased after his death, and incorporated with that of the Petersburg Academy of Sciences.

J. Amman's chief work was "Stirpium rariorum in Imperio Rutheno sponte provenientium Icones et Descriptiones." Petersburg, 1739, 4to. It contains descriptions and thirty-five plates of those of the rare plants of Russia, which were not mentioned in the "Centuriæ" of Buxbaum. The descriptions are drawn up partly from the observations made in Siberia by Daniel Gottlieb Messersehmidt and Johann Georg Gmelin, and partly from Amman's own examinations of the plants whose seeds had been collected by them in Siberia, and by Hainzelmann in Tartary, and which had grown in the garden of the academy at Petersburg. Many short notices are also given from the diary kept by Messerschmidt in his travels. [MESSERSCHMIDT, D. G.] The plates are well engraved from drawings made, for the most part, from the living plants in Kamtchatka. Sprengel has given a list of the plants which are described for the first time in this work. Amman's other writings are papers on botany and natural history in the "Commentarii Academiæ Scientiarum Petropolitanæ," t. viii.—xiii., the titles of which are given by Richter. (Richter, *Geschichte der Medicin in Russland*, iii. 268.; Sprengel, *Geschichte der Botanik*, ii. 198.; J. Amman, *Works*.) J. P.

AMMAN, JOHANN CONRAD, was born at Schaffhausen. About the year 1690 he settled at Amsterdam, having left Schaffhausen soon after he had been induced by the members of some religious sect to which he belonged to decline a medical professorship which was offered to him. He practised medicine for several years in Holland, and gained a very high reputation for teaching the deaf and dumb to speak; an art in which he far surpassed all his predecessors, and for his attainment in which he deserves much more credit than is commonly awarded to him. The year and place of his death are unknown.

Amman's chief predecessors in teaching the dumb were Petrus Pontius, Franciscus Mercurius Van Helmont, Dr. John Wallis, and William Holder, whose systems, so far as they are known, will be mentioned in their several biographies; but he was unacquainted with their writings, and his whole system was of his own discovery or invention. He first published his account of it in a little work entitled "Surdus loquens, dat is wiskonstige beschrywinge op wat wyze man doof geborene sal konnen leeren spreken," Haarlem, 1692, 8vo., which was afterwards repeatedly published in Latin, French, and German, and was translated into English by Dr. Daniel Foot in 1694. The most numerous editions were in Latin, with the title "Dissertatio de Loquela," and from one of these, published in 12mo. at Amsterdam in 1700, the following account is taken of the system which the author followed in practice, and of the principles on which it was founded, both of which are interesting as well in a philological as in a medical view.

In the first chapter he treats briefly of speech and voice in general, and of the simple non-sonorous breathing. He supposed the voice to result from the vibrations of the whole larynx, produced by the conflict of the contracting muscles and the elastic cartilages, and propagated thence to the head and chest; and he points out this vibration as a character which the deaf must learn by feeling the larynx, in order that, before being taught anything else, they may know how to distinguish between vocal speech and that which is merely whispered. He enters also on a discussion of the origin of speech and of the various languages, the obscurity of which contrasts strongly with his clearness and simplicity in speaking of matters of fact or practice; and he describes briefly the organs of speech.

In the second chapter Amman treats of the nature of letters, and explains the modes of forming them. "Letters," he says, "as they are enunciated, are the voice or breath, or both together, variously shaped by the organs destined to speech." He speaks especially of German letters, which alone, as the most simple and definite in their pronunciation, he taught his patients, and had considered in the first edition of his work; but in the later editions he draws many illustrations from other European languages. He classifies all letters according to the appearances which are presented to the eye or touch in pronouncing them, rather than according to their sound or their philological import; and in this view he says it is essential to consider the semi-vowels and consonants in their simplest form by dissociating them from the vowels which are added to them in calling them by their names: *p*, for example, must be regardly simply, not as *pe*; *f* not as *ef*; and this, he adds, should be made clear in teaching languages as well to those who can hear as to those who are deaf. In the same view he says that each class of letters — vowels, semi-vowels, and consonants — may best be resolved into three divisions, accordingly as they are formed at the throat, the palate, or the teeth.

The vowels he divides into simple or uniform (*a, e, i, j, y, o, u, w,*) and mixed, in

which two together are sounded as one, (*ä, ö, ü*); and he shows accurately how each of these, and each in its several modifications, is sounded. Of diphthongs he says little, because his purpose was to speak of letters not grammatically, but according to the sounds they imply; but he regarded those only as genuine diphthongs which are formed by "the pronunciation of two, or rarely three, vowels, successively and more quickly than usual," yet distinctly; and he calls it ill spelling when in some languages diphthongs are written for sounds, in which one or both of the vowels composing them are unheard.

Amman calls those letters semi-vowels which resemble the vowels in that their sound can be prolonged at pleasure, but differ from them in the greater modification which the voice is made to undergo in its passage. His first division of them is the nasal, in which the voice is forced to pass through the nose, either by the closure of the lips, as in *m*, or by the tip of the tongue being placed near the teeth, as in *n*, or by the back of the tongue being raised to the palate, as in *n* before *g*, *k*, and *q*. The second division of the semi-vowels is the oral, in which the voice passes through the mouth constrainedly by the sides of the tongue, as in *l*, or with oscillations or intermissions, as in *r*.

The consonants are "formed by the air or non-sonorous breath, in the various modifications of which all their force and difference consist;" but to avoid a seemingly unnecessary innovation, Amman included in this class several letters which he thought ought rather to be called semi-vowels, as the French *z*, *v*, and *j*, the English *th*, &c. Including these, he divides consonants into single and double; the former being either sibilant or explosive. The sibilant are such as, like the vowels and semi-vowels, can be prolonged at will; *h* (the simplest of all consonants), *ch*, *s*, *sch*, *f* or *ph*, the Dutch *g*, the Dutch and French *z*, the French *j*, and the *v* of nearly all tongues. The explosive consonants are such as are formed by the non-sonorous air, prevented from passing through the nose, accumulated in some part of the oral passage, and suddenly discharged, as *k*, *t*, *p*, the French *g* after *a*, *o*, or *u*, *d*, the English *th*, and *b*. The distinction of double consonants, such as *x*, the German *z* before *e* and *i*, the Italian *c* before *e* and *i*, &c., he says, is altogether unnatural; they are each two letters, into which it was always necessary in his teaching to resolve them.

In the third chapter of his work Amman shows how this knowledge of letters was applied in his practice. In all his deaf and dumb patients he required a somewhat quick and docile mind and well-formed organs of speech. The best age was between eight and fifteen years. He first taught his patients to vocalise, and to distinguish between voice and a mere whisper or gesture of the mouth, by putting their hands on his throat when he spoke, and then making them imitate him. He continued this till they could manage their own voices, and could perceive when he uttered the lowest sounds. He next taught them to pronounce a vowel, by putting his mouth in the necessary position, with some exaggeration, and making them imitate it and vocalise; and after this, making them practise before a glass, that they might exercise their unused muscles to the due action; for, he says, speech is not acquired as a necessary consequence of hearing or seeing letters sounded, but by a constant practice of the art of using certain muscles as others use them. At the same time also that he taught his patients to pronounce letters, he used to write them down, that they might gain a knowledge of the import of each, and might repeat them and learn the differences between them in his absence. Thus continuing patiently, rarely setting more than two or three letters to be learned in a day, and still frequently making his pupils feel his larynx and close their nostrils, that each vowel might be sounded with a full tone, he used to pass on to the semi-vowels, and from these to the consonants, teaching each in the same manner, both as to the mode of pronouncing it, its form in writing, its general import, &c. When all the letters were learned singly, they were next combined in words written on paper, which the pupils learned to pronounce by first pronouncing each letter separately in its simple proper form, and then making the sound of each follow rapidly on that of the preceding. He next gradually taught his patients to read; and lastly, he instructed them in the meaning and uses of the words they read and spoke.

The patience necessary for the successful practice of his art was more, Amman says, than would be believed; and the hindrances to learning were in different patients very various: yet his success, for which there is the evidence of others as well as himself, was so great, that in the first ten years of his practice he dismissed only two patients uncured, and many learned within two months both to read and to pronounce several words, as well as to understand clearly what was said to them. He did not limit his practice to the dumb, but treated all kinds of impediments of the speech, applying to them generally the same system of teaching the exact method of pronouncing simple sounds. In some cases where the uvula was too long, he used to cut off a portion of it; an operation which has of late been introduced as a novelty for the cure of stammering, but which is probably useless, except in such cases as those in which Amman employed it.

In estimating the merits of Amman's work, it must be borne in mind that it was written, not as a philological essay, but to communicate the practical art of teaching the dumb to speak. For this purpose it was very suc-

cessful: many learned the art, and practised it with the same advantage, while the systems of Wallis and the other predecessors of Amman found few imitators, in consequence of their comparative difficulty and obscurity. But as a work on philology its merits are also very great. The whole subject is treated, though not extensively, yet with a remarkable clearness and simplicity; many relations of different letters are pointed out, which were before unobserved; and the mode in which letters are severally pronounced is in many instances more correctly shown. But besides this, Amman first pointed out that main distinction of consonants into the continuous and the explosive, which is still regarded as the foundation of one of the few natural divisions of letters. He first pointed out the distinction, still retained, of the nasal and oral consonants and semi-vowels; and he discerned the imperfection of the common division of vowels and consonants which rested on the former being supposed to be alone sounded in the larynx. For all this it is clear that he deserves a better fate than to be passed over in a few lines, as he is in all the medical biographical works.

Besides the "Surdus Loquens," J. C. Amman wrote the following works: — 1. "Disputatio inauguralis sistens ægrum Peripneumonia laborantem." Basle, 1687, 4to. 2. A translation of Mercurius van Helmont's "Spirit of Diseases," with the title "Observationes circa Hominem et ejus Morbos." Amsterdam, 1692, 8vo. 3. A translation into Dutch of the same author's "Alphabeti vere naturalis Hebraici Delineatio." Amsterdam, 1697, 12mo. 4. An edition of "Cælius Aurelianus, de Morbis acutis Libri III.," with notes by himself, and additional notes and Lexicon Cælianum by Almeloveen. Amsterdam, 4to. 1704, 1722, &c. (Haller, *Bibliotheca Anatomica et Medicinæ Practicæ*; J. C. Amman, *Dissertatio de Loquela.*) J. P.

AMMAN, JOHANN JACOB, was born near the lake of Zürich in 1586, and is said to have been a distinguished surgeon. He travelled for a long time in Turkey, Syria, and Egypt, and died in 1658 in Switzerland. An account of part of his travels was published at Zürich in 1678, with the title "Reise ins gelobte Land." Haller mentions, as the most interesting medical or botanical fact in the book, that he speaks of drinking coffee in all the taverns as early as the year 1612. (*Biographie Médicale*; Haller, *Bibliotheca Britannica*, i. 600.)

Another person of the same name is the author of a "Disputatio medica de Decubitu." Tübingen, 1700 and 1701, 4to. And Haller (*Bibliotheca Med. Prac.* iii. 182.) mentions a J. Amman, who must be different from all the preceding, the author of two essays: 1. "De Inflammatione Lateris, seu Pleuritide." Basle, 1665, 4to. 2. "Gründlicher Bericht von der Pest," Schaffhausen, 1677, 8vo., which relates chiefly to an epidemic in 1629, and of which Haller gives a brief analysis. There was also a Georg Christopher Amman, of Ratisbon, not mentioned by Haller or other medical bibliographers, who wrote — 1. "Exercitatio medica Casum practicum exponens," Jena, 1656, 4to., and, 2. "Ἀσκησις Ἰατρικὴ de Sanguificatione læsa," Jena, 1659, 4to.; unimportant works, of which there are copies in the library of the British Museum. J. P.

A'MMAN or AMMON, JOST, a celebrated designer and engraver, and a painter, of the sixteenth century, was born at Zürich in 1539. Of his youth nothing is known. In 1560 he established himself at Nürnberg, where he acquired a great reputation as an engraver on copper and on wood, and as a painter on glass; and in 1577 he gave up his right of burghership in the city of Zürich. Amman's being born at Zürich and domiciliated at Nürnberg, and his putting Zürich after his name to some of his prints, and Nürnberg to others, led Papillon to speak of two artists of this name.

Nearly all the writers who notice Amman speak of him as a painter, yet they mention none of his works. Sandrart and Doppelmayr speak only of his painting on glass; and his name is not in the catalogues of any of the principal collections of Germany, nor is he mentioned in Ebel's description of Switzerland (Anleitung, &c.). Dr. Nagler, however, states that Amman's oil paintings are highly valued, but that they are scarce. He is chiefly known as a designer, and his drawings with the pen upon wood and upon paper are very numerous. He was remarkably industrious. George Keller, a painter of Frankfort, who studied with Amman four years, told Sandrart that during the period that he was with him, Amman made drawings enough to have filled a great waggon. In Amman's time few books were published without illustrations, and he was very much employed by booksellers, especially by Siegmund Feyerabend at Frankfort, who published the majority of Amman's works. Although there are about a thousand woodcuts attributed to this artist, Bartsch and Zani have doubted whether he ever cut any of them himself in the wood. Bartsch supposes also that many of the etchings attributed to Amman are the work of Stephen Hermann. Amman surpassed every artist who preceded him in the number of his designs, but many of his works were published after his death. He died at Nürnberg in 1591, in the fifty-third year of his age.

Amman's works consist chiefly of woodcuts, but there are many also in copper; they are, however, inferior to the woodcuts. His figures are well proportioned, and generally well drawn; his animals also, of which he has designed many, are drawn with spirit: in all his designs, he paid a greater attention

to nature than the generality of the artists of his time; his works on costume are for this reason valuable to the artist. Strutt remarks of Amman, "If patience and assiduity of themselves could complete an artist, I know of no one more likely to have attained to a superior degree of excellence than Jost Amman. The multitude of designs which he made, and the number of plates which he engraved, are almost incredible.... Much merit he certainly possessed as an engraver; but not equal to what one might have expected from the labour he evidently must have bestowed upon his profession.... His manner of engraving is neat and decided; but if his strokes are more regular than was usual with the engravers on wood of his time, it is to be feared that as much as he gained by the pains he took with this part of his execution, he lost in freedom and spirit." Amman tried his hand also at writing; he wrote a book on poetry, painting, and sculpture, (Dieht-Mahler- und Bildhauer-Kunst), published at Frankfort in 1578; and later, under the title "Artis Pingendi Enchiridion," ("The Manual of Painting"). The following are some of Amman's principal works:—1. "Πανοπλια, omnium liberalium mechanicarum et sedentariarum Artium Genera continens. Accesserunt Imagines. Edit. per Hartman Schoperum. Francof. 1564:" a very rare book. It was published in the same place again in 1574, under the following title: 2. "De omnibus illiberalibus sive mechanicis Artibus, Autore Hartmanno Schoppero, Verso elegiaco conscriptus;" it was published again in 1588. It contains 115 figures cut in wood, representing the principal arts and trades of the time; Amman is said to have drawn himself as the engraver. The same plates were used for the book of Hans Sachs, "Eigentliche Beschreibung aller Stände auf Erden," printed at Frankfort in 1568 and 1574. The greater portion of the portraits of the kings of France, from Pharamond to Henri III., "Effigies Regum Francorum omnium, &c.," published by Virgilius Solis in 1576, at Nürnberg; on copper, those by Amman are etched, those by Solis engraved. 3. "*Icones* Livianæ, &c.," published at Frankfort in 1572, 1573; it contains 103 illustrations of Livy's Roman History; other plates were added to the number, and they were published in the same place in 1573, with a German translation of Livy, and also at Strassburg in 1631: the first print is a portrait of Siegmund Feyerabend on wood. The books of Pliny the elder, under the title 4. "Caji Plinii Secundi des Weltberühmten alten Philosophen Naturkündigers Bücher und Schriften; mit schönen neuen Figuren geziert." Frankfort, 1584, in fol., on wood. 5. The clerical and monastic costumes of the Roman church, "Cleri totius Romanæ Ecclesiæ subjecti, seu Pontificiorum Ordinum omnium omnino utriusque Sexus habitus, &c.," published by Feyerabend at Frankfort in 1564; and in German in 1585, 1599, and in 1661: it contains 103 figures on wood. 6. 120 plates, illustrating female costume, under the title "Gynæceum, sive Theatrum Mulierum, &c.," Frankfort, 1586, on wood. 7. A set of twelve illustrious women, beginning with Eve, "Eva die Gebererin," on copper. 8. "The Dance of Death" ("Der Todten Tantz"), 1587, 49 plates, on wood. Amman designed and engraved many other works, of all subjects; Scripture history, allegory, natural history, hunting, sporting, military costume, heraldry, perspective, &c. He engraved also many portraits, among them one of Hans Sachs. (Doppelmayr, *Historische Nachricht, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Bartsch, *Le Peintre Graveur*; Füssli, *Allgemeines Künstler Lexicon*; Nachtrag, 1824; Strutt, *Dictionary of Engravers*; Nagler, *Neues Allgemeines Künstler Lexicon.*)

R. N. W.

AMMANA'TI, GIOVA'NNI DI, a clever Italian artist of Siena of the fourteenth century. He was Capomaestro of the artists who were employed in 1331 and the following years in the construction and embellishment of the stalls of the choir in the cathedral of Orvieto, and was distinguished for his taste and skill in inlaying. (Della Valle, *Istoria del Duomo d'Orvieto.*)

R. N. W.

AMMANA'TI. [PICCOLOMINI.]

AMMANN, PAUL, was born at Breslau in 1634. He studied medicine at Leipzig, and there, after travelling through Holland and England, received his doctor's diploma in 1662. In 1674 he was appointed professor of botany, and in 1682 professor of physiology, at Leipzig, where he died in 1691. His writings are very numerous on both medicine and botany, but he did not contribute much to the progress of science; for, though he wrote with energy against the common fault of his contemporaries of neglecting experience and deciding difficulties in medicine by the authority of the ancients, yet he gives few signs of having himself laboured in the field of observation.

The following are Paul Ammann's chief works: a list of the rest is given in Haller's Bibliothecæ and the Biographie Médicale:—1. "Medicina critica, seu decisoria, centuria Casuum.... comprehensa." Erfurt, 1670, 4to. It is a collection of a hundred cases sent to the faculty of medicine of Leipzig for their judgment, with their answers, and in some cases the arguments employed on both sides. It involved him in a dispute with the faculty, who were offended at his publishing facts, some of which could be turned to their discredit. In the first edition the letters to the faculty and their answers were in German; these were translated into Latin by C. F. Paulinus in an edition which was published at Stade, in 1677, with a long preface, "De Syncretismo medico." 2. "Parænesis ad

discentes occupata circa Institutionum medicarum Emendationem." Rudolstadt, 1673, 12mo. This is a criticism of the generally received institutes of medicine, the greater part of which he easily shows to be based on uncertain hypotheses. But, in their stead, he puts only confessions of ignorance, or other not more certain institutes deduced from the works of the modern writers, especially the anatomists. To a second edition, published at Leipzig in 1677, were added three small essays, entitled "Archæus syncopticus contra Leichnerum;" "Disputatio de Resonitu;" and "Resolutio Problematis Monspeliensis; vade, occide Cain;" and these were again published with an enlarged edition of the Parænesis, after Ammann's death, under the title "Consilium de Institutionum medicarum Emendatione necessario suscipienda." Leipzig, 1693, 12mo. The first of these essays is a defence of the Parænesis against Eccard Leichner; the second, a dissertation on fracture by contrecoup; the third, an attempt to explain a sentence said to be pronounced to all who become doctors at Montpellier. It supposes that in Cain, or Caim, whom the doctors were told to go and kill, were the initials of four things chiefly to be avoided or cured, namely, Crapula, Avaritia, Invidia, Mendacium; or Colica, Apoplexia, Ileus, Morphæa.* 3. "Supellex Botanica." Leipzig, 1675, 8vo.; an enumeration of the plants growing in the neighbourhood of Leipzig and in its botanic garden, which, under the care of Ammann, was in a very flourishing condition. There is added to it "Brevis ad Materiam Medicam Manuductio." 4. "Character plantarum naturalis a fine ultimo, videlicet fructificatione, desumtus." Leipzig, 1676, 12mo. In this, his chief botanical work, Ammann defends the system, then lately proposed by Robert Morrison, of naming and classifying plants according to the characters of their fruits, or rather of the whole flower, which he held to be more constant and essential than the characters of any other parts. He shows the faults of previous systems, but nearly all his descriptions are taken from Morrison; so that, if he aided the progress to the natural system of botany at all, it was more by his usual method of decrying error than by furnishing facts. An enlarged edition of this work, with the title "Curæ secundæ," &c., was published at Leipzig in 1686; and a still larger by Daniel Nebel in 1700. 5. "Hortus Bosianus, quoad Exotica solum descriptus," Leipzig, 1686, 4to.; a description of the garden of Gaspar Bose, a magistrate of Leipzig, who had imported many rare plants from England and France. 6. "Praxis Vulnerum lethalium." Frankfort, 1690, 8vo. It contains the medical jurisprudence of wounds, illustrated by sixty cases; with long discussions on the question by whom examinations of bodies should be made, and frequent invectives against the system by which, on some equivocation, criminals were often allowed to escape. The preface also contains a violent satire upon physicians for their general ignorance of anatomy, and their notion that they could learn anything about wounds by reading books. 7. "Irenicum Numæ Pompilii cum Hippocrate," Frankfort and Leipzig, 1689, 8vo.; a work devoted chiefly to the ridicule of his contemporaries and to the illustration of the errors of the ancient physicians which had been followed and acted on by jurists. (Jöcher, *Allgemeine-Gelehrten-Lexicon*; Haller, *Bibliothecæ*; Ammann's *Works*.) J. P

* Several writers besides Ammann had endeavoured to explain this sentence, "Vade occide Cain," in a similar manner, by other words of which Cain contains the initials; but the truth is, neither this nor any sentence of the kind was ever introduced into the ceremony of conferring doctor's degrees at Montpellier. Its supposed introduction was ascribed to Rabelais, who was a doctor of medicine of Montpellier, and to whom are also ascribed, but with little foundation, several parts of the ceremonies really performed. (Astruc, *Mémoires pour servir à l'Histoire de la Faculté de Montpellier*, p. 88. and 329.)

AMMANNA'TI or AMMANNA'TO, BARTOLOMME'O, a celebrated sculptor and architect, was the son of Antonio da Settignano, and was born at Florence in the year 1511. He lost his father when he was twelve years of age, and, being left a very small patrimony, it was necessary that he should follow some profession as a means of living. He chose that of a sculptor; and he had the good fortune to be placed under two of the ablest masters that Italy at that time afforded. His first instructor was the celebrated Baccio Bandinelli. He afterwards studied at Venice under the no less distinguished Jacopo Tatti, better known as Sansovino. That he derived the greatest advantage from their instruction is proved by the extensive employment he had as soon as he entered upon the public practice of his art, as well as by the honourable position he was able immediately to take among the sculptors of the day. Many of his works exist, by which his merits may be judged; for there scarcely was a city of any importance in Italy in which he was not called upon to exercise his talents. Among these performances, still to be seen at Florence, Rome, Naples, Venice, Padua, and other places, are some which, if they must be admitted to be inferior to those of the first masters of that extraordinary age,—Michael Angelo, Sansovino, and a few others,—exhibit, notwithstanding, very high qualities of art, and at least show that Ammannati has a right to the distinguished place he holds among the most eminent of the artists, whether sculptors or architects, who were produced out of their schools.

It is said that when Ammannati first returned to Florence from Venice he was so much struck with the sculpture of Michael Angelo in the chapel of the Medici at S. Lorenzo, that he determined to adopt the

style of that master. Many of his works show that such was his aim; but, like most imitators of inferior capacity, he fell far short of his object, and, in this respect, may be said only to have caught some of the more striking defects of *manner*, as it is technically called, of the great Florentine. The most usually quoted work in sculpture by Ammannati, and by which he probably is most known, is by no means his best. It is a colossal statue of Hercules, at Padua, and was executed by order of Marco di Mantova Benavides, a rich physician and great patron of the arts, who was residing in that city. Ammannati was also employed by the same person to prepare during his lifetime his monument, which was placed in the church of the Eremitani at Padua. While referring to the colossal Hercules, it may be as well also to notice two other works of this character produced by Ammannati; namely, the statue of Neptune which, with other statues, decorates the fountain in the Piazza del Gran Duca at Florence; and the still more gigantic specimen of his art at Pratolino, near Florence, of Mount Apennine, "Il Monte Apennino." The following anecdote is told in connection with the former of these two works. Baccio Bandinelli, in the hope that he should be employed to make out of it a colossal statue, had persuaded the Grand Duke Cosimo I. to purchase a large block of marble that had been quarried at Carrara. Bandinelli had had the block in some measure prepared to suit his contemplated work, and, as he had had it conveyed to Florence, he trusted to his interest with the grand duchess not to be disturbed nor interfered with in his design. This plan, however, was not destined to be accomplished. Death put an end to the hopes of Bandinelli, and the grand duke then consented that there should be a competition among Ammannati, Benvenuto Cellini, and Giovanni di Bologna (to whom Cicognara adds Vincenzo Danti) for the execution of the proposed statue. Like the majority of similar projects, which promise fairly at first but too often end with injustice, the decision of the prince was determined on without reference to the merits of the competitors. Ammannati, whether more deserving or not than his compeers, received the commission, it is said, through the interest of Michael Angelo; while Cicognara declares that Cosimo did not condescend even to look at the designs of two out of the four competitors. The result was the well-known statue above alluded to. The other statue represents Apennine as a sitting figure, with icicles hanging from him, and a fountain issuing from the ground at his feet. It is placed at the edge of a lake or small piece of water. This performance is more remarkable for its huge dimensions than for any peculiar excellence as a work of art; still it is simply composed, and, as a whole, is a striking and effective work. At Urbino Ammannati was employed to make the tomb or monument of Duke Francesco Maria in the church of Santa Chiara. He also began some works for the monument of Maria Nari Romano for the church of the SS. Annunziata at Florence; but it appears that, owing to jealousy or annoyance of some kind on the part of Baccio Bandinelli, he was prevented from carrying his design fully into execution, and mention is made only of a statue of Faith, which was but a part of the work, and which was placed in the cloister of the convent. At Naples he executed three statues for the monument of the poet Sannazaro. Owing to some disappointment, he quitted Naples and returned to Venice, where he again occupied himself upon a colossal statue of Neptune for the Piazza di S. Marco. It is not necessary to notice in detail the works executed by Ammannati, nor to particularise all those produced by him, either in marble or bronze, for different popes, and other distinguished patrons who employed him when he went to Rome. It is curious that one of his first occupations in that city, in the reign of Paul III., was the arrangement of some scenery for a comedy written by Giovanni Andrea dell' Anguillara, which was to be represented in the great hall of the Colonna palace. For Cardinal di Monte, afterwards Julius III., he made a handsome monument, intended for the cardinal himself and for his grandfather, which still exists in the church of S. Pietro in Montorio. In these works are two recumbent portrait statues, and allegorical figures of Justice and Religion. This pontiff also employed Ammannati to decorate his villa near the Porta del Popolo. It appears that he was not satisfied with the remuneration he received for these works, and that he left Rome and revisited his native city. It is evident, however, that he was induced to return, from the circumstance of his being extensively employed in Rome by succeeding popes, namely, Gregory XIII. and Sixtus V. The former engaged him to execute a large monument in memory of an eminent jurisconsult, a relative of the pope, in which were introduced statues of Justice and Peace with our Saviour between them. Sixtus V. consulted Ammannati upon erecting the Egyptian obelisk in the piazza or great place of St. Peter's; but on Ammannati requiring more time to make his arrangements for this undertaking than suited the impatience of the pontiff, the superintendence of this work was given to another artist. Among the classical (if they may be so called) works of Ammanati may be mentioned a statue of Leda, one of his first productions, at Pisa; and a group of Hercules wrestling with Antæus. The latter was represented in the agonies of strangulation, with a stream of water instead of blood

gushing from his mouth; a disgusting proof of bad taste in the artist, or, it may be, in those for whom the work was executed.

Thus far Ammannati has only been considered as a sculptor: but he also was eminent as an architect and engineer; and perhaps the work for which he is most deservedly honoured is one of his architectural productions. He was recalled to Florence by the Grand Duke Cosimo, to reconstruct some of the bridges that had been destroyed by the great floods that had occurred in 1557. Among those over the Arno that had been most injured was the Ponte della Trinità. Ammannati designed and built a new bridge under the same name. It still exists, a monument of his taste and skill; and is admitted by all competent judges to be one of the most elegant examples of design, and ingenious specimens of construction, of which the art can boast. Its character is that of extreme lightness and simplicity, combined, most happily, with strength and solidity; qualities that have been fully proved by the floods that so often change the usually quiet character of the Arno into that of an impetuous torrent. It is remarkable that, while occupied as an architect, Ammannati seems so entirely to have relinquished the practice of his former profession, that the four statues of the Seasons with which the new bridge was decorated are the productions of other sculptors; namely, Taddeo, Landini, Caccini, and Francavilla. Ammannati also was employed at Florence to finish the Palace Pitti, which had been begun many years before from designs made by Brunelleschi, for Luca Pitti. He added the court, or cortile, by order of Eleonora di Toledo, the wife of Cosimo I. At Rome he erected, or designed, the Palazzo Rucellai. This palace belonged successively to the Gaetano and Ruspoli families. The façade of the Collegio Romano at Rome is also among the architectural works of Ammannati.

Michael Angelo Buonarotti having died at Rome in the year 1564, it was resolved at Florence that his obsequies should be conducted on a scale worthy of his great name and merits. His body was to be brought to his native city for interment, and the academy elected four celebrated artists to plan and superintend the contemplated pageants and other arrangements of a public funeral. Two painters, Agnolo Bronzino and Giorgio Vasari, and two sculptors, Benvenuto Cellini and Bartolommeo Ammannati, were chosen for this honourable office; "all bright names," as Vasari truly observes in mentioning this interesting fact, "and illustrious in their respective arts."

The high reputation of Ammannati contributed to gain him his wife, the celebrated Laura Battiferri of Urbino. She was a poet and most accomplished lady, and her merit procured her election into the society of the Intronati of Siena. A collection of her works was published in 1560, under the title of "Opere Toscane." Ammannati himself left behind him a literary work of some reputation, called "La Città." It was supposed to be lost, but is now believed to be preserved in the library of the gallery of Florence. It treats of public buildings, and of the decoration and works of convenience appropriate to and necessary for a great city. Ammannati also wrote a remarkable letter to the academy, in which he expressed his regret that he had, in the prosecution of his art as a sculptor, represented so many naked figures. He apprehended they might cause scandal, and produce most serious injury, ("gravissimo danno.") He exhorts younger artists to avoid committing the same fault; and advises them to represent their figures becomingly draped. This curious letter was published in 1582; and it appears in the life of Ammannati by Baldinucci.

In his private character Ammannati is represented to have been pious, generous, and charitable. After the death of his wife he dedicated the greatest part of his riches, which were considerable, to pious uses. He died at the age of seventy-eight; and was buried, near his wife, in a chapel he had entirely ornamented and dedicated to his patron saint S. Bartolommeo, in the Jesuits' church of S. Giovannino; to which religious society he bequeathed all his remaining property. The altar-piece of this chapel was painted by his friend Allori; and, as was usual in those days, portraits of Ammannati and Laura are introduced into it. (Vasari, *Vita di M. Angelo, &c. Uomini illustri dell' Italia*; Cicognara, *Storia di Scultura*; Baldinucci, *Vite dei Pittori, &c.*) R. W. jun.

'AMMA'R IBN YA'SIR, surnamed Abú-l-yokdhán, a celebrated Arab, and one of the most beloved companions of the Prophet, belonged to the tribe of 'Ans. He was one of the first Arabs who embraced Islám, and who preached the unity of God to the tribes of Arabia. Having been taken prisoner by the idolaters of Mecca, he was condemned to be burnt alive. According to Abú-l-fedá, Ammár had actually been thrown into the flames, when Mohammed, happening to pass by, stretched his hand over the burning pile, and prevented the fire from touching his person. He was a constant follower of Mohammed, whom he accompanied in his flight into Abyssinia, and who had such regard for him, that he was frequently heard to say, "that truth and justice would ever be found on his side." The khalif, 'Omar, appointed him governor of Kúfah, but he was soon after removed by 'Othmán, who hated him. When in A. H. 35 (A. D. 655–6) the Arabs, discontented with 'Othmán's administration, repaired to Medána to state their grievances and ask for redress, 'Ammár was in the number. One day, when 'Othmán was

addressing the assembly from the pulpit of the mosque, 'Ammár brought a charge against him, which so incensed that khalif, that he commanded his attendants to beat 'Ammár and put him out of the mosque, which was done with such violence, that 'Ammár, who was a weak old man, fell into a swoon. After the murder of 'Othmán, 'Ammár followed the banners of 'Alí against Mu'awiyah. He was present at the battle of the camel in A. H. 36 (A. D. 657-8), in which he was providentially saved from certain death. ['Alí Ibn Abí' Tá'lib.] He was killed several years after at the battle of Sefayn, where he commanded the cavalry of 'Alí. He was then ninety years old. A grandson of 'Ammár, named 'Abdullah Ibn Sa'íd, established himself in Spain, and became the father of a numerous progeny known as the Benî Sa'íd, lords of Kal'at Yahssob, or Alcalá la Real, in the province of Granada. (Abú-l-fedá, *De Vita et Rebus gestis Mohammedis* (Oxford, 1723), nec non *Ann. Musl.* sub annis 35 and 37; Elmacin, *Hist. Sarac.* lib. i. cap. vi.; D'Herbelot, *Bib. Or.* voc. "Ammár ben Jasser;" Al-makkarí, *Moham. Dyn.* ii. 18.; Price, *Chronol. Retrospect of Moham. History*, i. cap. viii.) P. de G.

AMMIA'NUS ('Αμμιανός), a Greek poet who lived in the time of the Emperor Hadrian, and of whom there are extant upwards of twenty epigrams in the "Anthologia Græca" (lib. ix. and xi.). Of his life nothing is known. (Fabricius, *Biblioth. Græc.*; Jacobs, *Ad Antholog. Græc.*) L. S.

AMMIA'NUS MARCELLI'NUS, a Roman historian, whose scanty biography is chiefly collected from his own work.

He was a Greek, and probably of good parentage. If the Marcellinus to whom the 983d epistle of Libanius is addressed is the historian Ammianus, we may conclude that he was a native of Antioch. Various persons of the name of Marcellinus are mentioned both prior and subsequent to the time of Ammianus, but all conjectures as to their relationship to him are hardly supported by any evidence. It does not appear where he learned the Latin language, in which he wrote his history.

Ammianus entered the military service at an early age, and was placed by Constantius (who reigned with Constans from A. D. 340 to 350) with Ursicinus, a distinguished commander of that time. He also obtained a place among the protectores domestici of Constantius, which gave him a higher rank. When Ursicinus was sent into Gaul to put down the insurrection of Silvanus, he took Ammianus with him. It was probably during this expedition that Ammianus obtained that information about the Gauls which forms the subject of the ninth chapter of the fifteenth book of his history. Ammianus accompanied Ursicinus in the expedition to the East against the Persians, at which time he was still a young man. Ursicinus was recalled, owing probably to some intrigues; but when he was on his way to Constantius, he was met in Thrace by new orders from the emperor, in pursuance of which he returned to Mesopotamia, then the seat of war, but without a command. Ammianus accompanied Ursicinus in all his movements. The eighteenth book of his history contains, among other things, a modest commemoration of his own services in the Persian war. He was sent by Ursicinus on a mission to the Persian satrap of Corduene, which he discharged in a satisfactory manner. Ammianus was in the town of Amida, which is situated on the Tigris, when it was attacked by Sapor: the place was taken by the Persians with great slaughter, and Ammianus with difficulty made his escape to Antioch.

He served with Eutropius under the Emperor Julian in his Persian wars; and he lived under the reigns of his successors Valentinian, Valens, Gratian, and Theodosius I., who ascended the throne in A. D. 379. It is conjectured that he held the rank of Comes in the imperial court, after retiring from military service, from a constitution of Gratian, Valentinian, Theodosius, and Arcadius being directed to Marcellinus (*Cod. Just.* ix. tit. 27. s. 3.). The letter of Libanius, if it may be trusted, shows that Ammianus was living at Rome when it was addressed to him, and that he had then written part of his history. That he had been at Rome is clear from passages in his own work; and he had also visited Thebes in Egypt (ix. 4.). These facts, combined with what has been already stated, show that he must have seen a large part of the ancient world. His youth and middle age were passed in the camp and in the business of civil administration. For his maturer years he reserved the occupation of recording the great events of his time, and leaving behind him a monument of his industry and ability. He survived the Emperor Gratian, whose death he mentions (xxvii. 6.), and it is collected from a passage in which he speaks of the temple of Serapis at Alexandria as still existing, that he wrote before the destruction of that edifice, in the reign of Theodosius I., A. D. 391.; but he mentions Neotherius, who was consul A. D. 390. Among his contemporaries were St. Ambrose, Symmachus, Aurelius Victor, Eutropius, St. Basil, Gregory of Nazianzus and Gregory of Nyssa, Libanius and Eunapius.

The history of Ammianus was divided into thirty-one books, and comprised the period from the beginning of the reign of Nerva, A. D. 96, to the death of Valens, A. D. 378. Thus his history commenced where that of Tacitus ended, with the reign of Domitian. The most valuable part is that which has been preserved; it contains the events of his own period, from the death of

Magnentius, A.D. 353, to that of Valens, a large part of which are derived from his personal knowledge. The history of Ammianus is interspersed with a variety of curious matter; such as his account of the Saracens (xiv.); of the Gauls (xv.); his remarks on obelisks (xvii.); his description of Thrace and the regions of the Pontus; his description of Egypt, the pyramids, the Nile, his remarks on the animals of Egypt, the hippopotamus and others (xxii.); his description of Persis and the people (xxiii.); and his account of the Huns, Alans, and other nations of northern Europe and western Asia (xxxi.). His work is not free from geographical errors, a signal instance of which is his inaccurate and confused description of the position of Egypt (xxii. 15.), a country which he had visited. But it contains valuable information on those parts of Asia, the basin of the Euphrates and Tigris, which were the seat of the last campaigns of Julian.

Ammianus was, as he himself admits, little acquainted with physical facts. His education was that of the school of rhetoric, as is evident from his writings. His style is turgid, diffuse, and often obscure; but it has a kind of barbaric vigour, and is often highly poetical and energetic. Ammianus is a difficult writer. To understand him well, and the terms which he uses, a man should have a competent knowledge of all the writers of his period, and especially of the Theodosian code. A good edition of the text, which contains many corruptions, and a proper commentary on Ammianus, are still wanted to illustrate a work which is the most valuable historical record of the age to which it belongs. The Latin language had lost its purity, and was fast losing its genuine idiom, when Ammianus wrote. Many of his forms of expression are never found in the best Latin writers. If he was a native of Antioch, Greek would probably be his mother tongue, and he learned Latin as a foreign language. His matter is superior to the expression. He had a clear perception of the things about which he was engaged; his statements are precise; his remarks often judicious. His good sense and moderation are conspicuous throughout his work, and he judiciously interweaves into his history digressions which are pertinent and instructive. He only needed to live in a better age to have been a great writer. He is the last of those who wrote in the Latin language who deserves the name of an historian.

It has been disputed whether Ammianus was a Christian or a heathen. Both opinions have been maintained, but his works, which contain the only evidence on the matter, leave it somewhat doubtful. He expresses himself respectfully with regard to Christianity, and if we knew he was a Christian, we should find nothing in such expressions which would seem inconsistent with his profession of the Christian faith. On the other hand, he commemorates the virtues of Julian in such terms as are quite consistent with the profession of heathenism; yet he does not conceal the weaknesses of this remarkable man. Probably his creed was the philosophical, such as philosophy then was, and his toleration of the Christian doctrine is perfectly consistent with the prudence and moderation which appear in his book. Some passages from the fourteenth, sixteenth, and twenty-first books of his history, which are referred to by Hadrian Valesius, seem to show that he was not a Christian; a conclusion which is rather confirmed by the disproportionate space which he gives to his history of Julian, which fills nearly eleven books out of the remaining eighteen. Julian is in fact the hero of his history.

The work of Ammianus is said to have been discovered by Poggio Bracciolini in his researches after the lost writers of antiquity. The first edition of Ammianus was that of Rome, 1474, fol., by A. Sabinus, but it contains only the books from fourteen to twenty-six. Accursius, in his edition of Augsburg, fol., added the last five books from a MS. The edition of James Gronovius, Leyden, fol., 1693, contains what was done for Ammianus by F. Lindebrog, and Henry and Hadrian Valesius, and also notes by Gronovius, plates of the emperors, and plates of coins. The last edition, cum notis variorum, is by J. A. Wagner and C. F. A. Erfurdt, Leipzig, 1808, 3 vols. 8vo. There are added to the later editions of Ammianus, "De Constantio Chloro, Constantino Magno et aliis Imperatoribus Excerpta Auctoris ignoti;" also "Excerpta, &c. de Odoacre et Theoderico."

Ammianus was translated into German by J. A. Wagner, 3 vols. 8vo., Frankfort on the Main, 1792—1794, with notes, and some good conjectures: this version is said to be good. It was translated into English by Philemon Holland, fol. London, 1609; and into French by De Marolles with notes, 3 vols. 12mo. Paris, 1672; and by De Moulines, 3 vols. 12mo. Berlin. (Claudii Chifletii, &c. *De Ammiani Marcellini Vita, &c.*; Hadr. et Henr. Valesii *Præfationes in poster. et prior. Ammiani Editionem*; Libanius, *Epistolæ*, ed. J. C. Wolff.) G. L.

AMMIRA'TO, SCIPIO'NE, styled "il vecchio," or "the elder," born at Lecce in the kingdom of Naples in 1531, of a family originally from Florence, was sent to Naples to study the law, for which, however, he had no taste. He applied himself chiefly to literature and poetry, and in 1551 he received the minor orders from the Bishop of Lecce, who gave him a canon's stall in the cathedral of that town. He afterwards travelled, or rather wandered, about Italy in quest of occupation; he resided some time at Venice, Rome, and Naples; returned to his native country,

was temporarily employed by several noblemen, and was sent by the Archbishop of Naples on a mission to Pope Pius V. At last he fixed his residence at Florence in 1569, and the Grand Duke Cosmo I. commissioned him to write the history of Florence, and Cardinal Ferdinando de' Medici gave him the use of his own country-house at La Petraia. In 1595 he was made canon of the cathedral of Florence. He died in 1601.

Ammirato was a very copious writer; the following are those of his works which deserve notice:—1. "Delle Famiglie Nobili Napolitane," a genealogical work in two parts, folio, the first of which was published in 1580, and the second in 1651, after the author's death. 2. "Discorsi sopra Cornelio Tacito," 4to, 1594, often reprinted. 3. "Orazioni a diversi Principi intorno a' Preparamenti che s'avrebbero a fare contro la Potenza del Turco," 4to. 1598. 4. "Il Rota, ovvero delle Imprese," 1598; a treatise upon heraldic devices. 5. "Istorie Fiorentine," in two parts. Part I., consisting of twenty books, comes down to the year 1434, when Cosmo de' Medici, styled "Pater Patriæ," returned from his exile, and it was published in 1600, in 1 vol. fol. Part II., in fifteen books, to the year 1574, was published in 1641, in 1 vol. fol., by Ammirato the younger, and dedicated to the Grand Duke Ferdinand II. Ammirato the younger published also in 1647 a second and improved edition of the first part, with additions, in 2 vols. fol. Ammirato's history of Florence is considered the most accurate and complete of its kind. The Academy of La Crusca called him "the modern Livy." 6. "Delle Famiglie nobili Fiorentine," completed and published in 1615 by Ammirato the younger, in fol. 7. "I Vescovi di Fiesole, di Volterra e d' Arezzo, con l'Aggiunta di Scipione Ammirato il Giovane," 4to. 1637. These are biographical notices of the bishops of those three sees. 8. "Opuscoli," being a collection of his minor works, in 3 vols. 4to. 1637—1642. They contain orations addressed to several princes and popes, biographies of King Ladislaus and his sister Joanna II. of Naples, and of several distinguished members of the house of Medici; dialogues, treatises, and short poems. 9. "Albero e Storia dei Conti Guidi coll' Aggiunte di Scipione Ammirato il Giovane," fol. 1640, and again, with additions, in 1650. The Counts Guidi acted an important part in the early history of Florence. 10. "Discorsi delle Famiglie Paladina e Anteglietta," 4to., 1595. Ammirato was a laborious and accurate investigator of genealogical notices, and his works on these subjects are very valuable as materials for history. He states that he examined fifty thousand papers for his work on the Neapolitan families, and six thousand for those of Florence. These works are now become very scarce. Ammirato left also several MSS. works, among others a continuation of the chronicle of Monte Casino, and his own autobiography, which is kept in the library of Santa Maria la Nuova of Florence. (Mazzuchelli, *Scrittori d' Italia*; Tiraboschi, *Storia della Litteratura Italiana.*)

SCIPIONE AMMIRATO the younger, above mentioned, but whose real name was Cristoforo del Bianco, was born at Montajone in Tuscany about 1582; he acted as amanuensis to Ammirato in the latter part of his life, and was made his heir by will, on the condition of assuming his name and surname. He edited several of the posthumous works of his benefactor. A. V.

AMMON, ANTON BLA'SIUS, a musician of some eminence, was born in the Tyrol, and died about 1590. He published—1. "Sacræ Cantiones, 4, 5, 6 Voc." Munich, 1540. 2. "Short Motets, 4, 5, 6 Voc. for Saints' Days." Munich, 1554. After his death the following works by Ammon were published at Munich by Adam Berg. 3. "Sacræ Cantiones, 4, 5, 6 Voc." 1590. 4. "Short Masses, 4 Voc." 1591. 5. "Missæ, 4, 5, 6 Voc." 1593. The first and fourth of these works are in the royal library at Munich. (Gerber, *Lexicon der Tonkünstler.*) E. T.

AMMON, CLEMENS, an engraver of Frankfort of the seventeenth century, of moderate ability. He worked at Frankfort and at Heidelberg, was the son-in-law of Theodore de Bry, and continued the collection of portraits published by De Bry and his sons, entitled, "Bibliotheca Calcographica," vol. vi. 4to. Ammon added two volumes, under the title "VII. et VIII., Pars Bibliothecæ Calcographicæ, id est, Continuatio secunda et tertia Iconum Virorum illustrium. Sculptore Clement. Ammonio Calcograf. Francof. Francof. ad Mœn. 1650–1652," in 4to. Each volume contains fifty portraits engraved by Ammon; Heineken has given a list of the men represented. Ammon published also, in 1669, at Heidelberg, a new edition of the early parts of the work, but with some of the portraits missing. And in 1665, at the same place, a second edition of De Bry's collection of portraits of the Turkish and Persian sultans, "Poten. Turciæ Imp." &c. containing forty-seven portraits. (Heineken, *Dictionnaire des Artistes, &c.*; Hüsgen, *Artistisches Magazin.*) R. N. W.

AMMON, J., music director at Heilbronn, and a performer on the violin, published between 1790 and 1801, at Paris and Heilbronn, several compositions, chiefly principal for his own instrument. He also wrote an operetta called "Sultan Wampum." E. T.

AMMO'NIO, A'NDREA, an Italian scholar of the sixteenth century, was born at Lucca in 1477, and died at London in 1517. After having studied at Rome, and attained much reputation for his learning, both Greek and Latin, he came to England. He was

patronised by Sir Thomas More, was an intimate friend of Erasmus, and became about 1513 secretary for Latin correspondence to Henry VIII. In this character he seems to have accompanied the king in the French campaign which was distinguished by the Battle of the Spurs, and which he celebrated in a Latin poem, highly praised by Erasmus. Bale gives a catalogue of his Latin compositions in verse, which are entirely lost, excepting one eclogue, inserted in the "Bucolicorum Auctores," p. 725. Basle, 1546, 8vo. No other work of his is extant except eleven letters, which will be found among the Epistles of Erasmus. (Bale, *Scriptorum Britanniæ Centuria Decimatertia*, No. 45.; pars posterior, p. 139. ed. Basle, fol.; Mazzuchelli, *Scrittori d' Italia*; Bayle, *Dictionnaire*, art. "Ammonius, André.") W. S.

AMMO'NIUS (Ἀμμώνιος), an eminent ancient surgeon of Alexandria, whose date is not exactly known, but who must certainly have lived some time before Christ, and who (from the date of the other surgeons with whom his name is coupled by Celsus, *De Medic.* lib. vii. Præfat. p. 368. ed. Argent.) may be conjectured to have lived in the reign of Ptolemy Philadelphus, B.C. 283—247. He is said (Celsus, lib. vii. cap. xxvi. s. 3. p. 436.) to have been the first person who thought of breaking a calculus in the bladder, and so extracting it piecemeal, when it was found to be too large to be taken out entire. For this invention he received the cognomen of Lithotomus (Λιθοτόμος), a word which is used by the ancients in reference to the operation called by the moderns *lithotrity*, and not to that of lithotomy. His mode of operating is described by Celsus with tolerable minuteness, and very much resembles that lately introduced by Civiale and Heurteloup; proving that, however much credit they may deserve for bringing it out of oblivion into public notice, the praise of having originally thought of it belongs to the ancients. "A hooked instrument," says Celsus, "is thrown upon the calculus in such a manner as easily to hold it even when struck, and to prevent its recoiling; then a steel instrument is used, of moderate thickness, thin towards the end, but blunt, which, being placed against the calculus and struck on the farther end, splits it; great care being taken that the steel instrument do not reach the bladder itself, or any fragments of the calculus fall against it." Some medical prescriptions by a person of the same name are to be found also in Aëtius (Tetrab. ii. serm. 3. cap. 113.; iv. 2. § 51. pp. 361. 718. ed. H. Steph.) and Paulus Ægineta (*De Med.* lib. vii. cap. xvi. p. 112. ed. Paris, 1532); but whether the same individual be quoted in each case, it is impossible to determine. W. A. G.

AMMO'NIUS (Ἀμμώνιος). There are several persons of this name in the history of Greek literature, and the want of a distinguishing surname in the case of some of them has occasioned much confusion. The following list contains those who require notice:—

AMMONIUS, an ALEXANDRINE grammarian, was originally an Egyptian priest, but fled from Alexandria to Constantinople in A.D. 389, when at the command of the Emperor Theodosius the heathen temples were destroyed. This Ammonius was the teacher of Socrates, the celebrated ecclesiastical historian. These facts, which are beyond all doubt, show that Valckenaer is mistaken in placing Ammonius about the end of the second and the beginning of the third century of our æra. Further particulars respecting his life are not known.

He is the author of a work on synonymes, in the form of a dictionary, which bears the title Περὶ ὁμοίων καὶ διαφόρων λέξεων ("On the difference of synonymous words and phrases"). With much that is worthless, this dictionary contains some valuable philological information respecting the difference of synonymes. The author is well read in the best writers of ancient Greece, and establishes his opinions in most cases by the best authorities. The first edition of it is that of Aldus, which is contained in his "Dictionarium Græcum," along with the work of Cyrillus, "De Dictionibus," Venice, 1497, fol. It is also printed in the Appendix to H. Stephens' "Thesaurus Græcæ Linguæ," both in the original edition of 1572 and in the London edition. The best edition, with a much improved text and a valuable commentary, is that of L. C. Valckenaer, Leyden, 1739, 4to. It was reprinted with some additions (by Schaefer) at Leipzig, 1822, 8vo. A useful edition of the text, with some of Valckenaer's notes, is that of C. F. Ammon, Erlangen, 1787, 8vo. There is also extant in MS. a work, Περὶ ἀκυρολογίας, i. e. on improper expressions, which probably belongs to this grammarian Ammonius. (Valckenaer, Preface to his edition of Ammonius; Fabricius, *Biblioth. Græc.* v. 715, &c.)

AMMONIUS, the son of AMMONIUS, an Alexandrine grammarian, who lived during the latter half of the first century before the Christian æra. He was a disciple of the celebrated Aristarchus, and after the death of his master, Ammonius succeeded him as head of the school. He wrote commentaries on Homer, Pindar, and Aristophanes, which are now lost. The scholiasts on these Greek poets frequently refer to Ammonius, and it is not improbable that many of the explanations given by these scholiasts belong to Ammonius. (Suidas, sub voc. Ἀμμώνιος; Eudocia, p. 56.; Fabricius, *Biblioth. Græc.* v. 712.)

AMMONIUS, a CHRISTIAN philosopher who has frequently been confounded with Ammonius Saccas. He lived during the third century of our æra, at Alexandria, and is said to have written a Harmony of the Gospels. This

Harmony, however, is by some ascribed to Tatian, and is said to have induced Eusebius to write his "Canones." A Latin translation of it, "Ammonii, vulgo Tatiani Diatessaron, sive Harmonia in Quatuor Evangelia," by Victor of Capua, appeared at Mainz in 1524, 8vo., and at Cologne in 1532, 8vo., and is also contained in the two collections of the orthodox fathers of Basel, 1569, folio, and of Lyon. Othmar Nachtigal published at Augsburg, in 1524, 8vo., a German translation of what he called the Harmony of Ammonius; but it is the translation of a Greek work by a much later writer. The same Nachtigal (his Latinized name is Luscinius) wrote a life of Christ, which he said was compiled from Ammonius: it was revised and edited by Gasp. Brusch, under the title "Vita Jesu Christi ex Quatuor Evangelistis ex Ammonii Alex. Fragmentis Græcis Latine versa per O. Luscinium." Erfurt, 1544, 8vo.

This Christian Ammonius is probably the person to whom in a Venetian MS. the "Metaphrasis Evangelii Joannis" is ascribed, which usually goes under the name of Nonnus. (Brucker, *Historia Crit. Philos.* ii. 107.; Hamberger, *Zuverlässige Nachrichten*, ii. 562.; Adelung, *Supplement to* Jöcher's *Allgem. Gelehrten Lexic.* i. 748, &c.; Fabricius, *Biblioth. Græc.* v. 713, &c.)

AMMONIUS, the son of HERMIAS, usually called Ammonius Hermiæ. He and his brother Heliodorus resided for some time at Athens as disciples of Proclus, who died in A. D. 484. Ammonius afterwards taught philosophy at Alexandria in Egypt; and from his school proceeded the most eminent philosophers of the sixth century, such as Simplicius, Asclepias Trallianus, Joannes Philoponus, Damascius, and others. Although, like his master Proclus, he belonged to the school of the New-Platonists, he cultivated the philosophy of Aristotle with great zeal, was more deeply acquainted with it than any of his contemporaries, and treated it with perfect freedom from the prejudices of his own school. According to Damascius, Ammonius was also a good mathematician. He has acquired especial merit as a commentator on the works of other philosophers, particularly of Aristotle, and we still possess some of them, which are of value:—1. "Commentarius in Isagogen Porphyrii de quinque Prædicabilibus," first printed by Aldus, Venice, 1500, fol. A second edition was edited by J. B. Felicianus, Venice, 1545, 8vo. Of this commentary there are three Latin translations, one by J. B. Rasarius, Venice, 1569, fol.; the second by P. Rosetinus, Venice, 1581, fol., and the third by an anonymous writer appeared at Paris, 1542, fol. 2. A commentary on the Categories of Aristotle, which was first published by Aldus under the title "Commentarius in Prædicamenta Aristotelis, Græce," Venice, 1503, fol. Besides the Latin translation of P. Rosetinus, Venice, 1581, fol., there are two others by Rasarius and B. Sylvanius. 3. A commentary on Aristotle "De Interpretatione" (περὶ ἑρμηνείας), the first edition of which is that by Aldus, Veniee, 1503, fol. Besides the Latin translation by Rosetinus, Venice, 1581, fol., there are two others, as of the former commentary, by Rasarius and Sylvanius. All these three commentaries appeared collected, and with Latin translations, at Venice, in 1546, 3 vols. 8vo., and those on Aristotle have recently been published by Brandis in his edition of the "Scholia in Aristotelem," Berlin, 1836, 4to. There is a Greek life of Aristotle, which is printed in most editions of Aristotle's works, and which is usually ascribed to Ammonius Hermiæ, but it is more probable that it is the work of Joannes Philoponus, the pupil of Ammonius, to whom it is ascribed in some MSS. This life has been edited separately, with scholia and a Latin translation of Nunnesius, by L. Holstenius, Leyden, 1621, 8vo., and reprinted at Helmstädt, 1666, 4to. The commentary on the "Isagoge" of Porphyrius contains a dissertation of Ammonius, "De Fato," which has been edited separately, together with other ancient works on the same subject, by J. C. Orelli, Zürich, 1824, 8vo. Some other commentaries of Ammonius, as on the Metaphysica and Topica of Aristotle, are still extant in MS., but have not yet been printed. (Fabricius, *Biblioth. Græc.* v. 704, &c.)

AMMONIUS LAMPRENSIS, so called from his birthplace, Lampræ in Attica, was the author of a work on altars and sacrifices (περὶ βωμῶν καὶ θυσιῶν), of which Athenæus (xi. 476.) quotes a fragment belonging to the third book. It is frequently referred to by Harpocration and other grammarians. That the author lived before the time of Ammonius who wrote on synonymes is clear from the fact that the latter refers to him (in the article βωμός). Athenæus also mentions a work of an Ammonius on Athenian courtezans (xiii. 567.), who seems to be the same as the writer on altars and sacrifices. Some writers have inferred, from the kind of knowledge which Plutarch ascribes to his master Ammonius, that he is the same person with this Ammonius of Lampræ. But where everything is so vague and obscure, nothing can be said with certainty. (Fabricius, *Biblioth. Græc.* v. 712., who in p. 722, &c. mentions several other persons of the name of Ammonius.)

AMMONIUS, a PERIPATETIC philosopher, who, although he is called φιλολογώτατος, wrote nothing except some poems and declamations, which are now lost, unless the epigrams in the "Anthologia Græca" be attributed to him. This Ammonius has sometimes been confounded with Ammonius Saccas.

AMMONIUS, a PHILOSOPHER who lived about the time of the Emperor Hadrian. He was

one of the teachers of Plutarch, who speaks in high terms of his learning. He died at Athens; but whether he was a native of Attica, and is the same as Ammonius Lamprensis, of whom we have spoken above, or whether he was an Egyptian who settled in Attica, as Eunapius states (who, however, seems to confound this Ammonius with Ammonius surnamed Saccas), cannot be decided. Plutarch wrote a life of his master Ammonius, which is not extant. (Plutarch, *De Adulatoris et Amici Discrimine*, p. 70.; *Symposiaca*, iii. 1. ix. 15.; Fabricius, *Biblioth. Græc.* v. 153, &c. 712, &c.)

AMMONIUS, a Greek POET, according to Socrates and Nicephorus, wrote an epic poem on the war of the Goth Gainas, which was called Γαϊνία. In A.D. 438 he read it to the Emperor Theodosius II., who received it with great approbation. The two verses preserved in the "Etymologicum Magnum" (under μίμαντος) are probably a fragment of this poem. Whether the epigrams in the "Anthologia Græca," which are ascribed to an Ammonius, are the work of this poet Ammonius, or of Ammonius the peripatetic philosopher, to whom Porphyrius ascribes poems and show-speeches, cannot be decided. (Fabricius, *Biblioth. Græc.* v. 722.)

AMMONIUS, surnamed SACCAS, from the circumstance of his being obliged in the early period of his life to gain his livelihood at Alexandria by carrying sacks, and acting as a porter in the market. He lived at Alexandria about the end of the second and the beginning of the third century of our æra, and died there in A.D. 241. He was the son of Christian parents, but afterwards embraced the heathen religion, to which he remained faithful to the end of his life. His low occupations during the early part of his life did not prevent his aspiring to higher things, and he seems to have studied philosophy with real enthusiasm and the most ardent desire for truth. The discord and the sectarian spirit of the philosophers of his time, who not only indulged in the most vehement polemics against one another, but also endeavoured to lower in public estimation the great founders of the philosophical schools to which they were opposed, especially Plato and Aristotle, deterred the earnest searcher after truth and unity among the conflicting elements from joining any particular sect. He placed himself between Plato and Aristotle, with the conviction that there must be a higher point of view from which the two might be reconciled. This higher point of view was, in his opinion, probably the common source of the systems of the two philosophers in the East. These or similar considerations led him to strike into a middle path, and he became the founder and the head of that eclectic school of philosophy which is commonly called New Platonism. The new system which he built up, and which was an attempt to unite within itself all the great elements of heathen philosophy, was intended to serve as a bulwark against the growing strength of Christianity; and this system, which maintained itself for several centuries, was indeed the last great phenomenon of heathen intellect and philosophy. Ammonius Saccas did not write anything, but as a teacher he exercised an extraordinary influence, and among numerous disciples who flocked around him we need only mention such names as Longinus, Plotinus, Porphyrius, Herennius, and Origenes. (Brucker, *Histor. Critica Philosoph.* ii. 205.; Rösler, *De Commentitiis Philosophiæ Ammoniacæ Fraudibus et Noxis*, Tübingen, 1786, 4to.; Fabricius, *Biblioth. Græc.* v. 701, &c.; Dehaut, *Essai Historique sur la Vie et la Doctrine d'Ammonius Saccas, &c.* Brussels, 1836, 4to.) L. S.

AMNER, JOHN, was organist of Ely cathedral in the reign of James I. He was the immediate successor of George Bancroft, having been elected in 1610, and the more remote one of Dr. Tye. He died at Ely in 1641, and was succeeded by Robert Claxton.

Dr. Tudway's collection contains the following services and anthems by Amner: — 1. Morning and Evening Service in D minor. 2. Morning and Evening Service in G major. 3. Morning and Evening Service (called Cæsar's) in D minor.

Anthems: — 4. "Oh come hither and hearken." 5. "Christ rising again." 6. "Oh sing unto the Lord." 7. "Lord, I am not high-minded." 8. "Remember not, Lord" (C). 9. "Sing, O heavens."

Some of these are also preserved in Ely cathedral, as well as the following anthems: — 10. "Lord, in thy wrath" (C). 11. "O Lord, of whom." 12. "O God, my king." 13. "Oh come hither" (C). 14. "A stranger here." 15. "O ye little flock." 16. "I will sing unto the Lord" (C). The words of the anthems marked C are found in Clifford's collection.

The name of RALPH AMNER, probably a son of John, appears in the list of "musicians and gentlemen of the chappell" at the coronation of Charles II.; and in "Catch that catch can, or the Musical Companion, 1667," is "a catch, instead of an epitaph, upon Ralph Amner (commonly called the Bull Speaker), who dyed 1664." John Amner published "Sacred Hymns of three, four, five, and six Parts for Voices and Viols, 4to. 1615." (*Muniments of Ely Cathedral*; Tudway *Collection* (Brit. Mus.); Clifford's *Words of Anthems*; *Catch that catch can.*)

E. T.

AMNON. [ABSALOM; DAVID.]

AMNON, RABBI OF MENTZ (Moguntinus), (ר' אמנון ממוגנצה). According to the "Shalshelleth Hakkabbala" of R. Gedalia aben Jachija, this rabbi was contemporary with R. Moses Bar Nachman, who is

better known as Nachmanides, and who lived about A. M. 5000 (A. D. 1240). R. Amnon is considered as a holy martyr by the Jews, who say that he was put to death by the bishop and magistrates of Mentz on account of his refusing to become a Christian, and that on that occasion he composed the prayer which is used on new year's day and on the day of expiation, which begins with the words "Give the strength of daily holiness." This prayer is in the "Machzor," or Jewish service book, printed at Bologna for the Roman synagogue, A. M. 5301 (A. D. 1541), folio; and also in the "Machzor" printed at Dyrenfurt, A. M. 5463 (A. D. 1703), 8vo. Both these books have a long note appended to this prayer, which gives a detailed account of the occasion on which it was composed, and of the execution, miraculous healing, and translation to heaven of R. Amnon. Father Bartolocci gives this note at full length in his "Bibliotheca Rabbinica," with the addition of some very severe animadversions, in which he brands the whole story, and all similar ones related by the rabbis, as false, and seems greatly scandalised that the Jews should pretend to have holy men and martyrs, as well as the Christians, and proceeds to justify all the cruel persecutions of that people, by exile, fire, sword, and gallows, which he asserts were fully merited by them. The author of this story of R. Amnon is R. Ephraim Ben Jacob, who gives as his authority an anonymous writer, who says he copied it from an ancient "Machzor." R. Gedalia, in the "Shalshelleth Hakkabbala," also attributes another prayer to the same R. Amnon: which prayer was formerly in use among the German Jews. It commenced "Come, hear." This prayer is in a "Machzor" of the German Jews, which is among the manuscripts in the Vatican library. Bartolocci also cites another prayer from the ancient "Machzorim," or service books, as written by a R. Amnon. It begins "Pray, I beseech you, before God;" but he does not decide whether it is by the same or another R. Amnon. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 371—374.; Wolfius, *Biblioth. Hebr.* i. 201. iii. 128.; R. Gedalia, *Shalshelleth Hakkabbala*, p. 57.)

C. P. H.

AMO, ANTONY WILLIAM, a negro born in Guinea about the year 1703, was brought when an infant to Amsterdam, and presented in 1707 to Antony Ulric, duke of Brunswick-Wolfenbüttel, a prince of some literary taste, and the author of several romances. The duke gave him to his son Antony William, who at a proper age sent the young negro to study at the university of Halle, where in 1729, under the presidency of the Chancellor Ludwig, he sustained a thesis and published a dissertation "De Jure Maurorum." He afterwards removed to the university of Wittenberg, where in 1734 he published another treatise, on the occasional absence of sensation in the human mind while still present in the body: "Dissertatio inauguralis philosophica de Humanæ Mentis ἀπάθεια, seu Sensionis ac Facultatis sentiendi in Mente Humanâ Absentiâ et earum in Corpore nostro organico ac vivo Præsentiâ, quam publice defendet autor Ant. Guil. Amo Guinea-Afer, Philosophiæ, etc. L. C. Magister." Wittenberg, 1734, 4to. At the end of this dissertation are printed several complimentary pieces addressed to the author; among others apparently (for there is some confusion in the statements of Grégoire on the subject) a letter of congratulation from the rector and council of the university, in which they remind him that Terence was, like himself, a native of Africa, and that several martyrs, learned men and fathers of the church, were born there, while it was in a flourishing state, and before, by the extirpation of Christianity, it had relapsed into barbarism. In a letter from the præses or president of the thesis, he addresses Amo in the terms "vir nobilissime et clarissime," and declares that the dissertation is so well written that he has found it unnecessary to make any alterations in it. Grégoire also speaks of the work in high terms: "it shows," he says, "a mind accustomed to meditation: the writer applies himself to establish the differences of phenomena between beings existing without life and living beings: a stone exists, but it does not live." In the same year Amo was præses at a thesis sustained by John Theodore Mainer, "on those things which are suitable to the mind or body:" "Disputatio philosophica, continens Ideam distinctam eorum quæ competunt vel Menti vel Corpori nostro vivo et organico." He was afterwards made a counsellor of state by the court of Berlin; but on the death of his patron, the Duke of Brunswick, he quitted Europe. In the life of David Henry Gallandat, the founder of the Zeeland Scientific Society, it is stated that in 1753, on a voyage to the Gold Coast, he visited Amo at Axim. "He was living there like a hermit," according to Winckelman, the biographer of Gallandat, "and had the reputation of being a soothsayer. He spoke several languages — Hebrew, Greek, (?) Latin, French, German, and Dutch." He was then about fifty years of age. His father and sister were living a few days' journey inland, and he had a brother who was a slave at Surinam. Amo afterwards left Axim, and removed to St. Sebastian, a fort belonging to the Dutch at Chamah, another town on the Gold Coast, after which nothing further is known of him. (Grégoire, *De la Littérature des Nègres*, p. 198—202.; *Life of Gallandat* by Winckelman, in *Verhandelingen uitgegeeven door het Zeeuwsch Genootschap der Wetenschappen*, 1782, ix. 19, 20.)

T. W.

AMO'LON or AMU'LON, archbishop of Lyon in the ninth century. His name is variously written; he gives it in his own

writings under the Latinised form Amolo, and it is so written in the ancient chronicle of St. Benigne at Dijon: in other ancient writings he is called Amulo or Amulus, and by Trithemius, Hamulus: in the Chroniques de St. Denis the name is given, in old French, Emulons. The place and the date of his birth are unknown; he was a deacon of the cathedral of Lyon under Agobard [AGOBARD], whom he calls "his pious father and predecessor," and to whom he repeatedly testifies his obligations; which has given occasion to the supposition that he was brought up under Agobard in the church of Lyon. A few months after the death of Agobard (namely, on 16th Jan. 841) he was appointed his successor. In A.D. 846 he joined with several other archbishops and their suffragans in an admonition to the general assembly of the nobles of France, held at Epernay on the Marne by King Charles le Chauve; but the admonition was slightingly treated by the assembly. As it is recorded that the admonition was on ecclesiastical matters, it is probable that it had reference to the assumption of church lands by laymen; as we find Amolon the same year complaining of such usurpation in respect to the land of his own church of Lyon to the Emperor Lothaire, who by a decree ordered certain places to be restored to that church. This decree appears to have had little effect, as by another decree four years after (A.D. 850) the emperor repeated his order for the restitution of those possessions and of certain others. In the same year Amolon had some dispute with Lothaire, the cause and result of which are not known. He was in great favour with Charles le Chauve; and by his interest at court was enabled to render some services to Pope Leo IV., which that pope has acknowledged in one of his letters.

In the latter part of his life Amolon was involved in the controversy about predestination, which had been occasioned by the writings and exertions of the monk Gothescale of Orbais. He was probably led to engage in this controversy by the intervention of Hincmar, archbishop of Reims, one of the persecutors of Gothescalc. Amolon is supposed to have died A.D. 852. Some modern writers, as Bouquet (in a note to the seventh volume of the *Recueil des Historiens, &c.*) and Ceillier (*Auteurs Sacrés*) fix his death on the 31st of March of that year. Baluze says that the time of his death is uncertain.

Amolon appears to have enjoyed considerable reputation among his contemporaries and in succeeding ages. Trithemius speaks of him as a diligent student of the Scriptures, skilled in ancient learning, and eminent for his acquaintance with Hebrew as well as Latin. The correctness of this last part of his eulogy has been called in question.

The principal writings of Amolon are as follows: — 1. "Epistola ad Theodboldum Episcopum Lingonensem." In this letter (which is supposed to have been written A.D. 844) he advises Theodbold, bishop of Langres, one of his suffragans, who had requested his advice in the matter, to remove from the church certain relics of doubtful authenticity, by means of which miracles were affirmed to have been performed. This letter was first printed and published at Paris by Nicolas Camusat, A.D. 1633; and is interesting as showing the credulity of the public mind, and as throwing light on some points of the ecclesiastical polity of the age. It was reprinted in La Lande's "Supplementa Conciliorum Galliæ," fol. Paris, 1666; and about a century ago a French translation with notes was published. 2. "Epistola ad Gothescalcum." This letter was addressed to Gothescalc about A.D. 851 or the beginning of 852, in consequence of some writings professing to be his having been put into Amolon's hands. These writings are not extant; and from the manner in which Amolon replies to them, it has been inferred that they contained opinions different from those which are embodied in other writings of Gothescalc. Mauguin and the authors of the "Histoire Littéraire de la France" suspect that the supposed writings of the unfortunate monk, who was then in prison, were forged by his persecutor Hincmar, in order to procure the sanction of Amolon to the condemnation of Gothescalc; but Dupin contends that there is no ground for supposing forgery. This epistle to Gothescalc was first published by the Jesuit Sirmond, in a small 8vo. volume, with some other tracts by divers authors, Paris, 1649. In the ancient manuscript which Sirmond used were two treatises on predestination, foreknowledge, grace, and free will, and a selection of passages on the same subject from the writings of St. Augustin. All these Sirmond printed in the same volume as the letter, and appears to have thought that they were the works of Amolon, though he did not positively affirm that they were. The first treatise (which in the manuscript preceded Amolon's letter) has been ascertained to be a work of Florus, a deacon of Lyon, contemporary with Amolon; the second treatise, which has no title, and is apparently a fragment, followed the letter in the manuscript, and may probably, as well as the selections from St. Augustin, be ascribed to Amolon, though there is no clear proof that they are his.

All the above works of Amolon were published by Baluze in his edition of the works of St. Agobard (2 vols. 8vo. Paris, 1666), and in the 14th vol. of the "Maxima Bibliotheca Veterum Patrum," 27 vols. fol. Lyon, 1677, and (with the exception of the selection from St. Augustin) in the 13th vol. of Galland's "Bibliotheca Patrum," Venice, 1779. The letter to Gothescalc and the second of the treatises which follow it were reprinted by

Mauguin in his "Vindiciæ Predestinationis," 2 tom. 4to. Paris, 1650. A translation of the letter to Gothescalc was published at Paris the same year. 3. "Contra Judæos Liber." This is mentioned by Trithemius, who quotes the first two words, "Detestanda Judæorum," by which it is identified with a treatise published at Dijon (A. D. 1656) by Chifflet, who ascribed it to Raban or Rabanus Maurus, archbishop of Mayence in the time of Amolon. (*Gallia Christiana*, tom. iv.; Trithemius, *De Scriptoribus Ecclesiasticis*; Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis*; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*; *Histoire Littéraire de la France*, tome v.; Ceillier, *Auteurs Sacrés*, tome xviii.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*; Sirmond and Baluze, in their editions of Amolon's writings.)

J. C. M.

AMOME'TUS (Ἀμώμητος), a Greek author who wrote a work on the Asiatic nation called Attaci, which is now lost. Another work of Amometus was an account of a journey up the Nile from Memphis as far as the so-called well of Isis (ἐκ Μέμφεως ἀνάπλους). Of this work a few interesting fragments are extant. Eudocia and the scholiast on Apollonius Rhodius mention a writer of the name of Atrometus, for which some critics have proposed to read Amometus. (Pliny, *Hist. Nat.* vi. 20.; Antigonus Carystius, *Hist. Mirabil.* p. 164.; Ælian, *Hist. Animal.* xvii. 6.; Scholiast on Apollonius Rhodius, iii. 1178.)

L. S.

AMONTONS, GUILLAUME, an ingenious experimental philosopher of France, who, at a time when physical science was scarcely beyond its infancy, and when the instruments employed in its service had been recently invented, distinguished himself by his pneumatical and mechanical experiments, and by the improvements which he made in the means of determining the density, temperature, and humidity of the atmosphere.

He was born on the 31st of August, 1663, at Paris; and his father, previously to going to reside in that city, had followed the profession of an advocate in Normandy. At an early age, in consequence of a severe illness, he became nearly deaf; and thus he was, in some measure, rendered incapable of engaging in the usual occupations or of joining in the amusements of society. He appears to have had from nature a decided taste for philosophical inquiries, but it is probable that his misfortune, in part, disposed him to apply to scientific studies as a relief from the melancholy which a sense of his isolation produced: his attention to such studies became unremitting, and he felt so strongly the interest which they inspired, that he declined, it is said, the use of the means which were prescribed for recovering the sense of hearing, lest a more extensive intercourse with the world should divert him from his favourite pursuit. In 1699 he was elected a member of the Académie des Sciences, and the accounts of his researches are contained in several papers which were read at the sittings of that learned body and printed in its "Mémoires." The only work which he published independently is entitled "Remarques et Expériences physiques sur la Construction d'une nouvelle Clepsydre, sur les Baromètres, Thermomètres, et Hygromètres." Paris, 1695.

Amontons was the first who expressly stated that, with a given increase of temperature, air will dilate itself the more as it is more dense; and he determined by experiments its expansive force when at the temperature of boiling water, in terms of the mean pressure of the atmosphere. He assumes that air is elastic in consequence of the heat which it contains, and he infers that it can never cease to be compressible by the action of any external force. He has also the merit of being the first who made a series of experiments on the strength of men and animals, and on the friction of materials; and from those of the first kind he determined the weights which could be supported or moved, the distances to which burthens could be conveyed, and the times during which certain exertions could be continued. From the others he was led to infer that when bodies are moved on planes, the friction is quite independent of the magnitude of the surface in contact; and he investigated formulæ for expressing its amount in machines. Experiments on friction have been greatly multiplied since that time, and it is now ascertained that the above principle is not correct: the law of friction, with respect to the surface in contact, has not yet however been accurately determined.

Amontons was the inventor of a barometer, consisting of a column of mercury in a conical tube of glass, which was suspended in a vertical position, the upper or smaller end being closed, and the lower end open: the mercury was supported by the resistance of the atmosphere, which, varying in density, acted upwards with more or less force on the base of the column, and thus caused the whole to ascend or descend in the tube. He also contrived a barometer consisting of two vertical columns of mercury, between which was a column of air, the whole being contained in a bent tube of glass. An instrument of this kind, slightly modified, is still occasionally constructed; but its only advantage is, that its length is equal to about half of that of an ordinary barometer. In the "Mémoires" of the Academy for 1705 there is a paper by Amontons on the depression of columns of mercury contained in glass tubes which have been cleaned with spirits of wine. This "thermomètre universel" was a column of mercury about thirty inches (English) long, in a tube which was

bent near the lower extremity, and terminated with a hollow ball. In consequence of an increase of heat in the atmosphere, the air in the ball and the mercury in the tube were caused to expand, and a scale of inches by the side of the latter served to indicate the temperature; the height of the column of mercury being corrected by adding or subtracting the difference between thirty inches and the height of the column of mercury in an ordinary barometer. His hygrometer consisted of a coloured liquid which was contained in a glass tube three feet long, with a hollow ball at each end; and the lower ball, in which was a small orifice, was inclosed in a leather bag containing mercury. The variations in the humidity of the atmosphere being accompanied by a greater or less expansion of the leather, the liquid in the tube descended or ascended, and thus indicated the degree of the moisture in the air. Several of the hygrometers which have since been devised are founded on the same principle.

Amontons has a claim to the honour of being one of the inventors of the telegraph, and it is said that about the year 1702, he twice made a public exhibition, in presence of the royal family of France, of a process for communicating rapidly between places at great distances from one another. He proposed to establish a chain of persons, at certain intervals, between the two extremities of the line of communication, as between Paris and Rome, and signals consisting of figures indicating letters of the alphabet were to be exhibited at one extremity of the line: these being observed by means of a telescope at the first intermediate station, were there to be repeated, and so on. In 1684, that is, about eighteen years earlier, Dr. Hooke read before the Royal Society of London a paper entitled "The way how to communicate one's mind at great distances," and there is a similarity in the processes of the English and the French philosophers; it is very probable, however, that the latter, when he announced his invention, was wholly unacquainted with what had been already proposed in this country.

Amontons applied himself for a time to the study of architecture, and, as a branch of the art, he cultivated drawing so far at least as to acquire a facility in executing plans of ground and designs for edifices: he did not make a profession of architecture, but it appears that he was occasionally employed in superintending the construction of public works.

It is said that at the commencement of his philosophical career he attempted some contrivance for producing perpetual motion. About that time the opinion that such a contrivance was possible was entertained by many scientific men; and it can scarcely be considered as a reproach to Amontons that, in his youth, the same idea occupied his mind. The attempt failed, as may be supposed, but it is probable that it had the salutary effect of prompting him to study profoundly the laws of mechanical action.

Amontons enjoyed good health till he was about forty-two years of age, when an internal inflammation suddenly took place and terminated his useful life: he died October 11. 1705.

He appears to have been a man of great modesty and disinterestedness: he made no effort to court the favour of the great for the purpose of advancing his fortune; and the distinction which he obtained among the learned was that to which, by his talents alone, he was justly entitled. (*Mémoires de l'Académie Royale des Sciences*, 1696 to 1705; *Eloge d'Amontons*, by Fontenelle in the *Histoire de l'Académie*, 1705.) J. N.

AMORE'TTI, CARLO, was born at Oneglia, in the territory of Genoa, in the year 1740. His father was a merchant; and from the circumstance of his having held the commission of captain in the burgher guard of his town, it has been inferred that he was a man of some note among his townsmen.

Carlo studied theology, and actually took, while yet little more than a boy, the vows in the order of St. Augustine. He lectured on canon law for a short time in the university of Parma. He did not, however, feel a very decided vocation to a clerical career, and obtained, what seems to have been no very difficult matter in Italy about the middle of the eighteenth century, the Pope's licence to resume the secular character. Having laid aside the monastic habit, he devoted himself to the study of physical science and natural history. Similarity of pursuits led to an intimacy with the Abati Fortis and Venini, and Padre Soave, which ripened into friendship.

In 1772 Amoretti was prevailed upon to quit Parma and accept the situation of tutor in the Cusani family. The esteem and patronage of that family rendered his position in Milan agreeable, and he continued to make that city his home for the rest of his life.

In 1775 Amoretti began, in conjunction with Padre Soave, to publish a collection of the most interesting essays and memoirs of the European literati, under the title "Scelta di Opuscoli interessanti." In the course of three years thirty-six volumes of this publication appeared, when the editors, fearing that the utility or sale of the work might be injured by the excessive number of small volumes, changed its form and title. The first volume of the "Opuscoli Scelti sulle Scienze e sulle Arti," in quarto, appeared at Milan in 1778, and the twenty-second and last at the same city in 1803. The series contains a large number of important memoirs, some published from manuscripts, others translated or reprinted from the

Transactions of the most celebrated societies of Europe.

Encouraged by Fumagalli, Amoretti undertook to translate Winckelmann's "History of the Arts of Design among the Ancients." The translation was published at Milan in 1799, in two volumes quarto, with the title "Storia delle Arti del Disegno presso gli Antichi di Giovanni Winkelmann; tradotta dal Tedesco: con Note originali degli Editori." The editors were the Cistercian monks of Milan; but in their prefatory address they state that the translation was done entirely by Amoretti, and that the most important of the notes were from his pen. This work gave him an Italian reputation. The other translations published by Amoretti may as well be mentioned here. They were—from the German, Sonnenfels' "Essay on the Abolition of Torture," and Sulzer's "Journey from Berlin to Nice;" from the Latin, Mitterpacher's "Elements of Agriculture."

In 1783 Amoretti was elected secretary of the Società Patriotica of Milan, founded by Maria Theresa in 1776 for the encouragement of agriculture and the useful arts. He continued to fill this office for fifteen years, at the end of which the society was dissolved.

In 1784 he published a life of Leonardo da Vinci, which raised still higher the reputation he had gained by his translation and notes upon Winckelmann. In compiling this biography he availed himself of the MSS. of Leonardo preserved in the Ambrosian library. The title of the work is:—"Memorie storiche sù la Vita, gli Studi, e le Opere di Leonardo da Vinci. Milano, 1784," 8vo. This work has been reprinted several times, and has been included in the "Raccolta di Classici Italiani" published in 1809.

The most important of Amoretti's works, and that upon which in all likelihood his reputation will ultimately rest, was published in 1794: it is entitled "Viaggio da Milano ai tre Laghi," and contains a large and interesting accumulation of information respecting the political and natural history and geography of the Lago Maggiore, the lakes of Como and Lugano, and the district in which they are situated. The author subsequently undertook various excursions among the Alps of Savoy, and to Vienna and the south of Italy, in the course of which he had opportunities of extending and maturing the observations he published in his journey to the lakes. These appendices to his great work are to be found in his "Opuscoli scelti" mentioned above, and in the transactions of different societies to which he belonged. The "Viaggio," published originally in 1794 at Milan, was reprinted there in 1803 and 1806.

Amoretti was in 1797 elected one of the conservators of the Ambrosian library, or, as they are called, "Dottori del Collegio Ambrosiano." His closer connection with that invaluable collection led to his publishing two MSS. which it contains of considerable importance to comparative geography. The first in importance, and also in the order of publication, was Pigafetta's account of the first voyage round the world by the squadron under the command of Magalhaens. The place to speak at length of this work is in the life of Pigafetta: here it will be sufficient to state that Amoretti prefaces the narrative with a brief sketch of the progress of maritime discovery, and an historical account of the MS., and has added an essay on navigation, from a MS. bound up along with it. The book appeared at Milan in 1803, and a French translation of it, also by Amoretti, was published at Paris in the same year. The Parisian edition contains a translation of Murr's life of Martin Behaim. The Italian edition is in quarto, the French in octavo. The title of the former is "Primo Viaggio intorno al Globo Terracqueo; ossia Ragguaglio della Navigazione alle Indie Orientale per la Via d' Occidente, fatta dal Cavaliere Antonio Piggafetta Patricio Vicentino sulla Squadra del Capitano Magaglianos negli Anni 1519-22; ora publicato per la prima Volta, tratto da un Codice MS. della Biblioteca Ambrosiana di Milano, e corredato di Note da Carlo Amoretti Dottore del Collegio Ambrosiano, con un Transunto del Trattato di Navigazione dello stesso Autore. In Milano, 1800." The apocryphal voyage of Maldonado was also published by Amoretti both in French and Italian. We have only seen the former edition. It is printed at Piacenza, and its title-page is "Voyage de la Mer Atlantique à l'Océan Pacifique par le Nord-ouest dans la Mer glaciale, par le Capitaine Laurent Ferrer Maldonado, l'An 1588: traduit d'un MS. Espagnol, et suivi d'un Discours qui en démontre l'Authenticité et la Véracité. Par Charles Amoretti. Plaisance, 1812." Amoretti maintains stoutly the truth of the narrative: but it is scarcely necessary to say that his arguments are far from conclusive.

In 1805 Amoretti published in French, "Le Guide des Etrangers en Milan," a correct and neat little work. He was created, in the same year, a knight of the order of the Iron Crown; he was nominated a member of the Institute of Italy, and one of the council of Mines. His circumstances, however, continued unimproved: he remained a poor man to the last.

In 1808 he published "Ricerche fisiche e storiche sulla Rabdomanzia," which is little more than a reprint of several papers on the powers of the divining rod in the discovery of water and metallic ores. Amoretti's remarks on this subject imply a considerable amount of credulity. He also wrote, in 1808, the preface for a periodical commenced in that year by a literary society in Milan, under the title "Giornale della Società d'Incorag-

giamento delle Scienze e delle Arti stabilita in Milano;" and he contributed a few papers of no great consequence to the work. Among others, one of the first notices of the invention of lithography that appeared in Italy. In 1810 he published a paper on turf and lignite considered as a substitute for wood used as fuel, reprinted from the second part of the memoirs of "Instituto Nazionale Italiano."

Carlo Amoretti closed an active and useful literary life on the 25th of March, 1816. He occupies a respectable position among the men of letters of modern Italy, a class of writers less known in England than their industry and accuracy deserve. (Lombardi, *Storia della Letteratura Italiana del Secolo XVIII.* Modena, 1828; *Life of Amoretti* by Weiss in the *Supplement to the Biographie Universelle.* All Amoretti's publications mentioned above have also been consulted in compiling this sketch.) W. W.

AMORE'TTI, MARI'A PELLEGRI'NA, a cousin of Carlo Amoretti, born at Oneglia in 1756, and died in the flower of life on the 12th of October, 1787. She is the only female who has obtained the degree of doctor of laws in Italy except Bassi of Bologna. Maria Pellegrina maintained theses in philosophy in public at Pavia, against all who chose to appear as disputants, in her fifteenth year, and received her degree from the university in her twenty-first. She composed a treatise on the law of dower among the Romans ("De jure Dotium apud Romanos"), which was printed after her death. She had the reputation of modesty and piety. (Lombardi, *Storia della Letteratura Italiana del Secolo XVIII.*) W. W.

AMOREUX, PIERRE JOSEPH, was born at Beaucaire in Languedoc in 1741. In 1761 he accompanied his father, Guillaume Amoreux, who had for some time been a physician at Beaucaire, to Montpellier. He received the diploma of doctor of medicine at Montpellier in 1762, became an Associate of the Royal Society of Sciences there in 1764, and soon afterwards, in conjunction with his father, was appointed librarian to the faculty of medicine. He held for a short time a professorship of natural history, and died in 1824, at Montpellier.

P. J. Amoreux was the author of numerous essays in medicine, natural history, biography, agriculture, &c., of which Querard and Callisen (under the name of "M. Amoreux, fils") have given lists, in which they have omitted only some of the numerous papers contributed to the medical and scientific journals. The following are the most important of his works: — 1. "Tentamentum de Noxâ Animalium." Montpellier and Avignon, 1762, 4to.; his inaugural dissertation on part of the same subject as a subsequent larger work. 2. "Traité de l'Olivier." Montpellier, 1784, 8vo. 3. "Recherches et Expériences sur les divers Lichens, dont on peut faire Usage dans la Médecine et dans les Arts." Lyon, 1787, 8vo.; a prize essay sent to the Academy of Sciences of Lyon. 4. "Notice des Insectes de la France réputés vénimeux." Paris, 1789, 8vo.; which is also a prize essay, in answer to a question proposed by the Academy of Lyon. The subject is fully treated in regard to both its medical and its historical parts. It is Amoreux' best work. 6. "Dissertation sur les Pommes d'Or des Hespérides." 1800, 8vo. 7. "Essai Historique et Littéraire sur la Médecine des Arabes." Montpellier, 1805, 8vo. This was published to try, as he says, the taste and the indulgence of the public, before he undertook a new edition of the Histories of Medicine of Leclerc and Freind, on which he had been long engaged in writing notes. It is not well executed; and the histories never appeared. 8. "Etat de la Végétation sous le Climat de Montpellier, ou Époques de la Fleuraisons et des Productions Végétales." Montpellier, 1809, 8vo. 9. "Précis Historique de l'Art Vétérinaire, pour servir d'Introduction à un Bibliographie Vétérinaire générale." Montpellier, 1810, 8vo. His biographical works were notices of the lives of his father, Guillaume Amoreux, L. Joubert, Antoine Gouan, and Pierre Richer de Belleval, botanists and doctors of medicine of Montpellier. (Carrere, *Bibliothèque de Médecine;* Querard, *La France Littéraire;* Callisen, *Medicinisches Schriftsteller-Lexicon;* Amoreux' *Works.*)

J. P.

AMORO'SI, ANTO'NIO, an Italian painter of the early part of the eighteenth century, a native of the Comunanza of Ascoli in the Piceno, and the scholar of the Cav. Giuseppe Ghezzi, also a painter of Ascoli. Amorosi painted historical and religious pieces, but he is better known for his humorous and characteristic pictures of low life, which the Italians term bambocciate, so called from the nickname of Bamboccio given by them to Peter Laer, the first who acquired a reputation in Italy by pictures of this class. Amorosi's pictures exhibit both fun and satire: "and," says Lanzi, "if his colouring had been a little more brilliant, his works would be equal to the Flemish pictures of the same kind." In the accessories of his pictures he displayed great ability for architectural, landscape, and animal painting. His historical pieces are not numerous; there are a few pictures by him in some of the churches in Rome, and in the Piceno, and there is a painted hall by him in the town-house of Civitavecchia. (Pascoli, *Vite de' Pittori, &c., Moderni;* Lanzi, *Storia Pittorica, &c.*)

R. N. W.

AMOROSY, PODOBAYDIV. [PODOBAYDIV.]

AMOROSY, PROTASOV. [PROTASOV.]

AMORT, CASPAR, a clever Bavarian painter born in the Jachenau, near Benediktbaiern, in 1612. He commenced painting

when very young with J. Donauer at Munich, and made such progress, that in 1663 he was sent to complete his studies in Italy, with a pension from the Bavarian government. In Italy, the works of Caravaggio most engaged his attention. He established himself at Munich, and painted many pictures there for the palace of the Elector, and for various churches and convents in different parts of Bavaria. There are altar-pieces by Amort in the metropolitan church of Munich, in the Franciscan church at Ingolstadt, and in the church of Flinsbach; that in the first-mentioned church represents Christ appearing to St. Thomas; that in the second, Christ bearing his cross; and that in the third, the stoning of St. Stephen, said to be an excellent work. He died at Munich in 1675. (Lipowsky, *Baierisches Künstler-Lexicon.*)

R. N. W.

AMORT, EUSE'BIUS, a German ecclesiastic and writer of the eighteenth century. He was born the 15th of November, 1692, at a place called Bibermühle, near Tolz, on the Isar, in Upper Bavaria, and received the earlier part of his education at Munich. From Munich he went to Polling, or Pollingen, in Upper Bavaria, where he entered into the college and church of St. Cross and St. Saviour, belonging to the regular canons of St. Augustin, of the congregation of Lateran, and was ordained priest A. D. 1717. He applied himself assiduously to study, and became professor of philosophy, theology, and canon law, which he taught in the college with considerable reputation. With the view of promoting the cultivation of knowledge, he formed, with the assistance of his friends Gelasius Hieber and Agnell Kandler, a learned society which was entitled "Der Baiersche Musenberg" ("The Bavarian Mount of the Muses"), or, "Academia Carolo-Albertina." This society was instrumental in dispelling the ignorance which had prevailed in Upper Bavaria, in promoting the cultivation of knowledge, and in diffusing a better taste. Its Transactions, edited by Amort, appeared at intervals (A. D. 1722—1740), in 6 vols. 8vo., under the title of "Parnassus Boicus, oder neu neueröffneter Musenberg" ("The Bavarian Parnasnus, or, the newly opened Hill of the Muses"). He was made librarian of the college of Pollingen, as appears by the title-page of a work published in 1725. He held at that time the professorship of theology in the college.

His literary merit attracted the notice of Cardinal Lercari, titular archbishop of Nazianzus, and protector of the congregation of Lateran, to which Amort belonged. Some of his works were dedicated to the cardinal, who made him his chaplain and took him with him to Rome, where he was in the latter part of 1734, as appears by the dedication of his treatise on indulgences to Pope Clement XII. At a later period he became chaplain also to the bishop of Augsburg, and dean of the church of Pollingen. In A. D. 1759 he was chosen a member of the Electoral Academy of the Sciences at Munich. He died on the 5th of February, A. D. 1775, in his eighty-third year.

Amort was a zealous supporter of the doctrines and claims of the Roman Catholic church. He asserted the supremacy of the pope, not only in spiritual things, but in secular also; and defended the Inquisition, forcible conversions, and all other means by which the church of Rome had thought fit to enforce its creed or vindicate its authority. He contended for the canon law being preferred in the spiritual courts to the laws of the land. On the other hand, he struggled against many old prejudices, and contended that the visions and revelations of modern times were the fruits either of imposture or of an enthusiastic imagination. He was an ardent votary of science, a learned theologian and canonist, and one of those to whom Bavaria is much indebted for the advancement of literature. The principal of his works, which are very numerous, are as follows: —

1. "Nova Philosophiæ Planetarum et Artis criticæ Systemata." 4to. Nürnberg, 1723. In the "Acta Eruditorum" (Leipzig, 1724) there is mentioned, as published with these treatises, the first part of a system of "Philosophy," embracing treatises on logic and metaphysics. The whole system of philosophy appears to have been designed to comprehend physics, ethics, economics, politics, mathematics, and medicine. The treatise on the planets is worthy of notice as maintaining the immobility of the earth, in opposition to the system of Copernicus, and propounding several curious notions. An analysis of the system of Amort is given in the "Acta Eruditorum" (Leipzig, 1724), and in J. F. Weidler's "Historia Astronomiæ." 4to. Wittenberg, 1741. In the "Acta Eruditorum" is a brief analysis of the treatises on "Criticism" and "Philosophy." 2. "Philosophia Pollingana," published in 1 vol. fol. 1730, at Augsburg, and reprinted at Venice in 5 vols. 8vo. 1734, and in 4 vols. 12mo. 1740—1744. We presume that this work contains the remaining treatises, if not the whole of the extensive course which Amort had promised. 3. "Scutum Kempense." 4to. Cologne, 1725. 4. "Plena et succincta Informatio de Statu totius Controversiæ, &c." 8vo. Augsburg, 1725. In the former of these two works Amort vindicates the title of Thomas à Kempis to the authorship of the well-known work "De Imitatione Christi" ("On the Imitation of Christ"); in the latter he gives a review of the whole controversy, and vindicates anew the claim of Thomas à Kempis. He published many years afterwards a third work on the subject. 5. "Brevier eines guten Christen" ("A good Christian's

Breviary"), 8vo. Augsburg, 1735, frequently reprinted. 6. "De Origine, Progressu, Valore ac Fructu Indulgentiarum." fol. Augsburg, 1735, reprinted at Venice, fol. 1738, and a supplement, folio, at Augsburg, 1739. 7. "Lebensbeschreibungen der Patriarchen, Jesu, Mariä, und der Apostel und Evangelisten" ("Lives of the Patriarchs, Jesus, Mary, and the Apostles and Evangelists"), 4 vols. 4to. Augsburg, 1741. He appears also to have written lives of the saints. 8. "Regulæ tutæ de Revelationibus, Visionibus, et Apparitionibus privatis." 8vo. Augsburg, 1744. In this and some of his subsequent works he attacked the pretended revelations of Maria de Agreda. [AGREDA, MARIA DE.] One of his works on this subject, "Nova Demonstratio de Falsitate Revelationum Agredanarum," 4to. Augsburg, 1751, was suppressed by order of the Elector of Bavaria. 9. "Demonstratio critica Religionis Catholicæ." fol. Venice, 1744. 10. "Disquisitiones dogmaticæ" or "Disquisitiones theologicæ." 4to. Venice, 1745. 11. "Judicia de Wolfiana Philosophia et Leibnitiana Physica." 4to. Frankfort, 1746. 12. "Vetus Disciplina Canonicorum regularium et secularium," &c. 2 vols. 4to. Venice, 1748. 13. "Theologia eclectica, moralis, et scholastica," 4 vols. fol. or 23 (24 according to Ersch and Gruber) vols. 8vo. Augsburg, 1752. 14. "Abhandlung von Anrufung der Heiligen" ("A Treatise on the Invocation of the Saints"), 8vo. Augsburg, 1756. 15. "Elementa Juris Canonici veteris et moderni," 3 vols. 4to. Ulm, 1757; reprinted at Ferrara, 1763. 16. "Vindiciæ Jurisdictionis ecclesiasticæ, adversus Seculi moderni Politicos." 4to. Ulm, 1757. 17. "Theologia moralis." 2 vols. 4to. Venice, 1757, repeatedly republished. We rather believe that the "Ethica Christiana," 8vo. Augsburg, 1758, mentioned by Adelung, is a reprint of this work.

These works show the industry and fertility of Amort as an author, and indicate the variety and extent of his studies and attainments. He brought out a new edition of the "Dictionarium Selectorum Casuum Conscientiæ" of Pontas, 2 vols. fol. Augsburg, 1733; and of the work "De Privilegiis Religiosorum" of Rupert Grüber, 4to. Augsburg, 1747. He left several manuscripts, especially a Church History, ready for the press. (Ersch and Grüber, *Allgem. Encyclopädie*; Adelung, *Supplement to* Jöcher's *Allgem. Gelehrten Lexicon*; *Acta Eruditorum*; and *Works of Amort.*) J. C. M.

AMORY, THOMAS. This eccentric individual was the son of Counsellor Amory, who attended William III. in Ireland, and was appointed secretary for the forfeited estates in that kingdom, where he possessed extensive property in the county of Clare. The counsellor was, according to the statement of his grandson in the "Gentleman's Magazine," the youngest brother of Amory, or Damer, the miser, whom Pope calls "the wealthy and the wise." Thomas was not born in Ireland, as some accounts state; but little is recorded of his early life. He was born about 1691, and is said to have been educated for the profession of physic, though it does not appear that he ever followed that or any other profession. About 1757 he was living in a very secluded way upon a small fortune, in Westminster; and he had also a country residence at Bedfont, near Hounslow. He was married, and had a son named Robert, who practised for many years at Wakefield in Yorkshire as a physician. That gentleman, in consequence of the publication of some erroneous particulars respecting his father in the "St. James's Chronicle," addressed a letter to the "Gentleman's Magazine," in November, 1788, at which time his father was still living, apparently at Wakefield, although he had long ceased to see company. He died on the 25th of the same month, at the age of ninety-seven.

In 1751, on the publication of Lord Orrery's remarks on the life and writings of Swift, Amory announced, in the "Whitehall Evening Post" of December 12, the publication of "A Letter to Lord Orrery, in answer to what his Lordship says in his late Remarks in praise of Swift's Sermon on the Trinity;" in which he proposed to vindicate the divinity of the first person of the Trinity, and to convince his lordship, if he had a mind open to conviction, that the tritheistic discourse alluded to, instead of being the masterpieee which he considered it, was "in reality the most senseless and despicable performance that ever was produced by orthodoxy to corrupt the divine religion of the blessed Jesus." Chalmers, whose long account of Amory's writings was abridged from a still longer article in the preceding edition of the "General Biographical Dictionary," was unable to discover whether this pamphlet was ever printed. In 1755 Amory published, in 1 vol. 8vo., "Memoirs of several Ladies of Great Britain; interspersed with Literary Reflections, and Accounts of Antiquities and curious Things: in several Letters." This curious work was reprinted in 1769, in 2 vols. 12mo.; and a continuation was promised, but never appeared. The ladies whose memoirs are given were all, like Amory himself, zealous Unitarians, in addition to which they are made beautiful, learned, and ingenious; but Chalmers says that their characters are "truly ridiculous, and probably the offspring of fiction." The "Retrospective Review" contains a notice of this work, by a writer who formed a very different estimate of Amory's work from that given by Chalmers. He styles the memoirs "a Unitarian romance," and states that the design of the book was evidently to diffuse the author's principles, and that it is as sin-

gular as its execution is entertaining. The second part of the memoirs, announced at the end of the second volume of the edition of 1769, was to have contained an account of Dean Swift, with whom Amory, who appears to have resided for a time in Dublin, says he was well acquainted, although he was never within his house. "I am sure," he says, "I knew him better than any of those friends he entertained twice a week at the deanery, Stella excepted. I had him often to myself in his rides and walks, and have studied his soul when he little thought what I was about. As I lodged for a year within a few doors of him, I knew his times of going out to a minute, and generally nicked the opportunity. He was fond of company upon these occasions, and glad to have any rational person to talk to; for, whatever was the meaning of it, he rarely had any of his friends attending him at his exercises. One servant only, and no companion, he had with him as often as I have met him, or came up with him. What gave me the easier access to him was my being tolerably well acquainted with our politics and history; and knowing many places, things, people, and parties, civil and religious, of his beloved England." Amory states that he was unknown to Swift, and pretended ignorance of his person until he was compelled to recognise him, by being put into his seat at St. Patrick's. This pretended ignorance gave him an opportunity of conversing more freely with Swift than he could otherwise have done. "The dean was," he says, "proud beyond all other mortals I have seen, and quite another man when he was known." On the original publication of the "Memoirs," the strictures of the periodical press called forth a pamphlet entitled "A Letter to the Reviewers, occasioned by their Account of a Book called 'Memoirs by a Lady.'" The letter is signed "Maria de Large," and some remarks added to it bear the name "Anna Maria Cornwallis;" but it is believed that Amory himself was the author.

In 1756 appeared, in 8vo., the first volume of "The Life of John Buncle, Esq.; containing various Observations and Reflections made in several parts of the world, and many extraordinary Relations;" the second volume was published in 1766. It was reprinted in 4 vols. 12mo., and an edition appeared as recently as 1825, in 3 vols. 12mo. This book, in which it has been supposed Amory intended to sketch a picture of his own character and adventures, may be considered in some measure as a supplement to his "Memoirs." It is supposed that Amory also published many political and religious tracts, poems, and songs. Chalmers observes that, "if we may judge from Mr. Amory's writings, the amusement they may afford cannot fail to be checked by the recollection that they are the effusions of a mind evidently deranged." "He appears," it is added, "to have travelled in search of Unitarians as Don Quixote in search of chivalrous adventures, and probably from a similar degree of insanity." From this imputation, which, from the terms in which it is expressed, is not calculated to gain much credit, Amory's character is warmly defended in the review of his writings above alluded to, which styles his "Memoirs" and "Life of John Buncle" two of the most extraordinary productions of British intellect, and, without disputing his enthusiastic promulgation of Unitarian principles, assigns to him a deep veneration for the New Testament, an intense conviction of its truth, a vivacious temperament, a social heart, great erudition, and acute reasoning powers. (Chalmers, *Biographical Dictionary*; *Gentleman's Magazine*, lviii. 1062.; lix. 107. 322.; *Retrospective Review*, vi. 100—113.)

J. T. S.

AMORY, THOMAS, an eminent dissenting divine of the Presbyterian denomination, was born at Taunton in Somersetshire, in the month of January, 1700. His parents, who were persons of great piety, destined him from early life for the ministry, and gave him a suitable education. He received his first classical instruction under the Rev. Mr. Chadwick at Taunton. In 1717 he was admitted a student at the Dissenting Academical Institution in his native town, of which the Rev. Stephen James, and the Rev. Henry Grove, who was his maternal uncle, were then the tutors; and in 1722, at the end of the five years' course, passed the customary examination with great credit. With the view of enlarging his knowledge of the higher branches of mathematical and natural science, he then placed himself under the tuition of Mr. John Eames, an eminent mathematician, who conducted a dissenting academical institution near London, and who was the friend and occasional assistant of Sir Isaac Newton. Returning to Taunton, he entered on his ministerial profession, by becoming an occasional assistant preacher to some of the dissenting congregations in that town and the neighbourhood. Mr. James dying about the year 1725, Amory succeeded him as classical and mathematical tutor at the academy, and discharged his duties with ability and reputation. In 1730 he received ordination, according to the form then in use among the English Presbyterian dissenters, and became the pastor of a congregation at Taunton. On the death of Mr. Grove in 1738, he was appointed principal tutor; an office in which, by his integrity, learning, and amiable temper, he won the respect of persons of all classes, including those of the established church, among whom he had many personal friends. He formed an acquaintance with, and became the occasional correspondent of, Mrs. Rowe, who addressed

to him some letters which are inserted in her published works.

In 1759 Mr. Amory accepted an invitation to remove to London, and to become the colleague of Dr. Samuel Chandler at the chapel in the Old Jewry; of which, on the death of Chandler in 1766, Amory became the sole pastor. Mr. Amory's success and popularity in London as a preacher were not commensurate with the expectations of his friends; although his sermons were full of valuable matter, carefully composed, and marked by strong devotion and benevolence; and his delivery was distinct and impressive. He was attended however by many judicious persons, and kept up to the last a considerable congregation.

Soon after he settled in London, he was chosen morning preacher at Newington Green, as the associate of Dr. Richard Price, and was appointed one of the weekly lecturers at Salters' Hall. The trustees of Dr. Daniel Williams's charities also chose him to be one of their number. In 1772, when the Protestant dissenting ministers determined upon an application to parliament to be relieved from the obligation imposed upon them by the Act of Toleration, to subscribe several of the thirty-nine articles, as the condition of exercising their ministerial profession, Amory was named as one of the committee to whom the management of that important proceeding was intrusted. In 1768, the University of Edinburgh conferred upon him the honorary degree of doctor of divinity. Dr. Amory continued to discharge without interruption his ministerial and other duties till 1774. On the 16th of June of that year he was attacked by a paralytic disorder, of which he died on the 24th of that month. He was buried in Bunhill Fields.

Dr. Amory was married in 1741 to Miss Mary Baker, the daughter of a dissenting minister in the borough of Southwark, and by her he had several children. His son became an eminent banker in London, and some of his descendants now occupy there stations of high respectability.

Dr. Amory, though not a man of brilliant talents, possessed a mind of considerable power, improved by careful cultivation. He inherited from his parents a pious and devotional spirit, which through life manifested itself in the mildness of his temper, and obtained for him the cordial affection of his acquaintance. In his views of Christian doctrine he adopted a modification of the Arian system, corresponding with the theological opinions of Dr. Samuel Clarke.

Dr. Amory was the author of many works, the principal of which are the following:—1. Eighteen Sermons, preached on several occasions, and printed in a collected form in 8vo. in 1758. 2. Twenty-two Sermons, mostly on the Divine Goodness, forming one volume 8vo., 1766. 3. "A Dialogue on Devotion, after the Manner of Xenophon; to which is prefixed a Translation from the Greek of a Conversation of Socrates on the Being and Providence of God." 8vo. 1733 and 1746. 4. "A Family Prayer Book." 1763. 5. "An Account of the Life and Writings of Mr. Grove," prefixed to his posthumous sermons and tracts, in four volumes 8vo. 1740. 6. "Mr. Grove's System of Moral Philosophy revised, corrected, and improved, with several Additions by Dr. Amory." 1749. 7. "Memoirs of Dr. George Benson," prefixed to his History of the Life of Christ. 1764. 8. "Memoirs of Dr. Samuel Chandler," prefixed to his posthumous sermons, in four volumes 8vo. (*Memoir by* Dr. Kippis, *in the Biographia Britannica, from private information and personal knowledge*; Dr. Flexman's *Funeral Sermon on Dr. Amory*. 8vo. 1774.) T. R.

AMOS (Heb. עָמוֹס, LXX. Ἀμώς), one of the twelve minor Hebrew prophets, was a native of Tekoah, a village in the kingdom of Judah, some little distance to the south-east of Jerusalem. He was a herdsman, or rather perhaps a shepherd; he was neither the son of a prophet, nor was he educated in any of the schools of the prophets; but as he followed the flock, the Lord said unto him, "Go, prophesy unto my people Israel." In obedience to this command, he went to Bethel, where the idolatrous worship established by Jeroboam I. was practised under the sanction of the reigning king, Jeroboam II. Here, as the prophet publicly rebuked the people for their sins, sparing no rank or class, and predicted the judgments about to fall on them, he was withstood by Amaziah, the idolatrous priest of Bethel, who accused him to Jeroboam, representing his denunciations against the kingdom as a conspiracy against the life of the king. Nothing more is recorded in the book of Amos with reference to this transaction, except the sentence which the prophet was inspired to utter against his persecutor; but from the speech of Amaziah commanding him to flee into Judah, and to prophesy no more in Bethel, it appears most probable that Amos was driven out of the kingdom of Israel. The author of "The Lives of the Prophets," falsely ascribed to Epiphanius, says that Amos, having first been wounded with a sword by Amaziah, was struck on the head with a bludgeon by one of Amaziah's sons, and that, having returned into Judah, he died of his wounds two days afterwards, and was buried with his fathers. The same writer has confounded the prophet Amos with Amos the father of Isaiah. The two names are quite different in Hebrew, the former being עָמוֹס, the latter אָמוֹץ.

The time at which Amos prophesied is accurately determined in his book. It was "in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash,

king of Israel, two years before the earthquake." The period during which these two reigns coincided was probably from 808 to 784 B. C., so that the prophet was contemporary with Isaiah, Hosea, and Joel. There are also allusions in the prophecies of Amos to circumstances which show that they were uttered in the latter part of Jeroboam's reign. He speaks of Israel as in a state of prosperity and ease, and mentions its boundaries, namely, Hamath and the river of Arnon. Now, we find from the book of Kings, that Jeroboam, in the early part of his reign, had recovered the possessions which had been lost in the preceding reigns, and had extended the kingdom again to its ancient boundaries, which are those mentioned by the prophet. The more specific date, "two years before the earthquake," is of no use to us, for though the prophet Zechariah also mentions this earthquake, he does not say when it happened. The statement of the later Jews, that this earthquake took place when Uzziah profaned the temple, deserves but little credit. It is at best a vague tradition, and probably a mere assumption arising out of the idea that an earthquake would be an appropriate mark of the Divine displeasure at the impiety of Uzziah.

The prophecy of Amos may be divided into two parts, of which the former (chap. i.—vi.) consists of four discourses, the first of which (i. ii.) is directed against Judah and Israel, together with the neighbouring people of Syria, the Philistines, Tyre, Edom, Ammon, and Moab, and the remaining three (chaps. iii. iv. v. and vi.) against Israel in particular. The latter part of the book relates a series of visions, in which the judgments coming upon Israel were shown to the prophet, including a kind of episode narrating the opposition of Amaziah. These visions gradually rise to the climax of the total destruction of the kingdom of Israel, and the captivity and dispersion of the people, and then close with a promise of their ultimate restoration.

In his style of thought and language Amos is not inferior to any of the Hebrew prophets, and the natural beauty of his images, drawn as they are for the most part from objects familiar to him as a herdsman, gives a peculiar charm to his book, which it might perhaps have wanted if the education of the prophet had been derived less exclusively from nature. (*The Book of Amos*; Rosenmüller, *Scholia in Vet. Test.*; Winer, *Biblisches Realwörterbuch*; and the *Introductions* of Eichhorn, Jahn, and Horne.) P. S.

AMOS, WILLIAM, the author of several agricultural treatises of some reputation, was a Scotchman by birth, but resided at Brothertoft, near Boston, in Lincolnshire. He styles himself farmer on his title-pages; but a local correspondent states that he was bailiff to Major Cartwright, and that as he was not a man of clerkly education, he was assisted in his publications by his employer and his brother, Dr. Cartwright. He died in 1824. His principal works were — 1. "The Theory and Practice of Drill Husbandry," 4to. 1794. 2. "Minutes of Agriculture and Planting," illustrated with dried specimens of grasses, and plates of agricultural machines, 4to. 1804, published at Boston and London; and, 3. "Essays on Agricultural Machines," communicated to the Board of Agriculture, 4to. 1810. Both Watt and Lowndes mention a work under the second title, but dated 1810; but we know not whether it was a second edition or a continuation of the original work. (*MS. Communication*; *Works* as above.) J. T. S.

AMO'SIS. [AMA'SIS.]

AMOUDROU, ANATOLE, a French architect, born at Dôle, January 6th, 1739. After receiving some professional instruction for two years at Dijon, he went to Paris, and pursued his studies, first under Blondel, and next under Louis; and so high was the opinion which the latter entertained of his ability and character, that he resolved to take Amoudrou with him to Poland on his visiting that country for the purpose of erecting some palaces and mansions at Warsaw which he had been commissioned to design. On his return to France, Amoudrou began to practise his profession, and among other buildings erected (in 1765) the handsome Château de Fresnes, near Vendôme, almost the only work which is specified as belonging to him. Strange as it may seem, and whatever may have been the cause, he afterwards abandoned architecture, returned to Dôle in 1775, applied himself to a study the most remote from his former pursuits, that of the law, and became an avocat au parlement. He then obtained an appointment in the office of the Waters and Forests for the eastern provinces, which he retained till the revolution. In 1791 he was elected mayor of Dôle after refusing that office the preceding year, and was also made judge of the arrondissement, which appointment he resigned in 1797, in order to employ himself in making a survey or register (cadastre) of the territory, which occupied him for ten years. He died March 8th, 1812. After deserting his first profession, he did not show himself anxious to assert his claim to the title of architect by his pen, for he has left only two publications, which are neither artistical nor literary: — "Cadastre parcellaire de la Ville de Dôle," 4to. Dôle, 1808; considered, however, a standard and pattern work of its kind; and "Des Mesures Agraires en Usage dans la Franche-Comté," 8vo. Besides these, he left in manuscript, "Notice historique de Dôle," which place he makes to be the ancient Didatium. (*Biogr. Univ. Supp.*) W. H. L.

AMOUR, GUILLAUME DE SAINT, so named from the place of his birth, St. Amour, a town in Franche-Comté, was a

canon of Beauvais, for a long time professor of philosophy in the E'cole du Parvis de Notre Dame de Paris, also called the university, then rector of the university, and afterwards a syndic. He was also one of the chief associates of Robert de Sorbonne in the establishment of the congregation, subsequently so celebrated. The year of his birth is unknown.

The name of Guillaume has been rescued from oblivion by the prominent part which he played as advocate of the university in its disputes with the mendicant orders, particularly that of the Frères Prêcheurs, or Dominicans. These disputes were famous throughout Europe during the first half of the thirteenth century, and still occupy a considerable place in ecclesiastical history. According to the original constitutions of the university, the professors were prêtres séculiers (secular clergy), and the mendicant orders were religieux, or réguliers. The disputes took their rise from this cause:—In the year 1229, during the minority of St. Louis, the university being unable to obtain the satisfaction which it demanded for the murder of some of its students by the night-watch in a drunken fray with the bourgeois of Paris, closed its classes, and the professors removed to various parts, leaving Paris without any authorised teachers. Upon this the Dominicans, who had ever since their establishment at Paris a few years before desired to be admitted to degrees in the university, for the purpose of establishing a chair of theology in their college or convent, the Maison de St. Jacques, applied to the chancellor of the church of Notre Dame, and obtained permission to establish a chair. Their object was to give public lectures to lay students in theology, not to their own body. In 1233 the university was re-established by the order of the pope, and the professors returned to Paris. They do not seem to have made any outcry at this invasion of their privileges till the Dominicans established a second chair in their college. Then the professors, fearing lest all the religious orders should imitate their example, and deprive them of the means of existence, published a decree that no college of the regulars should have more than one doctor or one school of theology for the instruction of laymen. The Dominicans disregarded this decree, and in 1250, when the university again ordered all its classes to be closed until satisfaction was obtained for a fresh murder of the students in a similar quarrel to the first, the Dominicans refused to obey this order, unless two chairs of theology were granted them in perpetuity. Thereupon the university passed another decree, that no one should be admitted to the degree of master or doctor in any faculty whatever until he had sworn to obey all its statutes. The Dominicans refused to take this oath, except on the condition of having the two chairs; and the university, after several admonitions, declared them excluded from their body, and published the sentence in all the schools of Paris, and even in the Dominican school. The Dominicans now applied to the Comte de Poitiers, the regent of the kingdom, accusing the university of passing an "edict against God and the church, and contriving conspiracies against the honour of the king and the interests of the kingdom." They appealed also to Innocent IV., who launched a bull of suspension against the doctors of the university, which their adversaries read in all the parochial pulpits. The university answered by causing its decree to be read again in all the lecture rooms.

Innocent IV. died in 1254, after publishing, towards the close of his life, a decretal to check the pretensions of the regulars, forbidding them from hearing confessions or preaching in the different parishes of Paris without the consent of the curés. His successor, Alexander IV., revoked this decree five days after his coronation; and three months afterwards, the 14th of April, 1255, he gave the bull *quasi lignum vitæ*, by which he allowed all the religious orders to have as many chairs as they pleased, commanded the university to receive the Dominicans into their body, and appointed two French bishops to see this order executed. The doctors of the university refused to obey, and the bishops pronounced sentence of excommunication upon them.

During all this time Guillaume had not been idle. From the pulpit in various churches he had continually preached against certain teachers, who, he said, were hypocrites, false teachers, invaders of houses, disturbers of the ecclesiastical hierarchy. The Dominicans, maintaining that this attack was directed against them, an order approved by the pope, cited him before his diocesan, the Bishop of Mâcon. Guillaume appeared, and disproved the charge. Again he was cited by the apostolic nuncio before the tribunal of the Bishop of Paris. He appeared, demanded that his accusers should in their turn come forward, and as they did not, he was declared innocent by the bishop.

However, the quarrel between the university and the regulars becoming worse, the secular doctors determined to address a petition to the pope, in which they detailed the insults which the mendicants had heaped upon them, and particularly on their venerable brother, G. de St. Amour; and they conclude by "declaring they would transport their schools to some other place, or, if this was not allowed them, they would renounce all teaching, and retire to their hearths, and there enjoy their natural liberty, rather than be crushed under the intolerable servitude of a forced association with the Dominican brethren." Far from listening to their

prayer, the pope issued in 1255 three new bulls in favour of the Dominicans: but St. Louis now came to their aid. Notwithstanding the papal bulls, he appointed four prelates to arbitrate the differences which agitated his kingdom. Guillaume appeared in behalf of the university, and he succeeded in obtaining this sentence, that the Dominicans should retain two chairs, but be separated from the university.

Thus these disputes seemed to be terminated, though Alexander, on hearing of the sentence, revoked it; but the flame of discord was again revived by a work which Guillaume published, in conjunction with some others, in 1256, entitled "Tractatus de Periculis novissimorum Temporum." In the preface he tells us that many of the Gallican prelates had requested the doctors of the university to collect in one volume all the passages of divine and canonical Scripture which foretell the dangers of the last times, and publish it for the instruction of the laity. He protests that he will not speak of any particular body of men, or against any order approved by the church; but it is a manifest attack upon the mendicants. The work is in fact a declamation on the second epistle to Timothy (ch. iii. ver. 1.), where St. Paul predicts the apostasy of the latter times. It is also directed against a fanatical work which appeared at Paris in the year 1254, under the title of an "Introduction to the Everlasting Gospel." Though the odium of the composition of this work was shared by the Mendicant orders in general, it was written by a member of that section of the Franciscans who were called spiritual from their peculiar austerity. His name was Gerhard. John of Parma, general of the Franciscans, was not, as is generally supposed, the author of the work. The object of Gerhard was to explain, and apply to his own order, the obscure predictions contained in "the Book of Joachim," also called "the Everlasting Gospel," a work attributed to Joachim, abbot of Flora in Calabria, about the beginning of this century. The leading doctrine of the "Introduction" was, that St. Francis was the angel foretold in Rev. xiv. 6., and he had preached to the world the true and everlasting gospel of God; the gospel of Christ was to be abrogated in the year 1260, and to give place to this new and everlasting gospel; and the ministers of this reformation were to be humble and barefooted friars, destitute of all worldly emoluments. The effect which Guillaume's work produced upon the people was great: they refused the mendicants the alms which they had been in the habit of giving them, and insulted them, as the false teachers predicted by St. Paul. The Dominicans sent deputies to the pope with the book "De Periculis;" and the university deputed Guillaume and some others with the Introduction. The deputies of the brethren, hastening on their road, reached Anagni, where the pope was, and presented the book before the arrival of Guillaume. The pope appointed four cardinals to examine it; and upon their report condemned it, as "abominable and execrable," and ordered it to be publicly burned in his presence in the cathedral church of Anagni. He then despatched a letter to the archbishops of Tours and Reims to exact of the professors a retractation of the doctrine of the book "De Periculis," and the reception of the Dominicans into their society, on pain of suspension, excommunication, and perpetual privation of their benefices in case of refusal. But the Parisian doctors refused to obey; not that they did so openly, but by interposing appeal upon appeal, they gained time, till the bulls were forgotten or neglected. Thereupon new bulls, more imperative, came from Rome; the chancellor was enjoined to allow none to teach, till he had sworn to obey the last papal injunctions; letters were sent to the Bishop of Paris to call in, if necessary, the aid of the secular arm, and to King Louis to urge him, by a promise of remission of sins, to aid the prelate in breaking the "stiff-necked obstinacy of these insolent masters."

The deputies of the university were still on their road when they heard of this terrible storm which was falling on the heads of their associates at home. They all lost courage except St. Amour, abjured the book before the pope, and returned promptly to Paris. Guillaume demanded to be heard, and though the four cardinals who had condemned his work were made his judges, he was declared innocent of all the charges against him. Yet, on his return, before he reached the frontier, he received a bull from Alexander, forbidding him ever to enter France again without the special licence of the apostolic see, to preach or teach one or more persons in any place whatever. He retired to his native town in Franche-Comté, as this province was not then a part of the kingdom of France. But in spite of the papal condemnation, the book "De Periculis" was translated into French, and it was even put into verse that it might be more generally read. Again fresh bulls were sent from Rome to the Bishop of Paris to punish those who opposed the regulars, to check the circulation of the translation, and of the "indecent rhymes and songs," and to punish all who held communication with Guillaume by letter or emissaries. The whole body of secular doctors were put under excommunication; but a new bull in 1260 permitted the bishop to absolve gradually those whose salvation might be endangered by a longer excommunication, in case they recanted.

Alexander died the same year, after having tried by about forty bulls to crush the resistance of the secular doctors. His successors, Urban IV. and Clement IV., being French-

men, were less hostile to the university. Guillaume was permitted to return, and he made a sort of triumphal entry into Paris. He soon recommenced the war with the mendicants; he sent forth a new work, in defence of his first, the "Collectiones Catholicæ et Canonicæ Scripturæ," which he submitted to the judgment of Clement. This pope gave an evasive answer, and died without ever passing a definitive sentence. Thus ended these disputes, as far as St. Amour was concerned in them. After having had for adversaries the greatest men of his day, Albertus Magnus, Thomas Aquinas, St. Bonaventura, he died, as we learn from an epitaph on his tomb in the church of St. Amour, in the year 1272. Among his partisans were the poet Jean de Meun, who has some verses in praise of him in his "Roman de la Rose," and the trouvère Rutebeuf, whose verses concerning him may perhaps be the "indecent songs" proscribed by Alexander.

That he took a considerable part in the establishment of the Sorbonne is shown by the fact of his portrait having been placed on a window of the old library of the Sorbonne, by the side of its founder. An engraving from this portrait is prefixed to the edition of all his works, which was published, probably at Paris, 1 vol. 4to., in 1632. This work, which the editor sent forth, disguising the name of the printer and the place, under this enigma, "Magistri Guillelmi de Sancto Amore Opera Omnia, &c. Constantiæ, ad insigne bonæ fidei apud Aléthophilos," comprises ten treatises, all against the mendicants, the first of which is a preface, not written by St. Amour, containing an account of his life. In the succeeding year, 1633, an arrêt appeared from the king's private council, forbidding any bookseller to sell the work on pain of death, or any private person to keep it by him under penalty of three thousand livres. Notwithstanding this severe edict, copies of this edition are still extant. A less complete edition seems to have been published at Bâle in 1555. (The most impartial account of these disputes is given by Fleury, *Hist. Eccles.* liv. 83. and 84.; but a more complete account of St. Amour and his works is to be found in the *Histoire Littéraire de la France*, t. xix. p. 197—215.; and Dupin, *Hist. des Controverses dans le XIII. Siécle*, p. 522—550. There is a good note by Mr. Jubinal in his late edition of the works of Rutebeuf, Paris, 8vo. 1839, t. i. p. 382—395.; Crevier, *Hist. de l'Université de Paris*, t. i. p. 411—499.; Mosheim, *Eccles. History*, cent. xiii. c. 27—34.) C. J. S.

AMOUR, LOUIS DE, or LOUIS-GORIN DE ST., doctor of theology of the faculty of Paris, of the society of the Sorbonne, and sometime rector of the university, was born at Paris in 1619. He was the godson of Louis XIII., to whom his father was coachman.

St. Amour was a zealous partisan of A. Arnauld and the Jansenists. In 1649, when the first overt attack upon the Jansenists was made by the motion of N. Cornet, syndic of the faculty, that deputies should be appointed to examine certain propositions, to which he said the new doctrines might be reduced (first six, then seven in number, but afterwards curtailed to the famous five), St. Amour opposed the motion; and when the censure of them was published, he procured an arrêt of the parliament to suppress it. He was at Rome on private business when the letter, signed by eighty-five Gallican bishops, was sent to Innocent X., towards the close of 1650, requesting him to pronounce a "simple and decisive" judgment on the five propositions, and the eleven bishops who favoured the Jansenists appointed him their delegate. His commission was to press the pope not to give judgment on these propositions, without distinguishing the different senses, as they were equivocal, being in one sense heretical, in another Catholic; and therefore they requested him, in accordance to the customs of the Church, to appoint a congregation or council, as Clement VIII. and Paul V. had lately done, where both parties might be confronted, and the arguments of both sides might be written, signed, and communicated; and after this examination, to pronounce in what sense the propositions were to be held, and in what to be rejected. He exerted himself with the utmost zeal in this dangerous commission, single-handed, till some other delegates were sent to aid him. No such congregation was ever granted, and after two years' hesitation, Innocent determined to condemn the propositions simply, as they had been enounced, without any distinction or explanation; and his constitution against them appeared in 1653. St. Amour returned to Paris; and, when the censure of Arnauld's second letter, written in 1655, was passed, condemning it as reviving the first of the five propositions in another form, he refused to sign it, for which he was excluded from the faculty and the society of the Sorbonne. In 1662 there appeared the "Journal de M. de St. Amour, de ce qui s'est fait à Rome dans l'Affaire des cinq Propositions," fol. This work is a history of all that passed relative to the propositions, both at Paris and Rome, from the year 1646 to 1653. It is divided into seven parts: it professes to be written by St. Amour from the journal which he kept daily during the time he was at Rome; but it is generally supposed to have been formed by A. Arnauld and De Sacy, out of the memoirs of St. Amour and his brother delegate De Lalane. However, it is very useful, for it contains many authentic documents, with an Appendix of tracts and letters relative to the whole matter. This work was burnt at Paris, by an arrêt of the king's private council, 4th January, 1664, and con-

demned at Rome, 28th March, the same year.

St. Amour died in 1687. He has left a Latin preface to some opuscula of St. Augustin, printed at Rome. (*Journal of St. Amour*, of which there is an English translation; *Dictionnaire des Livres Jansénistes*, vol. ii. p. 355.; Dupin, *Hist. Eccles. du* 17 *Siècle*, tome ii. p. 149—360.) C. J. S.

AMOUREUX, ABRAHAM CESAR L', a French sculptor of ability of the seventeenth century. He was born at Lyon in 1644, and was the scholar of N. Couston the elder. There are several excellent basreliefs and other works by L'Amoureux, in various churches at Lyon, distinguished for their fine compositions and expression. He was invited to Copenhagen in 1682, and executed there the gilded leaden statue of Christian V., king of Denmark, which was placed before the royal palace of Copenhagen in 1688. L'Amoureux died in the vigour of life; he fell into the Saone in going by water from Tossey to Lyon, and was drowned. (Büsching, *Gelehrte Abhandlung von Rusland*; Füssli, *Allgemeines Künstler-Lexicon*; De Fontenai, *Dictionnaire des Artistes.*)

R. N. W.

AMOZ. [ISAIAH.]

AM-PACH AUF GRÜNFELDEN, JOHANN GEORG VON, was born in 1784. He was for many years professor of veterinary medicine and of forensic medicine, medical history, and botany, at Salzburg. He died in 1832, leaving several good works on the subjects which he taught, the chief of which are — 1. "Ueber die sogenannten Milzbrand, oder die Karfunkelkrankheit der grösseren nutzbaren Haussäugethiere." Pesth, 1820, 8vo. 2. "Gründriss der gerichtlichen Veterinairkunde." Vienna, 1822, 8vo. 3. "Praktische Lehre von den Heerdekrankheiten." Pesth, 1819, 8vo. 4. "Die Lungenfaule, die Lungen-und die Milz-Seuche des Hornviehs." Pesth, 1819, 8vo. 5. Ueber die Natur . . . . der Drehkrankheit der Schaafe." Vienna, 1827, 4to. (Callisen, *Medicinisches Schriftsteller-Lexicon*, bde. i. xxvi.) J. P.

AMPE'LIUS, LU'CIUS, a Roman writer, the author of a small work consisting of fifty short chapters and bearing the title of "Liber Memorialis." The writer undertakes in this small compass to give information upon all that is remarkable in nature generally, such as astronomy, geography, and upon the important events in history. This information is compiled from various ancient writers, and expressed in plain and concise language, which however is not free from many symptoms of the decline of good taste. Concerning the life of the author nothing is known; but it is the common opinion that he lived in the latter part of the fourth century of our æra, in the reign of Theodosius the Great; and some have supposed that he is the proconsul and Magister Officiorum who is mentioned in the Theodosian code and Ammianus Marcellinus, or the Ampelius who is mentioned in one of the epistles of Sidonius Apollinaris. But there is no ground for any of these opinions. What we can gather from the work itself is, that he lived after the time of Trajan, whom he mentions in two passages (c. 22. and 47.). It is further clear from an expression, c. 18., that he must have written before A. D. 305, the year in which Diocletian and Maximian laid down their dignity, an event with which he does not seem to have been acquainted, as he says that Sulla was the only one who ever laid down his imperium. In another place (c. 8.) he speaks of the temple of Diana at Ephesus as still existing, and it is known that this temple was destroyed in the reign of Gallienus (A. D. 253—268). The work seems therefore to have been written before the time when the temple was destroyed, and it is not impossible that the Macrinus to whom it is dedicated, and for whose instruction it was written, may be the same Macrinus who reigned as emperor from A. D. 217—218. It should, however, be remarked, that notwithstanding all this, no certain inference can be drawn as to the age of Ampelius, for he speaks in the same manner of things which existed in his time, in which he speaks of those which did not exist; for instance, the temple of Apollo at Sicyon, of which only the pillars were standing as early as the time of Pausanias (ii. 11. 2.).

The first edition of the "Liber Memorialis" is that by Salmasius, in which it is printed with Florus, Hanover, 1611, fol. After his time it has usually been printed at the end of the most important editions of Florus, as in those of Hermannides, Grævius, and Duker. The best separate editions are those of C. H. Tzschucke, Leipzig, 1793, 12mo., and of F. A. Beck, Leipzig, 1826, 8vo. (Bähr, *Geschichte der Röm. Literatur*, p. 454.; Gläser, in the *Rheinisches Museum für Philologie. Neue Folge*, ii. 145, &c.) L. S.

AMPE'RE, ANDRE' MARIE, was born at Lyon in 1775. He was early appointed professor of physics in the central school of the department of Ain in France. Whilst in this situation he produced his celebrated paper on gaming, entitled "Considérations sur la Théorie Mathématique du Jeu." Lyon, 1802, 4to. This paper was written for the purpose of proving that persons who abandon themselves to play must eventually become ruined. Buffon had in his "Moral Arithmetic" attempted this before, but he failed in demonstrating his point, and he also entered on speculations foreign to the subject. The principal points demonstrated in this essay are — 1. There is no disadvantage in playing with an individual of equal wealth. 2. There is no disadvantage in playing with an indi-

vidual richer than yourself provided that the stakes played for are so small that in the chances of play the one can never ruin the other. 3. If the stakes are not sufficiently small, then the player with the most money must ruin the one with the least, because he can hold out so much longer. 4. The certainty of being ruined is great according to the amount played against, and is absolute where the fortune is infinite. To play in society is like playing against an individual infinitely rich, and the person who does it must be ruined although he plays on equal terms.

Some time after the publication of this paper, Ampère removed to Paris, and was appointed répétiteur d'analyse at the Polytechnic School. In 1805 he read a paper at the class of physical and mathematical sciences of the National Institute on the application of the general formulæ of the calculus of variations to problems in mechanics, in which he demonstrated the differences between the progress of the calculus when applied to purely geometrical problems and to the solution of problems in mechanics. The paper was entitled "Recherches sur l'Application des Formules générales du calcul des Variations aux Problèmes de la Mécanique," 4to. In 1814 he published his views upon the atomic theory, and on the combining proportions of elementary bodies in the "Annales de Chimie," which were addressed in a letter to Berthollet with the following title:—"Lettre à Berthollet sur la Détermination des Proportions dans lesquelles les Corps, &c. combinent d'après le Nombre et la Disposition respective des Molecules dont leur Particules intégrantes sont composées."

Between the period of the publication of this paper and the year 1820 he was appointed professor of analysis at the Polytechnic School, and published several papers on different departments of physical science, especially those branches which are susceptible of the application of mathematics. It was in 1820 that Professor Oersted, of Copenhagen, succeeded in obtaining a magnetic effect from wires connected with a galvanic apparatus, and established the law that the magnetic effect of the electric current has a circular motion round the current. The announcement of this remarkable fact, which seemed to point out the real nature of the hitherto mysterious phænomena of magnetism, excited the greatest attention in Paris, and was at once seized upon by Ampère as a subject for investigation. Ampère was well fitted by his previous studies to investigate this subject with success, and we are perhaps more indebted to him than to any other individual for the present position of the science of electro-magnetism. In the latter part of the year 1820 Ampère read a series of papers at the sittings of the Royal Academy of Sciences of Paris on the subject of electro-magnetism, in which he announced the discovery of some of the most remarkable facts connected with this science. In his first paper, read September 18th, he demonstrated the influence of a spiral wire conducting an electric current in magnetising a needle, and thus illustrated the principle on which the galvanascope or galvanometer is constructed. The invention of this instrument conferred a signal benefit on the science of galvanism generally; and in the hands of both the physical and physiological enquirer, it has been of most important service. The influence of voltaic conductors on magnetic needles, and in inducing magnetism, having been thus established, the next point requiring investigation was, as to whether voltaic conductors were not themselves magnetic. This point was determined by Ampère in a paper read at the Royal Academy of Sciences, September 21st, 1820, in which he proved that two voltaic conductors, or two portions of the same conductor, attract each other when the currents have the same direction, and repel each other when they are traversed by currents having an opposite direction. A proof of the magnetic nature of voltaic conductors was shortly after furnished by Arago, in an experiment in which he proved that iron filings were attracted by voltaic conductors whilst the electric current was passing through them, and ceased to be so when the current was stopped. The identity of galvanic and magnetic phænomena having been thus far demonstrated, Ampère became anxious to examine the influence of the earth on the electrical currents excited by the voltaic battery. He accordingly constructed an apparatus by which a circle of wire became electrified, and had power to suspend itself in any direction. When this apparatus was connected with a voltaic battery, the circle placed itself in a plane perpendicular to the magnetic meridian of the earth, in the same manner as an ordinary magnetic needle. From this experiment he drew the inference that the phænomena of natural magnetism were dependent on electric currents which are constantly passing from east to west over the surface of the earth. The paper in which this experiment was considered was read on the 30th of October, and on the 6th of November following another important experiment was communicated to the academy. This was the construction of a magnet having all the properties of a natural magnet, by means of a wire coiled up in the form of a helix. In a subsequent paper Ampère demonstrated the rotation of a magnet on its own axis, and gave an explanation of this phænomenon. All the most important of these facts were made known to the Academy of Sciences from September to December, 1820. Throughout the whole of this investigation Ampère displayed great ingenuity in the construction of apparatus as well as in

devising experiments: but whatever might be his merits as an experimentalist, his greatest merit undoubtedly lies in the profound manner in which he applied the most refined and difficult parts of mathematical analysis to these researches.

The subject of electro-magnetism having excited great interest among scientific men, the experiments of Ampère were quickly repeated, and some facts which he had pointed out were re-discovered. This led him, in conjunction with M. Babinet, professor at the Royal College of St. Louis, to publish an account of the discoveries that had been made by scientific men in various parts of the world. The work was entitled "Exposé des nouvelles Découvertes sur l'Electricité et le Magnétisme de MM. Oersted, Arago, Ampère, Davy, Biot, Ermann, Schweiger, De la Rive, &c." Paris, 1822, 8vo. In the same year Ampère himself published a work entitled "Recueil d'Observations, Electro-dynamiques." Paris, 8vo. This work contained a number of notices, memoirs, extracts from letters and from periodical works, relative to the mutual action of two electric currents, or of an electric current on the magnetic needle, or of one magnetic needle on another. It contains also a number of plates of apparatus and instruments, and also of diagrams. The extracts from letters are from Ampère's own correspondents, and contain the views of H. Davy, Bertholett, Berzelius, De la Rive, Van Beck, Savary, and others, on the developing science of electro-dynamics.

Subsequently to this last work, Ampère read several papers on various points in the new science, which he named electro-dynamics, but which is more frequently in this country called electro-magnetism. All his labours in this department were however summed up in a work which he published in 1826, entitled "Théorie des Phénomènes E'lectro-dynamiques, uniquement déduite de l'Expérience." Paris, 4to. This work embraced the facts and views which he had brought before the Royal Academy of Sciences from 1820 to 1825, and contained his celebrated theory of electro-dynamic phænomena. This theory, which is rigorously tested by mathematical analysis, is as follows:—That what have been hitherto considered as magnetic fluids or forces in natural or artificial magnets consist of electric currents revolving about every particle of such a body in planes perpendicular to its axis; so that the attraction or repulsion which takes place between opposite poles of two magnets is merely the attraction of the electric currents existing in each; and in the same manner the position which a magnetic needle assumes under the influence of a galvanic wire proceeds from the attraction between the wire and the parallel currents in the magnet, when these correspond in direction, or from the repulsion between them when the currents are in an opposite direction. In the same manner the direction which a needle assumes from the terrestrial action is not, as has been hitherto assumed, due to magnetic poles in particular situations in the earth, but to the attraction of electric currents circulating about the earth in circles nearly parallel to the equator. This theory is not perhaps perfect, but the work in which it is attempted to be proved must be classed amongst the most splendid contributions that have been made to physical science during the present century.

Among the French, Ampère was the earliest to recognise the merits of Sir Humphry Davy, and to direct attention to the value and importance of his discoveries. On the occasion of Davy visiting the Continent, he was early introduced to Ampère, with whom he contracted an intimacy, although for some cause which does not appear evident, Sir H. Davy was induced to vote against the election of Ampère as a fellow of the Royal Society of London. Ampère, however, was elected an honorary fellow of this society as well as of the Royal Society of Edinburgh, and a large number of distinguished continental academies and societies for the promotion of natural science.

In 1823 he was requested by the Institute of France to draw up a report upon the existing state of knowledge with regard to the use of steam as an agent in the movement of machinery. The results of his labours were published with the title "Rapport sur les Machines à Vapeur." Paris, 1823, 8vo. In 1828 he published an elaborate mathematical paper on the undulatory theory of light, entitled "Memoire sur la Détermination de la Surface courbe des Ondes lumineuses, &c." Paris, 8vo. During the latter part of his life Ampère occupied himself in writing a work on the classification of the various departments of human knowledge, entitled "Essai sur la Philosophie des Sciences, ou Exposition analytique d'une Classification naturelle de toutes les Connaissances humaines." Paris, 1834, 8vo. In this work he has given an outline of the relative position of the natural sciences, but in the execution of this task he has not been so happy as in his previous mathematical and physical researches.

Ampère wrote numerous papers in the departments of mechanics, optics, crystallography, and natural history, which were published in the "Mémoires de l'Institut," the "Journal de l'E'cole Polytechnique," "*Annales d'Histoire Naturelle*," and other periodical publications.

Ampère died at Paris in 1836. He was popular as a teacher at the Polytechnic School, and his kindness and integrity gained for him the esteem of all who knew him. As a mathematician and experimental philo-

sopher, he occupies a prominent position amongst those who have contributed to the advancement of science. (*Address of President of Royal Society of London*, 1836; Paris's *Life of Davy*; *Dictionnaire des Contemporains*; *History of Electro-Magnetism*, *Ann. of Philos.* vol. iii. art. "Electro-Magnetism;" *Encyc. Met.*; *Works* and *Papers* quoted.) E. L.

AMPHI'CRATES (Ἀμφικράτης), a Greek historian who wrote a work on the lives of celebrated men (περὶ ἐνδόξων ἀνδρῶν), to which Diogenes Laertius (ii. 101.) and Athenæus (xiii. 576.) refer. L. S.

AMPHILO'CHIUS (Ἀμφιλόχιος) was born in Cappadocia, of a noble family, and was the contemporary and friend, as well as the compatriot, of Basil and Gregory Nazianzen, but some years younger than either. It seems probable that his first profession was that of the law; though Basnage suspects that the epistles of Nazianzen, which are generally alleged in proof of this supposition, may have been addressed to some other Amphilochius. It is certain that he withdrew into seclusion early in life to a place called Ozizala in Cappadocia, where he passed some years (his fanciful biographer, Metaphrastes, says forty years) in holy meditation. Yet even there he maintained his correspondence with his two episcopal friends; and there remains a familiar letter from Nazianzen, in which he solicits the recluse to send him from his rural retreat an ample supply of vegetables for an entertainment that he was preparing for "Basil the Great,—a person who, as you know, is a good philosopher when he is well fed; but whose temper I would not advise you to try by starving him." When the see of Iconium became vacant by the death of Faustinus, Amphilochius, who happened to be on the spot, was elected to succeed him. The influence of Nazianzen is supposed to have contributed to that event; but the date of it is uncertain, being variously fixed at A. D. 371, 374, and 375. The spiritual government of Amphilochius was distinguished by a zealous regard for the established doctrines of the church. His desire for the suppression of Arianism carried him to the councils held at Constantinople in 381 and 383; and on the latter occasion he acquired, by a bold and somewhat singular expedient, a reputation so general and lasting, that his name even now is invariably associated with the record of that one remarkable act of his life. Theodosius I. was hesitating to enact certain exclusive statutes against the Arians. Amphilochius, when paying his respects at court, saluted the emperor, but passed his son Arcadius unnoticed. Theodosius commanded him to salute his son also. "Sire, the reverence which I have done to you is sufficient." "A slight offered to my son is an offence to me." "Now do you not observe, sire, how sensitive you are to the honour of your son, and how keenly you are irritated against any who affront him? Believe me, then, that the God of the universe likewise abhors those who blaspheme his only begotten Son, and are ungrateful to their Saviour and Benefactor." The emperor acknowledged the justice of the rebuke, and immediately issued the edicts which the Catholics required. The Messalians, or Euchites, a sect of low illiterate semi-pagan fanatics, began about this time to disturb the peace of the Eastern church, and made some inroads into the diocese of Iconium. Amphilochius held a council at Sida, the capital of Pamphylia, and condemned them. His eloquence was likewise employed in confuting the tenets of the Macedonians and asserting the divinity of the Holy Ghost; and some affirm that he presided at a synod at Iconium assembled in 376 for that purpose. He survived both his patrons, and was present at Constantinople on some public occasion in 394; but he is believed to have died in the same or the following year. He is mentioned with frequent commendation in the epistles of Basil; in one passage (Liber de Spiritu Sancto) as "the most honoured of all my acquaintances." Theodoret praises him highly in several places; and even Jerome, the father of the Latin church, dignifies him with the same expressions of eulogy which he bestows on Basil and Gregory: "We have works . . . of the Cappadocians, Basil, Gregory, and Amphilochius, all of whom so fill their books with the doctrines and sentences of the philosophers, that you doubt whether more to admire their secular erudition, or their scriptural knowledge." Very few of the productions of Amphilochius are now extant. Combefis, indeed, published at Paris in 1644 a volume of works ascribed to him, but ascribed for the most part on no authority, and one of them, "The Life of Basil," in obvious opposition to internal evidence. Some fragments preserved in the acts of the councils of Ephesus and Chalcedon, and in the writings of some ancient fathers, are genuine; and so doubtless is the "Synodical Epistle," edited by Cotelier and republished by Galland and others. Its date is uncertain; but as it was written in refutation of the Macedonian opinions, strongly exhorting the bishops to whom it was addressed to maintain concord and unity in the true faith, and as it was published immediately after some local synod at which Amphilochius appears to have presided, and at which Basil had been expected to attend, we may ascribe it with much probability to the year 376. The birthday of Amphilochius is celebrated both by the Greek and the Latin church on the 23d of November. (Gregory of Nazianzus, *Epist.* 12. 106. 159, 160, &c.; Basil, *Epist. to Amphiloch.* ii. 142. edit. Paris, and *Three Canonical Epistles*, ii. 757.; Hierony-

mus, *Epist.* 70—84.; Theodoret, *Hist. Eccles.* lib. iv. cap. 11. and 30.; lib. v. cap. 8. and 16.; Amphilochii Icon. *Opera*, Paris, apud Simeon Piget, 1644; Galland, *Bibl. Patr.* vi. 459.; Basnage, *Annal.* A. D. 394.) G. W.

AMPHI'ON (Ἀμφίων), a Greek sculptor mentioned by Pausanias. He was the son of Acestor of Cnossus, the pupil of Ptolichus of Corcyra, the master of Pison of Calaurea, and lived about the ninetieth Olympiad, or 420 B. C. Pausanias mentions only one work by him, which was dedicated by the Cyrenæans at Delphi: it represented Battus, the founder of Cyrene, in a chariot, with Libya crowning him and Cyrene as his charioteer. (Pausanias, vi. 3. x. 15.) R. N. W.

AMPHI'ON. [MELANTHIUS.]

AMPHIS (Ἄμφις), a comic poet of Athens, who belonged to the so-called middle comedy, and not, as Fabricius states, to the ancient comedy. This fact is clear from the titles of most of his comedies, the subjects of which are of a mythological nature, and is also suggested by a remark of Pollux, i. 233. He was a contemporary of the philosopher Plato, who is mentioned in one of the fragments still extant. But the poet survived the philosopher, for as he mentions the celebrated courtezan Phryne, he must have lived at least down to the year B. C. 332. Respecting his life nothing is known. There are several passages of ancient writers which seem to refer to Amphis, but his name is written Agias, Amphias, or Amphianus.

Amphis wrote a great number of plays, none of which are extant; but we know the titles of twenty-six, which, together with the extant fragments, are collected by A. Meineke in his "Fragmenta Comicorum Græcorum. (A. Meineke, *Historia Critica Comicorum Græcorum*, p. 403, &c.; Bode, *Geschichte der Dramatischen Dichtkunst der Hellenen*, ii. 415. In both works the passages of the ancients relating to Amphis are collected.) L. S.

AMPHI'STRATUS, a Greek sculptor, who is mentioned by Pliny as the author of an admired statue of Callisthenes, the historian and the companion of Alexander, which was in the Servilian gardens at Rome. Tatian says that Amphistratus made a statue, in bronze, of Clitus. It is presumed that he lived about the time of Alexander the Great, in the fourth century before Christ. (Pliny, *Hist. Nat.* xxxvi. 5.; Tatian, *Orat. ad Græcos*, 52.) R. W. jun.

AMPZING, JOANNES ASSUE'RUS, or Ampzingius, was born in the state of Overijssel, in 1559. After being for some time a minister of the Protestant religion at Haarlem, he commenced the study of medicine, and having taken his doctor's degree, he began to practise at Aurich in East Friesland. He afterwards practised successively in Sweden, and at Weimar and Rostock, in both of which towns he was town-physician. At Rostock he was appointed to a professorship of medicine, and became one of the physicians to the Duke of Mecklenburg. He died in 1642.

Ampzing has left several small works, of which some relate to medicine, others to theology. The medical works are the following:—1. "Dissertatio iatro-mathematica, in qua de Medicinæ et Astronomiæ Præstantia, deque utriusque indissolubili Conjugio, disseritur," Rostock, 1602, 4to. &c.; in which he endeavours to show how essential a knowledge of astronomy (including therein meteorology) is to the right practice of medicine, and what parts of astrology might be depended on. A large portion of the work is devoted to the doctrine of critical days; but it is altogether unpractical and unimportant. 2. "De Theriaca senioris Andromachi Oratio." Rostock, 1611, 4to. &c. This, of which there are several editions, was delivered previous to the public exhibition of the numerous simple medicines of which a new store of the theriaca was to be made by the pharmaceopolist in ordinary of Rostock, under the direction of the senate. The oration itself is uninteresting; but the prefaces to it afford a good illustration of the importance which was attached to the due preparation of this supposed antidote against all poisons. [ANDROMACHUS.] It appears that on each occasion of making it afresh at Rostock, four distinct acts were observed: those, namely, of dispensation or preparation of the materials; examination, at which all who professed any knowledge of the matter were invited to give their opinions on the qualities of the medicines, and, if necessary, to argue them before the authorities; publication, or public exhibition of the medicines; and, lastly, the act of mixing. Such precautions were deemed necessary in consequence of the numberless adulterations of this the most esteemed, and, in its genuine state, one of the dearest medicines of the day; frauds which the Rostock faculty declared to be, of all that were practised in medicine, the most mischievous and daring. 3. "Διάλεξις de Morborum Differentiis," Rostock, 1618, 4to., and with the "Oratio de Theriaca," Rostock, 1623, 8vo. 4. "Heptas Adfectionum Capillos et Pilos Corporis humani infestantium." Rostock, 1623, 8vo. The following dissertations were defended under his presidency, and were probably written wholly or in part by him:—"De Alopecia et Ophiasi," 1616; "De Morbo in Genere considerato," 1616; "De Morbo in Specie considerato," 1616; "De Dolore Capitis," 1619; "De Hydrope," 1622; all of which were published at Rostock in 4to. Of his theological works, Jöcher gives the titles imperfectly; most of them are controversial against the Calvinists and Anabaptists, and one is on the regeneration of the infants of the faithful while in the womb. He left a son, Samuel Ampzing, (Jöcher, *Allgemeines*

Gelehrten Lexicon; Haller, *Bibliothecæ Medicinæ Practicæ*, t. ii. p. 257.; Ampzing, *De Theriaca*, and *Dissertatio iatro-mathematica*.)
J. P.

AMPZING, SAMUEL, a Dutch poet who lived in the first half of the seventeenth century: the dates of his birth and death are unknown. He was the son of Jan Assuerus Ampzing. [AMPZING.] In 1616 and 1617 Samuel was preacher at Rijsoord and Strevelshoek, and in 1619 at Haarlem. A complete list of his works, which are numerous, is given in Pars's Catalogue of Dutch Writers, "Naamrol van de Bataavse en Hollandse Schryvers." The most important are — a translation from German into Latin of some works by his father against the Anabaptists, published in 1619; his "Rijm-Catechismus, or "Catechism in Verse," Leyden, 1624; his "Christen Hooghtijden," or "Christian Wedding," published in 1625; and, above all, his "Beschryving ende Lof der Stad Haerlem," or "Description and Praise of the City of Haarlem," Haarlem, 1628, 4to. This is a minute description and history of that city written in quaint Alexandrine verse, and accompanied with notes, which contain the information that could not be pressed into rhyme. Ampzing is a vehement partisan of his countrymen's claim to the invention of printing, but forbears from enlarging on the subject, observing —

"Ik had hier nu gedacht daer heftig voor te strijden,
Maer nu 'tours Schrijver doet, so sta ik wat ter sijden:"

"Warmly to fight for this I here had ta'en in hand,
But since Scriverius does't, aside I well may stand;"

and proceeds to add that he shall append the work of Scriverius to his own. The "Laure-Crans voor Laurens Coster," or "Laurel-Wreath for Lawrence Coster," of Scriverius, was thus first printed in conjunction with Ampzing's work, and properly forms a portion of it, a circumstance which appears to have been unknown to many bibliographers. Prefixed to the description of Haarlem is what Ampzing calls "Nederlandsch Taelbericht," a dissertation on Dutch spelling and grammar, possessing very considerable merit, in which he contends against the practice, then common, of intermingling words of foreign derivation with the Dutch, and recommends the reform in that respect which has since been carried into effect in the Dutch and German languages. This dissertation was reprinted separately, with additions, by C. Van Heulen, at Wormerveer, in 1649, 8vo. (Witsen Geysbeek, *Biographisch Woordenboek der Nederduitsche Dichters*, i. 37—42.; Ampzing's *Haerlem*.) T. W.

'AMR IBN 'ABDU-R-RAHMA'N IBN AHMED IBN 'ALI, whose family was from Kermán, whence he is surnamed Al-kermání, was a native of Cordova and distinguished in medicine, arithmetic, and geometry. In order to study medicine and to perfect himself in the mathematical sciences, he went to Harrán in Mesopotamia, which was the principal seat of the Sabæans, who continued faithful to the religion and pursuits of the ancient Chaldæans, whose descendants they professed to be. Harrán was for this reason the most ancient and the best school of astronomy, mathematics, and medicine in the 'Irák. When 'Amr had finished his studies at Harrán he returned to Spain, and brought with him the celebrated book called "The Letters of the sincere Friends," which had been composed by several learned men: they treated on philosophy. He settled at Saragossa, and became celebrated as a surgeon and physician. He died at the age of ninety, A. H. 458 (A. D. 1066). (Kiftí, *Tárikh Alhokemá*, MS. of Mr. Bland; Casiri, *Bibl. Arab. Hisp.* i. 435.; Wüstenfeld, *Gesch. der Arabischen Aerzte*, n. 137.) A. S.

'AMR IBN IBRAHI'M, Abú-l-fat'h Alkhayyámí, an Arabic philosopher, physician, and mathematician of the fifth century of the Hijra, lived in Khorásán in the house of Abú Táhir, the high kádhí of that province. But the friendship of the kádhí could not protect him against the imputations of infidelity which were cast upon him for having expressed, in his poems and philosophical works, mystical ideas which were not fully intelligible to the people, and were therefore considered irreligious. In order to clear himself, he made the pilgrimage to Meeca. On his return he passed through Baghdád, where he was exceedingly well received by all those who cultivated the philosophical sciences, and he was prevailed upon to give lectures. The high estimation in which he stood with his colleagues did not diminish the prejudices of the more bigoted and more numerous class of the people, and he was exposed to new persecutions. He therefore returned to Khorásán, where he spent the remainder of his life. His poems were taken up in the sixth century of the Hijra by the Súfis, and read in their religious assemblies for their edification. The library of the East India House, London, contains a fragment of a work on algebra by 'Amr. The author says in his prefnee, that no one will understand this treatise without a good knowledge of the "Elements and Data" of Euclid and of (the first) two books of the conic sections of Apollonius. 'Amr's book treats almost solely on square and cube numbers, and on the squares of squares, the properties of which he demonstrated both arithmetically and geometrically. He wrote also a work on politics, in which he followed the work of Aristotle on the same subject. (Kiftí, *Tárikh Al-hokemá*, MS. of Mr. Bland; 'Amr, *Algebra*, preface, MS. of the East India Company, No. 1270. fol. 48., and the preceding pages, for the book is badly bound.) A. S.

'AMR IBN MOHAMMED IBN KHA'-

LED IBN 'ABDU-L-MALIK of Merw-arrúd was a great astronomer, and lived in the beginning of the tenth century of our æra. He is the author of short astronomical tables which he constructed on the system and partly on the observations of his grandfather Kháled, who had made his astronomical observations together with Sind Ibn 'Ali, Yahya Ibn Abí Mansúr and Al-'abbás Ibn Sa'íd Al-jauherí, under the patronage of Al-mámún. 'Amr verified the labours of his grandfather by his own observations. He wrote also a work on the middle course of the planets, and another on the astrolabe. (Kiftí, *Tárthh Al-hokemá*, MS. of Mr. Bland.) A. S.

'AMR. ['Omar.]

'AMR IBN 'OTHMA'N IBN KANBAR ABU' BISHR, generally called Síbawayh, the greatest Arabic grammarian, was a Persian by origin, but enjoyed the privileges of a Moslem citizen by being a client of the tribe of the Benú-l-hárith Ibn Ka'b. Little is known of his life. It seems that he spent his early years in the province of Fáris. At the age of thirty-two years, under the reign of Harún Ar-rashíd, he came into the 'Irák and to Baghdád, where he was introduced to Yahya Ibn Kháled the Barmakite; he also made the acquaintance of the learned Al-kisáy and Al-akhfash the elder. But Al-kisáy was very jealous, and refuted him on one question of grammar. 'Amr Síbawayh was so indignant about it, that he returned to Fáris, and most authors state that he died in that province between A. H. 161 and 194 (A. D. 777—810). Síbawayh, the cognomen of 'Amr Ibn 'Othmán, means in Persian the odour of an apple, and it was given to him because he was very fond of this fruit.

Síbawayh followed the grammatical system of Al-khalíl, who was one of his masters in grammar. He also attended the lectures of 'Isa Ibn 'Amr and of Yúnos Ibn Habíb. His master in lexicography was Abú-l-khattáb.

'Amr Síbawayh wrote a work on Arabic grammar and syntax, which is either called after the name of the author "Síbawayh," or simply "The Book," for it was the standard work on the Arabic language. The author of the "Fihrist" says it would be a ridiculous attempt to write a grammar after Síbawayh. Ibn Khaldún expresses himself in the following terms on this book. "Sometimes you may find a person who possesses not only the knowledge of the rules of Arabic grammar, but who has practice enough in this study to express himself according to these rules. Such persons are, however, exceedingly rare. It is particularly the case with men who have studied the "Síbawayh," for this author has not only explained the rules of grammar, but he has illustrated them with a number of examples, consisting either of proverbial expressions or passages from Arabic poetry and idiomatical expressions used among the Beduins, for Síbawayh was very learned in all the means which lead to a correct knowledge of Arabic grammar. Therefore men who have made a long and systematical study of the book of Síbawayh, and who have learned by heart the examples contained in it, are not only acquainted with the rules of Arabic construction, but also with the material, for they know almost all the phrases and idioms that are difficult. It may, however, happen that a man has studied the "Síbawayh," and that with all this he possesses the Arabic grammar only as a science, and not as a faculty; theoretically, and not practically. This will be the case if he does not learn the examples by heart."

The royal library at Paris possesses a copy of the "Síbawayh," from which Silvestre de Sacy has given some extracts in his "Anthologie Grammaticale Arabe," Paris, 1829, which are all that has been published of the "Síbawayh." Silvestre de Sacy says that he found the work of Síbawayh inferior to some more modern treatises on grammar in point of arrangement. This learned oriental scholar was probably not aware that 'Amr Síbawayh was rather the compiler than the author of this book, for, according to the "Fihrist," it contains the essence of the lectures of forty-two of the most celebrated grammarians of the school of Basrah. If 'Amr had attended too much to system in compiling this work, it would most likely have lost much of its value. The best proof of the usefulness of the work of Síbawayh is the esteem in which it stood at all times with the Arabs. A man who had studied only one half of this book was considered a learned man; for it was a very rare accomplishment with the Arabs even for men of education to know Arabic well, though their education consisted chiefly in the study of their own language. The reason is obvious. The language used in writing was that of the Korán. This book was written in the dialect of the Modhar tribe, who were Beduins. The Arabs who settled in cities and devoted themselves to literature were for the most part of different tribes and spoke originally different dialects; and by migrating from the desert into cities their way of thinking underwent such a change, that their colloquial tongue suffered a complete revolution, and differed, therefore, in its very spirit from the Modhar or written language. To learn the literary Arabic was, and is now, for an Arab, as difficult a task as it is for a modern Greek to learn the language of Demosthenes. In the second and third century of the Hijra, men who intended to study the Arabic language went into the desert to learn the habits and language of the Beduins. It is uncertain whether 'Amr Síbawayh had travelled in the desert, but Al-khalíl and other teachers of Arabic, from whose lectures 'Amr compiled his book, spent nearly half their lives

among the Beduins; and the book of Síbawayh is, according to the judgment of his own countrymen, the richest and most judicious repository of all which those men have gathered in the desert, and one of the most precious monuments for the knowledge of a language, which in originality, copiousness, and elegance has no equal. (*Fihrist Al-kotob*, vol. i. MS.; Silvestre de Sacy, *Anthologie Grammaticale Arabe*, p. 40.; Ibn Khallikán, *Biographical Dict.*; Soyútí, *Biog. Dict. of celebrated Grammarians*, MS. of Dr. J. Lee; Hájí Khalfah, *Lex. Bibl. et Encyc.* sub voc. "Kitáb," "Síbawayh.") A. S.

AMRAM, RABBI, (עמרם "ר) was head of the school of Sorana in Babylonia, about the year A. M. 4606 (A. D. 846). According to the "Tzemach David" of R. David Ganz, he was the author of the "Machzor" or service book in use among the Spanish Jews. The "Shalshelleth Hakkabbala" makes the Rav Amram a native of Mentz (Mainz), and relates many wonderful traditions concerning him; but Wolff is of opinion that his identity with Amram of Sorana is very doubtful. (Wolfius, *Biblioth. Hebr.* i. 950.; R. Gedalia, *Shalshelleth Hakkabbala*, p. 36.) C. P. H.

AMRAM. [MOSES.]

'AMRU AL-JA'HEDH, or AL-JA'HEDH AL-BASRI' (Abú 'Othmán Ibn Bahr Ibn Mahbúb Al-kenání Al-leythí), a celebrated theologian, and founder of a sect among the Mohammedans, was born at Basrah about A. H. 165 (A. D. 781-2). Very little is known of him, except that he resided mostly at Baghdád, and that he was a great favourite with Al-mutawakkel, tenth khalif of the race of 'Abbás, who once thought of appointing him preceptor to one of his sons. At first he professed the sect of the Motazelites; but in course of time he propounded doctrines of his own, which were adopted by many of the young students of Baghdád. He differed from his brethren the Motazelites in this, — that he imagined the damned would not be eternally tormented in hell, but would be changed into the nature of fire, and that the fire would of itself attract them without any necessity of their going into it. He also taught that, if a man believed God to be his Lord, and Mohammed to be his Prophet, he became one of the Faithful, and was obliged to nothing further. He had, moreover, a peculiar opinion with regard to the Korán, which he defined as a body which might sometimes be turned into a man and sometimes into a beast, in the same manner as some of the Motazelites asserted that the Korán had two faces, one of a man, the other of a beast, thereby intimating, no doubt, that it could admit of a double interpretation, according to the letter or the spirit. Al-jáhedh was also a poet, and a writer on general literature. He composed a treatise on zoology ("Kitábu-l-haywán"); a treatise on commerce ("An-nadhr fí-l-tajárat"); a geography ("Kitábu-l-boldán"); and other works, the titles of which may be seen in Ibn Khallikán, and Hájí Khalfah. Al-jáhedh wrote also an abridgment of his own treatise on zoology, which he entitled "Al-mokhtar min Kitábi-l-haywán" (Selections from the History of Animals), which is in the library of the Escurial, No. 892. 'Amru died at Basrah, in Moharram, A. H. 255 (Dec. A. D. 868, or Jan. 869), in the ninetieth lunar year of his age. Al-jáhedh means he who has projecting eyes; he was also called Al-hadakí, a word which has a similar meaning. In the library of the British Museum, (*Bibl. Rich.* No. 7300-1.), there are two volumes of a work attributed to 'Amru Al-jáhedh, entitled "Kitábu-l-mahásen wa-l-idhád" (What is worthy of Praise, and what is not). It is a collection of sentences, anecdotes in praise, or vituperation, of generosity, eloquence, courage, magnanimity, &c. (De Sacy, *Chrest. Arab.* ii.; Abú-l-fedá, *Ann. Musl.* sub anno 299.; Ibn Khallikán, *Biog. Dict.*; Hájí Khalfah, *Lex. Bib.* voc. "Biyán;" D'Herbelot, *Bib. Or.* voc. "Giahedh;" Sale's *Korán*, Preliminary Discourse, pp. 52. 124.; Pococke, *Specimen Hist. Arabum*, p. 222.; Marracci, *Prodromus*, p. 44.) P. de G.

'AMRU IBNU-L-'A'SS, an Arabian general, who conquered Egypt in the first wars of Islám, was the son of Al-'áss, of the tribe of Koraysh, by a notorious prostitute. When Mohammed began to preach his religion, he was one of those who opposed with great violence the propagation of the new doctrines; but, once converted to Islám, he served its cause with as great a zeal and enthusiasm as any other of the companions of the Prophet. During the khalifate of 'Omar, and whilst the Moslems were opposing the Greeks in Syria, 'Amru received orders to march towards Palestine. He was shortly after joined there by Abú 'Obeydah, Kháled, and other Arabian generals, by whose united efforts the enemy was more than once vanquished, and the entire province subdued, with the exception of Ælia or Jerusalem, the reduction of which was intrusted to 'Amru. The governor of Jerusalem was a Greek, to whom the Arabs have assigned the name of Artiyún. Being a brave and experienced officer, he conducted the defence with great military skill; but nothing could withstand the shock of Amru's followers, who, although very inferior in number, fought with the enthusiasm of religion. After the siege had lasted some time, a deputation from the besieged waited upon 'Amru, and informed him that it was in vain for him to aim at the reduction of the place; since, according to an ancient prophecy, Jerusalem was destined to yield only to a man whose name was composed of three letters, whilst his own consisted of four. Under the pretence of conveying an answer to this communication, 'Amru sent into Jerusalem a

person whom he selected for his knowledge of the Greek language, and who upon his return to the camp gave him ample information of the plans of the besieged. The strength of the walls, however, and the ignorance of the Arabs in conducting the operations of a siege, might have enabled the inhabitants to hold out much longer, had not a seasonable reinforcement under Abú 'Obeydah increased the numbers of the assailants. After making several sallies, in which they were invariably defeated with great loss, the inhabitants, perceiving that the perseverance and ardour of the Arabs must ultimately prevail, offered to surrender on condition that 'Omar should be on the spot to ratify the treaty in person; and that khalif having acceded to their proposition, the city surrendered. Upon the death of Abú 'Obeydah, 'Amru assumed the chief command in Syria, in which, notwithstanding the opposition of 'Othmán, who was his enemy, he was confirmed by 'Omar. The next military undertaking intrusted to 'Amru was the conquest of Egypt, whither Artiyún, the governor of Jerusalem, is said to have fled. Authors are at variance as to the year in which this took place, the dates assigned for that event being between A. H. 16 and 26; but Al-makrízí, who investigated the matter, says that "among the dates fixed by the ancient historians of Egypt, that of A. H. 20 (A. D. 641) appears to him the most certain." Between the first invasion of Egypt and the final occupation of that country by the Arabs, several years must have elapsed, which sufficiently explains the discrepancy above alluded to. Be this as it may, no sooner was the conquest of Syria achieved, than 'Amru, whose military ardour seems always to have gone on the increase, wrote to 'Omar asking for permission to invade Egypt. That prudent khalif having, though reluctantly, given his consent, 'Amru left his station at Gaza, and advanced towards Egypt at the head of four thousand Arabs. On his arrival at Rafah, near Al-arísh on the frontiers of Egypt, 'Amru was overtaken by a messenger of 'Omar's bearing a letter, which he did not open until he had crossed the frontier, suspecting it might contain an order for retreating. "If thou art still in Syria, retreat without delay; but if on the receipt of this letter thou hast already reached the frontiers of Egypt, advance with confidence and depend on God, who never refuses his help to the true believers." After a siege of thirty days 'Amru took Farmah or Al-farmah, the ancient Pelusium, which conquest opened to him the gate of Egypt. From Farmah he advanced by forced marches to Misr, which he besieged; and having by this time received reinforcements, made several assaults on the place. The want of battering engines as usual damped the military ardour of the Arabs, and the city still held out after a siege of seven months. At last 'Amru, perceiving that if the siege were protracted the overflowing of the Nile would compel him to relinquish the enterprise, ordered a general assault. Misr was taken by storm, and the Greeks fled to the isle of Raudhah. The spot between the Nile and the mountain of Mokattam, where the Arabs were encamped during the siege, was thenceforward called Medínat Fostát (the city of the tents), until Jauhar, the general of Mu'izz the Fátimite, built not far from its site the city of Káhirah or Cairo. After the conquest of Misr the Coptic Christians or Jacobites, who composed the bulk of the population of Egypt, negotiated, by means of their chief Mokawkas, a separate treaty of peace with 'Amru. It was stipulated that the Copts should swear allegiance to the khalif, and should pay an annual tribute. Their patriarch, Benjamin, had an interview with 'Amru, who declared that he had never conversed with a Christian priest of more innocent manners and a more venerable aspect. Having by several marks of condescension, and by the strict observance of the stipulated treaties, attached to himself the Coptic population, 'Amru found them of great assistance to him in subduing the remainder of Egypt. On his march from Misr to Alexandria, they served him as guides, and kept his army plentifully supplied with provisions. The fugitive Greeks were pursued to Alexandria, which was finally invested by 'Amru. After a siege of fourteen months, and the loss of about twenty thousand men, the city was taken in A. H. 21 (A. D. 642), according to the best accounts, although other historians place that event three years later. During the progress of this memorable siege, 'Amru had well nigh fallen a victim to his imprudent valour. Having led a party of his men to the assault of one of the principal towers, he drove the enemy before him, and penetrated into the city; but the Greeks, seeing the small number of their pursuers, turned suddenly round, and assisted by their comrades, who came up from within, fell upon the assailants, massacred the greater part of them, and put the remainder to flight. 'Amru, with one of his officers and a slave of his named Wardán, remained a prisoner in the hands of the enemy. Being conducted to the presence of the governor, 'Amru forgot the situation in which he was, and upon his being asked what was the object of the Arabs in thus disturbing other nations, he answered with his usual haughtiness, "To make you Moslems, or tributaries." This imprudent answer having revealed to the governor the high rank of his prisoner, the order for his execution was given, and the battle-axe of a soldier was already raised to strike off the head of 'Amru, when his life was saved by the readiness and presence of mind of his slave Wardán, who, knowing Greek, had

understood the order. Having approached his master, as if he were his superior, he struck him a blow in the face, and commanded him with an angry tone to be silent in the presence of his superiors. Deceived by these appearances, the Greek governor made a sign to the executioner to stay his hand, and having subsequently heard from Moslemah, the other prisoner, that if he pleased to let them go, they would acquaint their general 'Amru how courteously they had been received, and employ their utmost endeavours to bring about a peace, he consented, and gave orders that they should be set free. 'Amru and his two followers were no sooner out of the city, than the cries of "Allah hua Akbar!" (God is great!), and the congratulations of the soldiers, revealed to the impolitic governor the rank of his captive. After the taking of Alexandria, 'Amru penetrated into Upper Egypt; but whilst he was engaged with the enemy in that country, the Greeks, who after the taking of their city had fled to their ships, suddenly returning, surprised and put to the sword the Arab garrison, and regained possession of the city. 'Amru, however, besieged and took it a second time.

Shortly after he led his army into Barca, which he subdued, as well as Tripoli and other important cities of Africa. As long as the khalif 'Omar lived 'Amru retained the government of Egypt and his other African conquests; but soon after the accession of 'Othmán in A. H. 25 (A. D. 646), he was removed, and replaced by 'Abdullah Ibn Sa'd, or as others call him Sa'id — his foster-brother. Highly mortified and aggrieved, 'Amru repaired to Medína, and entering into an immediate correspondence with Sa'd Ibn Abí Wakkás and other Arabian chiefs hostile to 'Othmán, he cordially united with them in bringing the administration of that khalif into contempt. As a further proof of his discontent, he divorced his wife for no other reason than because she was the maternal sister of 'Othmán. 'Amru was one of the principal actors in the revolt which ended in the assassination of 'Othman, A. H. 35 (A. D. 655-6). In the civil wars which ensued, 'Amru took the part of Mu'awiyah against 'Ali; and he fought under the banners of the former at Sefayn. ['ALI IBN ABI TA'LIB.] After the issue of that celebrated battle, having retired into Egypt, of which country he had been re-appointed governor by Mu'awiyah, he was one of the three victims designed to fall under the dagger of the Kharejites. On his arrival at Alexandria, the assassin lay concealed until the evening agreed upon by his accomplices. Fortunately for 'Amru, a sudden indisposition confined him that day to his room, and he did not repair as usual to the mosque, but deputed an officer called Kharíjah to officiate as imám in his stead. The assassin, unapprised of the substitution, rushed upon the delegate whilst he was engaged in his prostrations, and stabbed him to the heart. Unconscious of his error, and exulting in his triumph, Ibn Bekr brandished his blood-stained dagger before the assembled multitude, and made no effort to quit the mosque. He was immediately arrested and conveyed to the presence of 'Amru. Having inquired from his guards who it was, they told him, 'Amru Ibnu-l-'áss. "Whom then have I killed?" They answered, "Kharíjah." "Well, then," said the wretched Ibn Bekr, "the blow was aimed at 'Amru; but God had destined it for Kharíjah;" after which he was led to execution. 'Amru retained the government of Egypt until A. H. 43 (A. D. 663), when he died. He is justly considered by the Arabs as one of the most celebrated characters in the first times of Islám. Before he turned Moslem, he was the sworn enemy of the Prophet, against whom he is said to have written some satirical verses; but he had no sooner embraced the new religion than he became one of its most zealous propagators. Mohammed was once heard to say with regard to him, "There is no truer Moslem than 'Amru, nor one more firm in the faith than he." His courage in the field, his sagacity, and his talents are highly praised by the writers of his nation; but these good qualities were obscured by his overweening ambition and by the want of good faith which he exhibited in all his conduct. Although he was a personal friend of 'Ali, against whom he had no motive whatever of complaint, he declared against him and joined Mu'awiyah, whom he despised, that he might obtain the sovereignty of Egypt, where he reigned independent until he died.

Shortly after the taking of Alexandria, 'Amru is said to have ordered the destruction of the library of the Serapeion. Abú-l-faraj, who mentions the fact, says, — "There was in Alexandria a learned man, named John the grammarian, with whom 'Amru liked to converse. Perceiving that the Arabian conqueror had given no order respecting the books contained in the Alexandrian library, he ventured one day to ask him for permission to have them removed, and applied to his own use. 'Amru seemed at first disposed to grant his request, but not daring to take upon himself the responsibility of such an act, he wrote to his superior, the khalif 'Omar, asking for instructions." The khalif's answer was thus conceived: "If the writings of the Greeks agree with the book of God, they are useless and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." In compliance with this order, adds the same writer, "the contents of the library were distributed to the four thousand baths of the city, to which they supplied fuel for upwards of six months." Gibbon (lib. li.) discredits this account, on the ground that

Abú-l-faraj, a writer of the thirteenth century, is the only authority; but it has since been discovered that Al-makrízí, Ibn Khaldún, Al-bekrí, An-nuvayrí, and other historians, some of whom lived two centuries before Abú-l-faraj, have likewise recorded the fact, on the testimony of authors who wrote shortly after the conquest. As De Sacy has clearly proved (*Notes sur Abdellatif*, p. 240—244.), that there can be no doubt that a large collection of books was destroyed at Alexandria by the command of the khalif 'Omar, although it is equally certain that it was not the library of the Serapeion which had been destroyed in A. D. 391, in the reign of Theodosius I., by Theophilus, patriarch of Alexandria. (Hamacker, *De Expugnatione Memphidis et Alexandriæ*, Leyden, 1825, 4to.; Abú-l-fedá, *Ann. Musl.* sub annis 20, 26, and 37; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Al-makrízí, *Khittát Misr*, MS.; Elmacin, *Hist. Sarac.* lib. i. cap. iii.—vii.; Ockley, *Hist. of the Saracens* (edit. 1718), i. 342—375. and ii. 110.; Price, *Chronol. Retrospect of Mohammedan History*, i. cap. i.—vii.; D'Herbelot, *Bib. Or.* voc. "Amrou ben Alass.")

P. de G.

'AMRU IBN KOLTHU'M, a celebrated Arabian poet of the times preceding Islám, belonged to the tribe of Taghleb. A misunderstanding having arisen between his tribe and that of Bekr, owing to some disputed well, the latter surprised seventy of the Taghlebites, and put them to death. Intelligence of this massacre being conveyed to the Taghlebites, they rose in arms to revenge the death of their friends and relatives. The Bekrites, on the other hand, made every preparation to resist the attack. The two tribes were in presence of each other, and ready to commence the battle, when the elders of the tribe of Bekr, wishing to put a stop to the effusion of blood, proposed an accommodation, and offered to refer the adjustment of their differences to 'Amru Ibn Hind, the chief of the tribe of Lakhm. But the Taghlebites peremptorily refused to accede to the proposition unless the hostile tribe should deliver into their hands a number of men equal to those who had been murdered by the Bekrites. At last the Taghlebites yielded, and consented to refer the matter to the arbitration of 'Amru Ibn Hind, the Lakhmite. 'Amru Ibn Kolthúm was the person appointed by the Taghlebites to represent them and plead their cause: the Bekrites gave their full powers to Harith Ibn Jelsah. Both the envoys happening to be poets, each pronounced in the presence of 'Amru Ibn Hind a poem in praise of their own tribe, which, having afterwards obtained the honour of being suspended in the ka'bah, are classed by the Arabs among their Mo'allakát, or suspended poems. 'Amru decided in favour of the Taghlebites. 'Amru's mo'allakah was published by Kosegarten in 1819: "Amruì-ben-Kelthûm Taglebitæ Moallakam, Abu Abdallæ El-Husein ben Achmed Essusseni (Abú 'Abdillah Al-huseyn Ibn Ahmed As-susení) cum Scholiis illustratam et vitam Amrui-ben Kelthûm," &c. Jena, 1819, 4to. It was translated into English by Sir William Jones. London, 1782, 4to. (Reiske, *Tharaphæ Moallakah cum Scholiis Nahas* (Leyden, 1742, 4to.) prol. p. xxxv.; D'Herbelot, *Bib. Or.* voc. "Amrou ben Calthoum;" Casiri, *Bib. Arab. Hisp. Esc.* i. 119.)

P. de G.

'AMRU IBN LEYTH, second sultan of Khorásán of the dynasty of the Bení Saffár, succeeded his brother Ya'kúb Ibn Leyth in A. H. 265 (A. D. 878-9). Soon after his accession, he determined upon dispatching an embassy to the court of Al-mu'tamed, with suitable presents to appease the resentment of that khalif, against whom his brother and predecessor had revolted. The embassy was favourably received by Al-mu'tamed, who granted 'Amru the government of all his family dominions, comprising the provinces of Khorásán, Fars or Persia Proper, and Sejistán. Thus confirmed in his authority, Amru proceeded to Kazwín, Shiráz, and Ispahán; and having entrusted the government of those cities to chiefs devoted to his party, he returned into the province of Sejistán, where he usually resided, in A. H. 267 (A. D. 880). Four years after, the khalif Al-mu'tamed, at the request of the inhabitants of Khorásán, removed 'Amru from the government of that province, and dispatched there one of his generals, who defeated 'Amru, and compelled him to evacuate the province. He seems, however, to have shortly returned to the khalif's favour, for we find him in A. H. 274 (A. D. 887-8) fighting against Ráfi' Ibn Harthamah, the general of Mohammed Ibn Zeyd, the Fátimite Prince of Tabaristán, and an enemy of Al-mu'tamed. After defeating him in many encounters, 'Amru succeeded in taking Ráfi' prisoner, and conveying him in fetters to Baghdád. In A. H. 286 (A. D. 899) Isma'íl, the first sultan of the race of Samán, at the instigation of the khalif Al-mu'tadhed, the successor of Al-mu'tamed, invaded the dominions of 'Amru, who at the head of his forces marched to oppose him. The armies were drawn out for battle, and ready to begin the contest, when the horse which 'Amru rode becoming restive and unmanageable, took fright, and bore his rider into the ranks of the enemy. 'Amru was taken prisoner, and his army defeated. Shortly after Isma'íl sent his captive to Baghdád, where he died in captivity in A. H. 287 (A. D. 900), according to Ibnu-l-athír, or in A. H. 289 (A. D. 902) according to Abú-l-féda. His reign lasted three-and-twenty lunar years; he was succeeded by his grandson Táhir Ibn Mohammed. 'Amru is represented as an oppressive and sanguinary tyrant, ever covetous of the wealth amassed by his ministers and favourites, many of whom he put to death for the mere purpose of appropri-

ating their riches: he was not, however, wanting either in courage or military talents. (Ibnu-l-athír, *Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. ii. cap. 16, 17.; Abú-l-fedá, *Ann. Musl.* sub annis 265—286.; D'Herbelot, *Bib. Or.* voc. "Amrou ben Leyth"; Priee, *Chron. Retrosp. of Moham. History*, ii. cap. vi.)

P. de G.

'AMRU-L-KAYS, one of the most eminent Arabian poets of the times preceding Islám, was the son of Hojr, king of Kindah, and chief of the tribe of the Beni Asad. His taste for poetry having displeased his father, he was banished from the paternal roof, and he had to wander through Arabia. Upon the death of his father, who was assassinated by his own people, owing to his cruelty and his excesses, 'Amru-l-kays prepared, in compliance with the custom then prevailing among the Arabs, to revenge his father's murder. Having enlisted a number of adventurers, the outcasts of various Arabian tribes, he invaded the territory of the Beni Asad; but coming suddenly, and at night, upon a tribe which he found encamped and which he thought to be the Beni Asad, he attacked them with great fury, and massacred the greater part of them. The error was soon discovered by the followers of 'Amru-l-kays, who, unwilling to serve him any longer, left him. Deserted by his partisans, 'Amru-l-kays betook himself to the court of one of the kings of Yemen, who received him kindly, and promised to aid him against the Beni Asad. But, although 'Amru-l-kays received all sorts of attentions from his host, the promised succour never came. At last, tired of the delay, 'Amru-l-kays went to implore the assistance of the Greek emperor Heraclius, who promised not only to afford him the means of revenging the death of his father, but engaged to reinstate him in his family dominions. Unfortunately for 'Amru-l-kays, there happened to be then at the court of the Greek emperor an Arab of the tribe of the Beni Asad, who, by representing 'Amru-l-kays as a spy and a traitor, indisposed the mind of Heraclius towards him. An expedition nevertheless set out for Arabia, and 'Amru-l-kays with it; but scarcely had they proceeded a few miles on their march when 'Amru-l-kays was presented with a splendid silk tunic which the Greek emperor sent him. The tunic was poisoned, and 'Amru-l-kays had no sooner put it on than he died, according to the story. 'Amru-l-kays was the author of a poem which is one of the Mo'allakát, or suspended poems. It was first printed by Lette at Leyden in 1748, 4to. Besides the edition printed at Calcutta in 1823 of all the Mo'allakát, there are several separate editions of the poem of 'Amru-l-kays which deserved to be classed among them. Hengstenberg published it next, with a Latin translation and notes ("Amrilkaisi Moallacah, cum Scholiis Zuzenii," &c. Bonn, 1822, 4to.); Amrilkaisi Carmen (quartum) e Codd. MSS., and by Dr. Fred. Aug. Arnold, Halle, 1836, 4to.; and lastly, "Le Diwan d'Amro'l Kaïs precédé de la Vie de ce Poëte par l'Auteur du Kitab El-aghani, accompagné d'une Traduition et de Notes par le Baron Mac Guckin de Slane." Paris, 1837, 4to. This is by far the best edition of the poems of 'Amru-l-kays, to which the translator has added many learned notes. There is also an English translation by Sir William Jones, London, 1782, 4to., and in the fourth volume of his works, London, 1799, 4to. (Mac Guckin de Slane, *Diwan d'Amro'lkaïs*, pref.; Reiske, *Taraphæ Moallakah*, prol. p. xxiv. et seq.; D'Herbelot, *Bib. Or.* voc. "Amroulcays," "Moallaca," &c.; Casiri, *Bib. Arab. Hisp. Esc.* i. 124.; Pococke, *Specimen Hist. Arabum*, p. 150.; Rasmussen, *Additamenta ad Hist. Arab. ante Islamismum*, text Arab. p. 15.)

P. de G.

A'MSDORF, NICOLA'US VON, was born at Zschepe, a village near Wurzen in Saxony, on the 3d of December, 1483, and descended from noble parents. In 1502 he studied divinity at the university of Wittenberg, which was founded in the same year by Frederic, elector of Saxony. In 1511 he was appointed professor of divinity at Wittenberg. After Luther had begun his great contest with the pope and the Roman Catholic church, he found a zealous partisan in Amsdorf, who accompanied him in 1519 to the disputation at Leipzig. In 1521 he accompanied Luther to the diet at Worms. On their way they were feasted by the members of the university of Erfurt. On their return from Worms, Luther was carried off, in the forest of the Thüringer Wald, by a body of disguised horsemen, and brought to the castle of Wartburg. Amsdorf was present, but nobody prevented him from continuing his journey. The carrying off of the reformer was preconcerted between him, some of his friends, and the elector of Saxony, who was anxious to save Luther from the persecutions of the Roman Catholic party.

During the absence of Luther, the Augustine monks at Wittenberg abolished the mass, and several other ceremonies of the Roman Catholic church. The elector of Saxony, fearing that this bold step might have serious consequences, asked the advice of the university of Wittenberg. The answer was drawn up by Amsdorf, Melanchthon, Justus Jonas, and John Dolz, who not only approved of the conduct of the Augustines, but excited many Roman Catholic priests to follow the example of those monks. Amsdorf made himself remarkable in this affair by the passionate zeal with which he embraced the views of Luther, who left the Wartburg in the spring of 1522, and went to Wittenberg. On the recommendation of Luther, Amsdorf was appointed in 1524 superintendent and minis-

ter at St. Ulrich, in Magdeburg, where he propagated the reformation with his usual zeal. In 1531 he quelled the religious troubles that had broken out in the imperial town of Goslar, in which affair he acted with great energy, but rather arbitrarily. In 1534 he introduced the new religious doctrines into the principality of Calenberg. Amsdorf was one of the most distinguished theologians who were present at the second "Convent of Schmalkalden," and he was one of those who drew up and signed the "Articles of Schmalkalden" (1537).

In 1542 Amsdorf became bishop under the following circumstances:—Philip, count palatine and bishop of Freisingen and Naumburg, having died in 1541, the chapter of Naumburg chose Julius von Pflug Roman Catholic bishop of Naumburg. This bishopric being surrounded by the dominions of John Frederic, elector of Saxony, and the doctrines of Luther having found many adherents there, the elector thought the occasion favourable for seizing the sovereignty over Naumburg, which hitherto belonged to the bishops. Accordingly he declared the election of Julius von Pflug illegal, and proposed Amsdorf as bishop, on the condition that he should only be invested with the spiritual rights of a bishop, while the temporal rights should in future be exercised by the elector. John Frederic was assisted in his plan by a few members of the chapter of Naumburg, who were adherents of Luther. Amsdorf, who had a very enterprising character, agreed to the proposition, but not till after long hesitation, and reluctantly. On the 20th of January, 1542, he was consecrated bishop of Naumburg by Luther, in presence of the elector and his brother, John Ernst, duke of Saxony. Although Amsdorf was appointed bishop with mere ecclesiastical functions, he received the solemn homage of the estates; but, notwithstanding the object of this ceremony being the acknowledgment of his dignity as a prince of the empire, the sovereignty over Naumburg was exercised by the elector, who had not been invested with it.

These extraordinary proceedings were regarded by the emperor and the Roman Catholic party as a breach of the constitution of the empire. Nevertheless, Amsdorf was maintained in his see by the Protestants till 1547. In this year he was compelled to fly by Moritz, duke, and afterwards elector, of Saxony, who had defeated and taken prisoner the elector John Frederic in the battle of Mühlberg, on the 24th of April, 1547. Amsdorf retired to Magdeburg, and continued active in the propagation of the reformation. He was involved in frequent literary feuds with other theologians, in which he seldom succeeded in mastering his passions. He wrote against Matthias Flacius about original sin. He maintained that original sin was nothing substantial, but only a strong accident; and, in a dispute with George Major, he went so far as to maintain that good works, far from being necessary, were prejudicial to salvation. In 1552 Amsdorf was appointed superintendent and ecclesiastical counsellor at Erfurt, the residence of the sons of the elector John Frederic, who was still in captivity, and who was not restored to liberty till 1554. John Frederic died in the same year, and Amsdorf, by his consolations, soothed the last moments of this unfortunate prince. After having greatly contributed to the foundation of the university of Jena, which was solemnly established on the 2d of February, 1558, Amsdorf died at Eisenach on the 14th of May, 1565, in his eighty-second year. Although he never recovered the see of Naumburg, his friends continued to give him the title of bishop; but it does not appear that he styled himself bishop after he had fled to Magdeburg. He was never married, and he had always a coffin near his bed to remind him of his mortality. Amsdorf is the author of numerous theological pamphlets, which are now very rare. In some of them he treats of the doctrines of Christianity; others relate to temporary matters, which have now lost their importance; and the greater part of them have a controversial character. He took an active part in Luther's translation of the Bible, and he was the editor of the second edition of the works of Luther, which he accompanied with a preface. He was also the author of the following works:—1. "Ein kurzer Auszug aus der Chronica Naucleri, wie untreulich die Päpste mit den Römischen Kaisern gehandelt," Magdeburg, 1534, 4to. ("A short Extract from the Chronicle of Nauclerus, to show how unfairly the Popes have acted towards the Roman Emperors.") This book is of considerable historical interest. 2. "Kurzer Unterricht auf Georg Major's Antwort, dass er nicht unschuldig sey," 1552. ("Short Reply to G. Major's Answer, that he is not innocent.") A list of many of his works is given in Jöcher, who states that Amsdorf also wrote "Epistolæ de Erasmo Roterodamo." (Melchior Adamus, *Vitæ Germanorum Theologorum; Life of Amsdorf*, p. 69, 70.; *Life of Georgius Major*, p. 468—471.; *Life of Matthias Flacius Illyricus*, p. 472—476.; David Chytræus, *Saxonia ab anno Christi*, 1500—1599, p. 249. 395. 398., in the fourth volume of his *Opera*; Jöcher, *Allgemeines Gelehrten-Lexicon*, sub voc. "Amsdorf;" Ersch und Gruber, *Allgem. Encyclopädie*, &c.; sub voc. "Amsdorf;" Eichhorn, *Deutsche Staats- und Rechts-Geschichte*, iv. 117., and notes *c* and *d*.) W. P.

AMSTEL, CORNE'LIUS VAN. [PLOOS.] Guarienti mentions a GIOVANNI D' AMSTEL, that is, Jan van Amstel or Amsterdam, who excelled in landscapes, which he enriched

with many figures painted in the style of Van Eyck. Guarienti states that there was at Genoa, in the possession of an Englishman, a remarkable picture of the above description by this artist representing the crucifixion of Christ, containing upwards of two hundred figures, admirably painted. Who this artist was, or whether some known artist is disguised under this name, must be a matter of conjecture. (Orlandi, *Abecedario Pittorico*, ed. Guarienti.) R. N. W.

AMSTEL, GIJSBRECHT VAN, the third of that name, was the head of a powerful family in Holland in the thirteenth century, which took its title from the river Amstel, which ran through their possessions, amongst which was included an obscure fishing town, now the site of the city of Amsterdam. One of this family named Goeswÿn, by some said to be the nephew of this Gijsbrecht, and certainly his relation, was elected in 1249 bishop of Utrecht, and is the thirty-seventh in the list. This see was at that time in possession of great temporal power; the house of Amstel was strong enough to have often made war against the bishops of Utrecht; and the union of their strength appears to have excited the jealousy of William II., the count of Holland, though he had just been chosen king of the Romans. A chapter of the see was called in 1250, at which King William, Cardinal Caputius, and Conrad, archbishop of Cologne, were present; and Goeswÿn, who was accused of incapacity to manage the affairs of the see, was obliged to resign his dignity, which he had not yet held a year, into the hands of the king and the cardinal, the latter of whom appointed Hendrik of Vijand bishop in his stead. Gijsbrecht van Amstel instantly declared war against Utrecht, and with another nobleman, Herman van Woerden, and the Count of Guelderland, laid waste the lands of the see, till by mutual agreement a day was fixed on which the dispute should be decided by a pitched battle. On that day the Archbishop of Cologne, who remained behind to guard the city, gave his solemn blessing to Bishop Hendrik as he sallied forth to meet the enemy. King William, who had heard of the intended battle, was anxious to prevent it, and rode off to Utrecht at the head of a considerable force just in time to enter the city by the northern gate as the bishop left it by the western. The warders of the city after locking the gates carried the keys to the archbishop, and the king, finding himself shut in, ordered the gates to be broken down in order to get out; on which the archbishop imagined that he had come to avail himself of the opportunity to make himself master of Utrecht, and reproached him with the injustice of his proceedings. During the time that elapsed in setting this misunderstanding right, Bishop Hendrik had gained a complete victory, and he returned in triumph with Van Amstel and Van Woerden tied back to back, and riding on one horse before him. The king interceded with him for his prisoners, who were thereupon set free, on condition of paying a large sum to the bishop, who employed it in building a castle at a place called Vredeland, in a situation to bridle Van Amstel.

While this bishop reigned, Gijsbrecht appears to have been quiet; but times were changed when in 1287 Hendrik died, and was succeeded by Jan van Nassouwen, or of Nassau. The death of King William by the hand of the Frieslanders, in 1256, had left for his successor a child of a year old, Floris the Fifth, and during his minority anarchy seems to have prevailed. The chronicler Beka says that everywhere the common people rose against the nobles. The men of Kennemerland came to a resolution to expel all the nobility, to destroy all the castles, and to reduce the bishopric of Utrecht to a possession for the commons ("totam Trajectensem diœcesin in vulgarem communitatem redigere"). The Frieslanders and the Waterlanders entered into a confederacy with them for the same purpose. The first movement of the Kennemerlanders was to occupy all Amsterland; and Gijsbrecht, says Beka, "seeing that his forces were insufficient to resist such a multitude, cautiously and advisedly made peace with them, swore them fidelity, and with his men at arms joined himself to the foolish people." Becoming captain of the insurgents, he first attacked the castle of Vredeland; but finding it too strong, he suddenly raised the siege one night, and marched to Utrecht, where they arrived before the dawn of day. The warders, startled at the unexpected appearance of the multitude, roused the citizens with the cry that the Tartars, then the universal bugbear, were upon them; but when the citizens were on the walls prepared for defence, one of the Kennemerlanders addressed them with a speech which prevented battle. "The free people of Kennemerland," he said, "salute you, and ask you why you do not drive the nobles, who vex the commons, out of your city, and give their property to the poor?" A great tumult arose among the citizens; the advice of the Kennemerlander was adopted; the nobles were expelled; and Utrecht, Amersfoort, and Amsterdam entered into a league with Kennemerland on democratic principles. The Bishop of Utrecht, who came with the Count of Guelderland to restore order in the city, thought it best to make a speedy retreat. Gijsbrecht, who found himself in command of an irresistible force, took advantage of it to destroy the castles of his enemies; and then, feeling some apprehensions on his own account, persuaded the Kennemerlanders, as it was now harvest time, to return to their own country, and put off their design of subjecting Guelderland till the next year. On their return they laid

siege to Haarlem, where the nobles had taken refuge before the expedition into Amsterland. Jan van Persÿn, a valiant knight, one of its defenders, issuing forth by night, and getting in the rear of the besiegers, set fire to their baggage and threw them into confusion; and the townsmen at the same time making a sally, the Kennemerlanders were totally defeated; after which Utrecht was with some difficulty retaken, and the old order of things re-established. These events, according to Beka, took place in 1268, but they are placed by some historians in 1272.

Gijsbrecht van Amstel, on whom it might have been supposed that the vengeance of his fellow nobles would have fallen most heavily, appears to have been after these events more prosperous than ever. He seems, while he made use of the insurgents to crush his private enemies, to have succeeded in persuading the finally successful party that he had only adopted the opposite side by coercion, and with a view of preventing mischief. He now accompanied Floris the Fifth in his expedition to Friesland to recover the bones of his father, King William; and he obtained possession of the castle of Vredeland, originally built to check him, not by the fortune of war, which he had already tried in vain, but as a pledge from the bishop, Jan van Nassouwen, for a sum of money advanced to him. Once in possession of this fortress, he levied such intolerable tolls on the Utrechters, that after years of useless complaint they applied to the pope, who in 1288 deposed Jan van Nassouwen as a dilapidator of the revenues of his see, and appointed Jan van Zirck in his stead. The new bishop offered to redeem Vredeland from the hands of Gijsbrecht, and on his refusal declared war; but being defeated in battle, he applied for assistance to Count Floris, who laid siege to the castle. It was defended by Arend, or Arnoud van Amstel, Gijsbrecht's brother, till Gijsbrecht, approaching to relieve it, was defeated and taken prisoner, when Vredeland was surrendered. Hermann van Woerden, the constant ally of Gijsbrecht, who held the castle of Montfort in a similar manner, sustained a siege for a year, after which Floris, taking it by storm, ordered all the defenders except two to be beheaded. Van Amstel and Van Woerden were kept in prison for seven years, after which they were set at liberty, but on conditions which humbled them deeply. Amsterdam had already been granted to Jan van Persÿn, the defender of Haarlem; most of his other lands were restored to Gijsbrecht, to be held, not in free sovereignty as before, but as a fief from Count Floris and the bishop, to whom he was bound to do homage and swear fealty.

Floris, who was of an open disposition, after this appointed Van Amstel and Van Woerden councillors of state, and had them familiarly about his person, which afforded them an opportunity of revenge. They were easily drawn into a conspiracy of Gerrits van Velsen against the count, which while attributed by tradition to the resentment of Van Velsen for insults offered to him by Floris, is by some historians, and more especially by Bilderdyk, ascribed to the machinations of King Edward I. of England, (whose daughter, Elizabeth, was married to Floris's son), in revenge for a treaty which the Count of Holland had entered into with the King of France. The object of the plot was to seize the person of Floris and convey him to England, where he was to be placed in confinement, while his son, who was then in England, was to be proclaimed count. An ambush was laid for Floris near Utrecht, and Gijsbrecht van Amstel accepted the dishonourable office of drawing him into it. The count had gone to sleep, as was his custom after dinner, when Amstel came to his bedside, waked him up, and told him the weather was so fine for falconry that it was a shame to sleep so long. The count proposed before they started to drink "St. Gertrude's cup," which was a name at that time given to a stirrup-cup. Van Amstel pledged him; and such was the horror excited by his treachery that from that time forward the phrase was altered in Holland to "St. John's cup," to avoid recalling this circumstance to memory. On the road they were beset by Van Velsen and his confederates, who seized the count, strapped him on to a horse, and made off with him towards the coast. The news spread rapidly; the country rose in arms; the conspirators were obliged to take by-ways through marshes. Five days after the seizure of Floris, Van Velsen, riding in front, came on a body of the men of Naarden concealed among some standing corn, and demanded what they wanted. "The man you bring," was the reply, "the Count of Holland." "You shall never have him," replied Van Velsen, turning back and drawing his sword; and before aid could arrive he had wounded Floris mortally. Van Woerden and Van Amstel immediately fled. Van Velsen, who took refuge in the castle of Kronenburch, was besieged by the people, taken prisoner, and, with all the other conspirators who could be seized, was put to a cruel death. The murder of Floris took place on Wednesday, the 27th of June, 1296. After that day the history of Van Amstel is obscure, though there are two traditions respecting him: one, that he settled in Prussia and founded a town there called Holland; another, that in old age he returned and died in Amsterland.

The death of Count Floris and the fall of the house of Amstel form an important epoch in the history of Holland. The aristocracy never recovered from the odium of the treacherous murder of Floris, and from the consequent destruction of so many of the old

nobility. Meijer, in a dissertation on the same circumstance, sees in the fall of the power of Gijsbrecht the consummation of a gradual conquest of the Frankish portion of the nation over the Frieslandish. This view is perhaps fanciful. It is certain that after these events the history of Holland assumes a different character, becomes less German, and no longer offers such frequent spectacles of the feuds of princes.

Strangely enough Gijsbrecht is repeatedly spoken of by the old chroniclers as a "simple old man," a character which the history of his life will hardly sustain. He is also shown in a favourable point of view by Vondel in his play of "Gijsbrecht van Amstel," the most celebrated in the Dutch language on a national subject, and which was at one time invariably performed in Amsterdam on Christmas eve. The incidents are entirely fictitious. Gijsbrecht is represented as a persecuted hero, sustaining a siege in Amsterdam for his part in the death of Count Floris; and when the town is taken by a stratagem, minutely copied from that of the Trojan horse, he is rescued from death and sent to Prussia by the personal interference of the angel Raphael, as much to Gijsbrecht's surprise as that of the reader. (Beka and Heda, *De Episcopis Ultrajectinis*, edit. of 1643, p. 83—99.; *Het oude Goudtsche Kronyxken*, edit. of 1663, p. 68—75.; Wagenaar, *Vaderlandsche Historie*, ii. 397. iii. 77.; Wagenaar, *Amsterdam beschreeven*, iii. 1—48.; Bilderdyk, *Geschiedenis des Vaderlands*, ii. 196—267.; Kok, *Vaderlandsch Woordenboek*, iii. 817—822.; Mrs. Davies, *History of Holland*, London, 1841, 8vo. i. 119—124.; Vondel, *Gijsbrecht van Amstel*.) T. W.

AMTHOR, CASPAR, was born at Exdorf, near Schleusingen, and in 1594 was appointed professor of physics in the latter town. He wrote — 1. "Memorabilium Medicorum Pars continens Curationes per Euporista tam Galenica quam Chymica." Jena, 1632, 4to. 2. "Chrysioscopion sive Aurilegium," Jena, 1632, 4to., a dissertation on the properties of gold, after the manner of Paracelsus. 3. "Nosocomium Infantile et Puerile." Schleusingen, 1638, 4to. (Haller, *Bibliotheca Med. Prac.* t. ii. p. 600.; *Biographie Médicale*.) J. P.

JOACHIM ULRIC AMTHOR was born at Schleusingen, and wrote "De Monstris, Disputatio Physica." Jena, 1652, 4to. It is chiefly occupied in determining what should be the definition of a monster; and the author, writing especially against Martin Weinrich's treatise "De Ortu Monstrorum," includes under the name all things animate or inanimate, which are unnaturally or imperfectly generated and formed. (Amthor, *De Monstris*.) J. P.

AMTHOR, CHRISTOPH HEINRICH, was born in 1678 at Stollberg in Thuringia, and received his education in the house of his uncle at Rendsburg in Holstein. He studied law at the university of Kiel, where he was appointed, in 1704, professor of private and public law. In the political differences between the Duke of Holstein and the king of Denmark, Frederic IV., Amthor showed himself favourable to Denmark, in consequence of which he was compelled to abandon his professorship at Kiel. It is said that he incurred the hatred of the Duke of Holstein for having published a poem in honour of Frederic IV. In 1714 he became a counsellor of justice in the town of Rendsburg, which was situated in the Danish part of Holstein; and in 1719 he was appointed counsellor of justice at Copenhagen, where he died on the 11th of February, 1721.

Amthor wrote numerous odes, elegies, and letters in verse: he also made a translation of some parts of the fourth and fifth book of Virgil's "Æneis." His poetry is stiff, bombastic, and void of thought and feeling; and Wolff justly observes, that it is scarcely imaginable how such a poet as Amthor has found his way into the greater part of the modern German anthologies. However bad as a poet, Amthor has some merit as a writer on different subjects of law, history, and philosophy. He wrote on various political matters by order of the King of Denmark. Jöcher and Jördens give a catalogue of his works, the principal of which are — 1. "Poetischer Versuch einiger Deutschen Gedichte und Uebersetzungen." Flensburg, 1717, 8vo. The second edition has the title "Deutsche Gedichte und Uebersetzungen," &c. Rendsburg, 1734, 8vo. 2. "Untersuchung der Ursachen durch welche die zwischen Dänemark und Schweden vorgefallenen Streitigkeiten sich entspannen," 1715, 4to. 3. "Anzeige der Ursachen welche den König in Dänemark genöthigt wider den gefangenen Grafen von Steenbock solchergestalt als bishero geschehen, zu verfahren." 4. "Philosophia moralis sive doctrina de justo, honesto et decoro." Copenhagen, 1738, 8vo. (Jördens, *Lexikon Deutscher Dichter und Prosaisten*, v. p. 713, &c.; Jöcher, *Allgemeines Gelehrten-Lexicon*, sub voc. "Amthor;" Wolff, *Encyclopädie der Deutschen National-Literatur*, i. p. 50.) W. P.

AMU'LIO, or DA MULA, MARC ANTO'NIO, cardinal, was born at Venice on the 12th of February, 1505. He studied jurisprudence at Padua, and is mentioned by Papadopoli as one of the most celebrated students of the university of that city. He early displayed great ability, and was much employed by the Venetian government in public affairs. In 1553 he went as ambassador to the Emperor Charles V. He was one of the three reformers of the university of Padua in 1556 and 1560, and podestà at Verona about 1558. On the conclusion of the peace between France and Spain in 1559, he was deputed as ambassador to carry the con-

gratulations of his government to the King of Spain, and shortly after his return from this mission, he was sent as resident ambassador to Rome. Here his virtues, learning, and skill in public business speedily gained him the favour and confidence of the pope, Pius IV., who in all measures connected with the re-opening of the council of Trent, acted under his advice. The bishopric of Verona being then vacant, the pope was desirous of conferring it upon Amulio, and, unknown to him, ordered the papal nuncio at Venice to communicate his wishes to that government; but the Venetians, suspecting that Amulio had solicited the dignity in violation of the ancient laws of the republic, answered by appointing Girolamo Soranzo his successor, and recalling him to Venice. Upon this the pope wrote with his own hand, exculpating Amulio from all knowledge of the intended promotion, and requesting that he should be retained in his post of ambassador. The request was complied with, and the pope shortly afterwards made him deacon, and in 1561, much against his desire, cardinal-priest, with the title of Saint Marcello. This promotion was extremely offensive to the Venetian government, which strictly forbade all public rejoicings by the friends of the new cardinal, and so long as he lived was never reconciled either with him or his family. The jealous republic could not, however, check the general satisfaction at this just acknowledgment of Amulio's merit. In 1562 he was by the same pope made bishop of Rieti, and in 1565 librarian of the Vatican on the death of Cardinal Alfonso Caraffa, by whom the post had been previously held. He was employed by the papal see in numerous commissions of the highest importance, and died at Rome on the 13th of March, 1570: he was buried at Venice. He left his extensive library to Luigi Malipiero, and directed that a college should be erected in Padua for Venetian nobility. This was done, and exists at the present day in the Prato della Valle. Dolce speaks of him as well skilled in the Greek language, and Agostino Superbi as a good Latin poet.

Some of his letters are printed in Farrius's "Orationes, &c. ex Actis Consilii Tridentini," Venice, 1567, p. 125.; in vol. xx. of Labbe's "Consilia," Venice, 1733, p. 521.; and in Pino's "Nuova Scelta di Lettere di diversi Nobilissimi Huomini," lib. i. p. 87. and 106. Venice, 1582. With these exceptions, all that he wrote appears to be still unprinted. Pallavicino availed himself of his MS. letters in his "History of the Council of Trent." A collection of these letters, according to Montfaucon, "Bibl. MSS.," vol. i. 1093., exists at Paris, in the Choiseul library, now annexed to the Bibliothèque du Roi, No. 391., entitled "Register of the Letters of Amulio, Ambassador of Venice." Some are in the library of the Vatican, with a MS. oration by him; and others in the Barberini library at Rome. Ciacconio (more correctly Chacon) and others mention among his works, "Italian and Latin Orations," and a treatise "On the sublime Style of Speaking." Superbi and Apostolo Zeno add to the list a work entitled "On the active and contemplative Life." He also wrote a work "On the Episcopal Power," which he addressed with a letter dated from Rome 26th July, 1567, to Cardinal Carlo Borromeo, preserved in the Ambrosian library at Milan, vol. xxv. of the collection of letters addressed to Saint Carlo. Amulio likewise drew up the Constitution published by Pope Pius IV. against those papal nuncios who endeavoured to obtain cardinalships by means of letters obtained from royal personages. (Superbi, *Trionfo glorioso d'Heroi illustri di Venetia*, 82.; Pallavicino, *Istoria del Concilio di Trento*, ii. 152, &c.; Ciacconio, *Vitæ Pontificum Romanorum et Cardinalium*, iii. 929.; Mazzuchelli, *Scrittori d'Italia*; Cardella, *Memorie storiche de' Cardinali*, v. 33—35.) J. W. J.

AMU'LIUS. [FABULLUS.]

AMU'LIUS. [ROMULUS.]

AMU'LON. [AMOLON.]

AMURATH. [MURAD.]

AMUSCO, JOANNES DE VALVERDE DE, or HAMUSCO. [VALVERDE DE AMUSCO.]

AMY, N., was an advocate in the parliament of Aix. Few particulars are recorded of his life. He is known as having written several works on the application of the principles of science to the construction of various apparatus of use in domestic economy. His works are as follows: — 1. "Experimental Observations on the Waters of the Seine and the Marne" ("Observations expérimentales sur les Eaux des Rivières de Seine, de Marne, &c."). 1749, 12mo. 2. "On the Construction of a new domestic Fountain, approved by the Academy of Sciences of Paris" ("Nouvelles Fontaines domestiques, approuvées par l'Académie des Sciences"). Paris, 1750, 12mo. 3. A work on filtrating fountains ("Nouvelles Fontaines filtrantes"). 1752—1754, 12mo. 4. "Remarks upon Vessels made of Copper, Lead, and Tin" ("Réflexions sur les Vaisseaux de Cuivre, de Plomb, et d'Etain"). 1751, 12mo. We can find none of these works in libraries to which we have had access in London. He died in the year 1760. (Querard, *La France Litteraire*; his name is given on the authority of Watt's *Bibliotheca Britannica*.) E. L.

AMYAND, CLAUDIUS, in the beginning of the last century, served as a surgeon in the English army in Flanders. In 1716 he was elected a fellow of the Royal Society, and he afterwards became surgeon to St. George's Hospital, and sergeant-surgeon to the king. He died in 1740.

Mr. Amyand published several interesting

papers in the "Philosophical Transactions," and seems to have been a good practical surgeon. The titles of these papers are as follows: — 1. "A Relation of an Idiot at Ostend, with two other Chirurgical Cases," vol. xxvi. p. 670., 1708. It contains the account of an idiot, thirty-three years old, who in the year before his death, swallowed, at different times, twenty-eight iron, brass, and leaden instruments, of various kinds (nails, screws, compasses, a knife, &c.), which all together weighed between two and three pounds. The brass and lead, it is said, were not impaired, though they had lain more than eight months in the stomach; but "the iron pieces were extremely corroded .... and three or four nails, mightily indamaged, did appear as if some particular menstruum or dissolvent had been poured upon them." 2. "Three Cases," vol. xxxvii. p. 258. 1732. The first, a congenital protrusion and exposure of the intestines; the second, a case of dysmenorrhœa; the third, one of hour-glass contraction of the stomach. 3. "An extraordinary Case of the Foramen Ovale of the Heart being found open in an Adult," vol. xxxix. p. 172. 1735. The patient had no symptoms of the defect. 4. "Of an Inguinal Rupture, with a Pin in the Appendix Cæci incrusted with Stone; and some Observations on Wounds in the Guts," vol. xxxix. p. 329. 1736. The hernia was of that rare form, a congenital protrusion of the appendix vermiformis, and had become complicated by a pin having lodged in the appendix and produced ulceration through the groin. The patient recovered after the operation. 5. "Of an Obstruction of the Biliary Ducts, and an Imposthumation of the Gall Bladder, discharging upwards of eighteen Quarts of Bilious Matter in twenty-five Days," vol. xi. p. 317. 1738. 6. "Of a Bubonocele, or Rupture in the Groin, with the Operation made upon it," vol. xl. p. 361. 1738. He endeavours to show that the intestine in a hernia is most commonly strangulated by the constriction of the omentum protruded with it. 7. "An Observation of a Fracture of the Os Humeri by the Power of the Muscles only," vol. xliii. p. 293. 1745. 8. "Of an Iliac Passion occasioned by an Appendix in the Ileon," vol. xliii. p. 369. 1745. 9. "Some Observations on the Spina Ventosa," vol. xliv. p. 193. 1746; containing several cases of necrosis in which sequestra were removed by the aid of the trephine. The manuscripts of several of these papers and of some other unpublished cases, are in the MS. "Royal Society Papers," in the library of the British Museum. (*Additional MSS.* 4433-4436). Haller (*Bibliotheca Chirurgica*, t. ii. p. 150.) says that Mr. Amyand wrote a letter in favour of Mrs. Stephens' method of treating calculous diseases. (Amyand's *Papers* in the *Philosophical Transactions*; *Gentleman's Magazine*, 1740.)

J. P.

AMYCLÆUS (Ἀμυκλαῖος), a Greek sculptor, a native of Corinth. He was employed, with two other sculptors, Chionis and Diyllus, to execute part of a group of figures dedicated by the Phocians, at Delphi, on the occasion of Tellias of Elis leading them against the Thessalians. The period of these artists is about the commencement of the Persian wars, or about 500 B. C. (Pausanias, x. 13.)

R. W. jun.

AMYNANDER (Ἀμύναν̃δρος), a king of Athamania, a district in the west of Greece, to the north of Ætolia. He married Apamia, the daughter of one Alexander of Megalopolis, who claimed descent from Alexander the Great. Amynander was a personage of some importance in the wars between Philip V., king of Macedon, and the Romans, and Antiochus Magnus, king of Syria, and the same people, from B. C. 209 to B. C. 189. We first of all read of him attempting to mediate a peace between Philip, king of Macedon, and the Ætolians, B. C. 209. Subsequently to this, he appears as an ally of the Romans, whom he joined after their first successes over Philip (B. C. 200), and in conjunction with the Ætolians, rendered them some important service in their war against that king, especially in Thessaly, many cities of which, dependent upon Macedonia, he captured. On one occasion, a short time before the battle of Cynoscephalæ, he was sent to Rome by the Roman general, T. Quintius Flamininus, in company with the ambassadors of the other Grecian allies, of the Romans, and those of Philip, to negotiate a peace with the senate. The negotiation failed, and Philip was soon afterwards reduced to a dependent ally of the Romans, by the result of the battle of Cynoscephalæ, in which Amynander fought on the Roman side (B. C. 197). Amynander was rewarded for his services by the Thessalian cities which he had taken during the war. Not long after this event, the Ætolians became the enemies of the Romans, and invited Antiochus, king of Syria, to their aid. By the advice and persuasion of Philip of Megalopolis, the brother-in-law of Amynander, who, on the strength of his alleged descent from Alexander the Great, was encouraged by the Ætolians and Antiochus to look forward to the throne of Macedonia as the reward of his exertions, Amynander was induced to join the confederacy against the Romans, and their new ally Philip, king of Macedonia. The Romans were, as usual, successful in the contest which followed; and, Philip having marched into Athamania, Amynander fled from his kingdom and took refuge in Ambracia, a neighbouring city, where he remained for some time in exile. Athamania continued under the government of Philip till the defeat of Antiochus in Asia, B. C. 190. By that time the Macedonian magistrates and officers of that country had rendered themselves so un-

popular, that the inhabitants began to regret their native prince, and accordingly letters were sent to him in Ætolia, where he then was, inviting his return. With the help of the Ætolians he effected his restoration, and immediately sent an embassy to Rome, deprecating the anger of the senate, and excusing himself for having had recourse to the assistance of the Ætolians in regaining his kingdom. It would appear that he succeeded in making his peace with the Romans, for shortly afterwards we read of him interceding with them on behalf of the Ætolians (B. C. 189). This is the last occasion on which mention is made of him. (Livy, xxvii. xxxi. xxxii. xxxv. xxxvi. xxxviii.; Polybius, *Hist.* xvii. c. 1., *Legat.* iv. ix. xxvi. xxviii.) R. W—n.

AMYNTAS, a Greek writer quoted by Athenæus as the author of a work sometimes simply styled the Σταθμοί, i. e. "Stages," or "Stations," sometimes the "Persian Stages," sometimes "The Stages of Asia." From the passages quoted by Athenæus it appears to have contained much information about the natural products and habits of the countries and people of Asia described in it. No data are furnished by Athenæus to determine when or where he lived. R. W—n.

AMYNTAS (Ἀμύντας), a Galatian, was originally a scribe of Deiotarus, the tetrarch and afterwards king of Galatia; but he was subsequently employed by his king as a general. In B. C. 42 he was sent with auxiliary troops to assist Brutus and Cassius, and fought in the battle of Philippi. Immediately after the battle, however, he forsook the party of the republicans and joined that of Antonius, who, after the death of Deiotarus in B. C. 40, rewarded Amyntas with the sovereignty of Galatia and of some parts of Lycaonia and Pamphylia. Hence Plutarch calls him king of Lycaonia, and Strabo, the successor of Deiotarus in Galatia. Just before the battle of Actium, Amyntas and the younger Deiotarus, surnamed Philadelphus, abandoned the cause of Antonius and joined that of Octavianus, who for this reason left him in the undisturbed possession of his dominions, while the other princes who had been raised to this rank by Antonius were deprived of their dominions. (Dion Cassius, xlvii. 48.; xlix. 32.; Plutarch, *Anton.* 61. 63.; Appian, *De Bell. Civ.* v. 75.; Strabo, xii. 567.; Velleius Pat. ii. 84.; Dion Cassius, l. 13.; li. 2.) L. S.

AMYNTAS, the son of ANDROMENES, was one of the generals of Alexander the Great, and one of four brothers who all held important commands. During Alexander's campaign in Asia, he employed Amyntas to procure and conduct reinforcements from Macedonia, which came up with Alexander at Babylon, or as Arrian states, at Susa (B. C. 331). About a year after this, Amyntas and his three brothers were charged by Alexander, when in Drangiana, with being parties to a plot alleged to have been formed against him by Philotas, who had just been put to death on this charge, and of whom the four brothers were intimate friends. The suspicions against them were increased by the conduct of the youngest brother, who fled as soon as he heard of the arrest and torture of Philotas.

Amyntas was first called upon for his defence, and he pleaded his cause so well before an assembly of the Macedonian soldiers that both himself and his brothers were acquitted. The youngest brother was brought back to the camp; Alexander was reconciled to them all, and Amyntas soon afterwards died in his service.

According to the defence which Q. Curtius puts into the mouth of Amyntas, it would seem that Olympias, the mother of Alexander, had endeavoured to prejudice her son against Amyntas, in consequence of his having incurred her displeasure by compelling her to give up some conscripts who had taken shelter in her palace when he was raising the levies for the king in Macedonia. In acting thus, indeed, Amyntas had only obeyed the king's command; but it is not improbable that the complaints of his mother rendered Alexander more open to suspicions and misrepresentations against him. (Arrian, *Anab.* iii. 16.; Q. Curtius, iv. 6. vii. 2.; Thirlwall, *Hist. of Greece*, vi. 274.) R. W—n.

AMYNTAS, the son of ANTIOCHUS, was a Macedonian who from some cause or other fled from his country in the time of Alexander the Great, probably from the consciousness of having been a party to some of the plots formed against that king. He took refuge in the dominions of the King of Persia, and was at Ephesus with a body of Greek mercenaries when Alexander approached that city on his way to Upper Asia, after the battle of the Granicus (B. C. 334). From Ephesus he joined King Darius, and a short time before the battle of Issus we read of him counselling Darius to await the approach of Alexander in a great plain not far from the pass of Amanus in Cilicia; advice which, wise and prudent as it was, Darius was too impatient and confident to follow. After the battle of Issus (B. C. 333), Amyntas with a body of 4000 Greek mercenaries escaped to Tripolis on the coast of Phœnicia, where they embarked for Cyprus. From Cyprus he proceeded with the troops to Egypt, having, as it would seem, formed the project of making himself master of that country, then under Persian rule. The Persian satrap of Egypt had fallen in the battle of Issus; and accordingly Amyntas had no difficulty in persuading the Greek mercenaries that Egypt would be an easy conquest, nor in gaining admission at Pelusium, under the pretence of having a commission from Darius. He then threw

off the mask, and marched to Memphis, the head-quarters of the Persian troops, being joined by a great number of the natives to whom the Persian yoke was very offensive. The Persian commandant of Memphis marched out of the city to give him battle, and was defeated and forced to retire within the walls. By this success Amyntas and his troops were so elated that they commenced a general plunder of the neighbourhood, and allowed themselves to be surprised by the Persian troops, who sallied out from the city and cut them off to a man whilst they were pillaging, Amyntas himself being among the slain. (Diodorus, xvii. 48. Arrian, *Anab.* ii. Quintus Curtius, iv. 1.; Thirlwall, *Hist. of Greece*, v. 160. 194.)

R. W—n.

AMYNTAS, the son of ARRABÆUS, one of the officers of Alexander's cavalry who distinguished himself in the battle of the Granicus. This Amyntas seems to be alluded to on other occasions in Q. Curtius, but without any positive data to distinguish him from Amyntas the son of Andromenes. (Arrian, *Anab.* i. 14.; Q. Curtius, iv. 13.)

R. W—n.

AMYNTAS I. (Ἀμύντας), the son of Alcetas, was the ninth or (according to Herodotus and Thucydides) the sixth king of MACEDONIA, at least, of the Temenid dynasty. He had succeeded to the throne before B. C. 510, the time of the expulsion of the Pisistratidæ from Athens, as we learn from the fact of his having offered Anthemus, a city of Macedonia, to Hippias, the banished tyrant. Three years afterwards we find him giving earth and water to the ambassadors sent by Megabazus, the general of the Persian king Darius, in token of submission to the supremacy of that monarch. These ambassadors were slain on account of their insults to the ladies of the court of Amyntas, and the Persian general Bubares was sent by Megabazus to avenge their death. Instead of doing this, he was bought off by bribes and the hand of Gygæa, the daughter of Amyntas, and the matter was hushed up. At the time of this event, Amyntas was already advanced in years, and his son Alexander had grown up to manhood. Some chronologists assign to him a reign of fifty, others of forty-two years, but there is no positive testimony on which their calculations rest. He was succeeded by his son Alexander I. (Herodotus, v. 18. 94. viii. 139.; Clinton, *Fasti Hellen.* ii. 221.)

R. W—n.

AMYNTAS II., the son of Tharraleus, a collateral descendant of Amyntas I., and the fifteenth king of MACEDONIA (according to Herodotus the twelfth), ascended the throne B. C. 394, and reigned twenty-four years. Within little more than a year after his accession, Macedonia was invaded by the Illyrians, and Amyntas defeated by them in battle. Finding himself unable to resist them, and in despair of maintaining possession of his dominions, he made over a portion of them to the rising state of Olynthus, and left the country. From some accounts it would appear that the Illyrians supported another claimant to the throne of the name of Argæus, and kept him in possession of the sovereignty for the space of two years. At the end of this time (according to Diodorus not long after his expulsion), Amyntas was restored to his kingdom by the Thessalians, and, having expelled the Illyrians from the country, he demanded from the Olynthians the restitution of the ceded territory, the revenues of which they had collected for their own use. They refused to give it up; and Amyntas, finding himself unable to cope with their power, applied to Sparta for succour, by whose assistance Olynthus was at last obliged to yield. Amyntas thus regained the whole of his kingdom; nor are we informed of any subsequent invasion of it by his old enemies the Illyrians. Diodorus (xvi. 2.), indeed, states, that Amyntas was obliged to pay them tribute, and to give up his son Philip as a hostage to them; and if this happened after the reduction of Olynthus, it would follow that he was again threatened by them.

Though Amyntas continued to keep up a close allianee with Sparta, he also endeavoured to conciliate the friendship of Athens, more especially towards the end of his reign. For example, he professed to favour the claim of the Athenians on Amphipolis, and even went so far as to adopt Iphicrates, the Athenian general, as his son. He died in B. C. 370, a year, as Diodorus observes, remarkable for the death of two other Grecian princes, Jason of Thessaly, and Agesipolis II. of Lacedæmon. He left three sons by his wife Eurydice, Alexander, Perdiccas, and Philip, the first of whom succeeded him as king of Macedonia.

According to a statement, which however rests on the unsupported testimony of Justin (vii. 4. 5.), Amyntas was not blessed with domestic happiness, his wife having in concert with her paramour conspired against him. The plot was discovered, and he forgave her. According to the same author, his two sons Alexander and Perdiccas perished by her arts after the death of their father. It is worthy of remark that Nicomachus, the father of Aristotle, was the surgeon of Amyntas, and his intimate friend. (Diogen. Laert. V. *Aristot.*)

The transactions between Amyntas and the Olynthians have been recorded according to the account of Diodorus. Xenophon (*Hellen.* v. 13.) gives a different representation of them. A reasonable explanation of the discrepancy will be found in Thirlwall's "History of Greece," v. 11. There is also a doubt as to the name of the father of Amyntas II. Justin (l. c.) and Ælian (*V. H.* xii. 43.) call him Menelaus; the chronologist Dexippus styles him Aridæus. Amyntas the

son of Philip mentioned by Thucydides (ii. 95.) is a different person from Amyntas II., though supposed by the Scholiast to be the same. (Diodorus, xiv. 89. 92. xv. 19. 60.; Æschines, *Fals. Legat.* p. 31.; Isocrates, *Archid.* p. 125.; Thirlwall, *Hist. of Greece*, v. 11. 161.; Clinton, *Fasti Hellen.* vol. ii., Append. p. 225.)

R. W—n.

AMYNTAS III., the son of Perdiccas III. brother of the great Philip of Macedon, and the grandson of Amyntas II., can hardly be called a king of MACEDONIA, though he was legitimately entitled to the crown. On the death of his father (B. C. 359) Amyntas III. was left an infant and the rightful heir to the throne. Consequently Philip did not immediately assume the title of king, but acted at first as a guardian and regent for his nephew till his plans were matured, when he openly set him aside, and ascended the throne. Amyntas afterwards married a daughter of Philip, named Cynane. He was put to death on a charge of being concerned in a plot against the life of his cousin, Alexander the Great, a short time before the latter left Macedonia for Asia. This is the same Amyntas to whom Plutarch alludes (*Alexandri Magni Fortuna*, i. 327.). (Thirlwall, *Hist. of Greece*, v. 166. 177. vi. 99.; Justin, vii. 5.; Q. Curtius, vi. 9.; Polyænus, viii. 60.; Photius, *Biblioth. Cod.* 92.) R. W—n.

AMYNTIA'NUS (Ἀμυντιανός), a Greek historian who lived in the reign of the Emperor Marcus Antoninus, to whom he dedicated a work on the life of Alexander the Great. In the introduction he promised in his style to equal the grandeur of the exploits of his hero; but Photius censures his style, and also remarks that many important matters were omitted in the work. For these reasons, Photius gives no extracts from it, but merely notices some other works by the same author, such as parallel biographies (*Βίοι παράλληλοι*) of the elder Dionysius and the Emperor Domitian, in two books, of Philip of Macedonia and Augustus, likewise in two books, and a separate life of Olympias, the mother of Alexander the Great. (Photius, *Biblioth. Cod.* cxxxi.) The scholiast on Pindar (*Olymp.* iii. 52.) mentions a work on elephants by one Amyntianus, who is perhaps the same person as Amyntianus the historian. L. S.

AMYOT, JAQUES, is chiefly known in our times for the high merit which belongs to him as having been one of the most distinguished among those early writers of French prose, whose works gave consistency and elegance to the modern language. He was born at Melun in 1513; and, overcoming, it is said, formidable obstacles interposed by poverty, studied successively at Paris and at Bourges. His first preferment was the professorship of Greek and Latin in the university of Bourges, an appointment obtained for him through the patronage of Francis the First's sister, the Princess Marguerite. While he held that office, he extended his literary reputation by translations from Heliodorus and Plutarch; and, having apparently by this time entered the church, he was entrusted, in 1551, with a delicate mission to the Council of Trent, which he discharged with so happy a mixture of boldness and dexterity as to earn the character of a skilful diplomatist and man of business. Possessing such a combination of accomplishments, he had excellent claims to the appointment which he received about the year 1558, as tutor to Henry the Second's sons, (afterwards Charles IX. and Henry III.); and, contriving to retain the favour of his royal pupils as they successively ascended the throne, he continued, during the remainder of his life, to receive one lucrative and dignified office after another. His most considerable preferments were, the post of grand almoner of France, conferred upon him in 1560, and the bishopric of Auxerre, to which he was raised in 1570. During this most prosperous period of his life, he is represented as having exhibited a rapacity in seeking wealth, and a parsimony in using it, which, as well as his readiness of wit, the memoirs of the time depict in several characteristic anecdotes. Upon one occasion, when he asked from Charles IX. a new abbacy, in addition to several which he already held, the king demurred to granting the application: "Did you not once assure me," he asked, "that your ambition would be quite satisfied with a revenue of a thousand crowns?" "True, sire," replied the bishop, "but there are some appetites which grow as you feed them." Amyot died at the seat of his diocese in 1593, leaving a fortune which, for the times, was very considerable.

Amyot's genuine works, principally translations into French from the classical tongues, are the following: — 1. A translation of Heliodorus's Greek Romance, "Theagenes and Chariclea." Paris, 1547, fol., 1549, 8vo.; an amended translation made from better manuscripts, in 1559, fol. &c. &c. 2. A translation of seven books of Diodorus Siculus, being from the eleventh to the seventeenth inclusive. Paris, 1554, fol., 1587, fol. 3. A translation of Longus's Greek romance, "Daphnis and Chloe." 1559, 8vo. &c. &c. 4. Translations of the Parallel Lives and Moral Treatises of Plutarch. The first appearance of any of these translations seems to have been the edition of the Lives published at Paris in 1544, 4 vols. folio. The following are named as the earliest of the subsequent Parisian editions: "Les Vies," 1559, 2 vols. fol.; "Les Vies et les Œuvres Morales," 1565—1575, 4 vols. fol., and 1567—1574, 13 vols. small 8vo. Modern Parisian editions of the complete works of Plutarch in Amyot's translation, are those of 1784, 18 vols. 8vo.; 1783—1787, by Brotier and Vau-

villiers, 22 vols. 8vo.; 1801—1806, the same edition improved by Clavier, 25 vols. 8vo.; and an edition in 1810—1812, 16 vols. 8vo. No difference of opinion has ever arisen with regard to the merit of these celebrated translations as specimens of old French style. But the learning and accuracy of the translater have been repeatedly questioned. Some of the most severe of the animadversions are cited, with an expression of partial dissent, by Dacier (" Les Vies de Plutarque, t. i. p. ix. —xv. 1721). For the charge against him of having read his Plutarch chiefly in Latin and Italian there does not seem to be any ground: the best modern critics of the author seem to admit the assertions which Amyot makes in his two prefaces, that he had not only studied the original Greek with diligence, but had collated several manuscripts for the purpose of amending the text. (See Reiske's Plutarch, vol. i. p. xxxv. Leipzig, 1774). The best judges have recognized the translation as being in general accurate, and the number of errors is not greater than that which might have been expected in the execution of a task so extensive and so difficult. Probably, however, there is much truth in the assertion that the bishop owed a good deal to the critical advice of Turnebus and other contemporary scholars, and perhaps a little likewise to Xylander's Latin translation. At all events there is some reason for the remark upon which that suspicion is partly rested, namely, that the easiest passages of Plutarch, where Amyot may be presumed to have relied upon his own scholarship, are often worse translated than some of the most difficult, in which it is inferred that he consulted his learned friends. The old English Plutarch of Sir Thomas North (1579, fol.), in which Shakspeare studied Roman history, is an avowed translation, not from the original, but from the French of Amyot. 5. " Lettre à M. de Morvillier," being an account of the author's mission to Trent; in the memoirs of the council by Vargas, in the memoirs by Dupuy, and in Pithou's " Ecclesiæ Gallicanæ Status," 1594. 6. " Projet de l'Eloquence Royale composé pour Henry III.," not printed till 1805, 8vo. and 4to. (Moreri, *Dictionnaire*, art. " Amyot;" Niceron, *Memoires*, t. iv. p. 45 —57.; Bayle, *Dictionnaire*, art. " Amyot;" Baillet, *Jugemens des Sçavans*, t. iii. p. 521. No. 935.; Teissier, *Eloges des Hommes Savans*, t. iv. p. 122. 1715.) W. S.

AMYOT, JOSEPH. [AMIOT.]

AMYRAUT (his Latinized name is Amyraldus), MOSES, an eminent French Protestant divine, of an ancient family, was born at Bourgueil in Touraine, in September, 1596. His father, intending him for the legal profession, of which some of his near relations were members, sent him to the college of Poitiers, where he applied to the law with great diligence. At this time his thoughts were turned in another direction by his countryman, M. Bouchereau, the Protestant pastor of the church of Saumur, who advised him to study divinity. The perusal of the Institutes of Calvin having also inspired a taste and awakened the desire for theological inquiries, he determined to act upon his friend's suggestion. He immediately communicated his purpose to his father, who reluctantly acceded to his wishes. Amyraut now entered with great zeal upon his theological studies at Saumur; and being in due course admitted a minister, was placed over the church of St. Aignan in the province of Maine. After a residence of eighteen months at St. Aignan, he removed to Saumur, where he became the successor in the pastoral office of M. Daillé, who had settled at Charenton. In 1633, soon after his removal to Saumur, the Academic Council appointed him professor of divinity in the university of that city, Lewis Cappel and Joshua de la Place being chosen at the same period to occupy other professors' chairs. It is stated as a circumstance by no means common in academic history, that these learned persons felt for one another the most cordial esteem, and lived on terms of intimate friendship. Amyraut, being deputed in 1631 to attend the Synod of Charenton, was chosen by that body to appear on their behalf before the king, to convey to him their remonstrances against certain infractions of the edicts of pacification made in favour of the Protestants. It was then the rule at the French court that the Protestants, when they appeared in the royal presence, should address the king on their knees. Amyraut, on his own suggestion, was instructed by the synod to procure the abolition of this ceremony. When he applied for an audience with the king, he explained to the secretary of state and to Cardinal Richelieu the nature of his instructions. They at first remonstrated, and the king seemed inexorable. Amyraut, however, managed the affair with so much address, that he won over the cardinal, and he was permitted to appear in the royal presence and to make his address standing, according to the form observed by the Roman Catholic clergy. Richelieu was so much pleased with the temper and ability displayed on this occasion by Amyraut, that he ever afterwards treated him with great respect.

A Roman Catholic of distinction having, in a friendly conversation, in the presence of Amyraut, objected to the doctrine of predestination as stated by Calvin, he immediately undertook its vindication, and published a treatise upon the subject, in which he laboured to reconcile the predestinarianism of the Genevese reformer with the doctrine of universal grace. This work, which was charitably meant to conciliate parties who were thought to be only apparently divided, produced an extraordinary ebullition of in-

dignant and hostile feeling throughout the whole Protestant community, and involved the author in a protracted and virulent controversy. The Calvinistic divines reprobated the book with one voice in the strongest terms. At their head appeared Du Moulin, who charged the author, with even more than usual theological acrimony, with impugning the decrees of the synod of Dort, and promulgating the heresy of Arminius. The controversy, being thus sustained by the influence of high names, raised so strong a prejudice against Amyraut that the subject was brought before the synod of Alençon, several deputies to that assembly being instructed to consent to nothing short of Amyraut's deposition. Amyraut, having been heard in his defence, and having proved to the satisfaction of many of his judges the correctness of his representation of Calvin's opinion, was honourably acquitted, but enjoined silence for the future on the matter in controversy. He felt, however, too confident in the justice of his cause to submit to this restriction, and complaints were preferred before the national synod of Charenton of his infraction of the injunction. In answer to these complaints he pleaded the conduct of his opponents, who had not ceased to assail him. The synod settled the disputes by an amicable compromise, or "holy amnesty," as it was called, conceding to Amyraut the liberty of writing in his defence against the attacks of foreign authors. The controversy had by this time raised up zealous combatants in Holland and elsewhere; and Amyraut's first use of the concession of Charenton was to publish an answer to the attack of Spanheim in his work, in three volumes, on universal grace. On the same side had enlisted also Rivet, Des Marets, and other writers, whilst Amyraut was supported by the talents of Daillé, Mestrezat, Blondel, and Claude.

The result of this celebrated controversy was not a little remarkable. The opinions advanced by Amyraut, for the purpose, not of opposing the system of Calvin, but of removing a prejudice against what he deemed a misapprehension of his doctrine of predestination, roused against him nearly all the Protestant divines of France, who would suffer no departure from what they considered the strict letter of the Institutes. Yet these opinions, which certainly approximated to the systems of Pelagius and Arminius, gradually gained the ascendancy, and were so generally adopted in France as to be publicly received by the universities of the Huguenots; and by the dispersion of the French Protestants after the revocation of the edict of Nantes, they were rapidly spread through Holland and other countries where the refugees found an asylum.

Notwithstanding Amyraut maintained opinions thought by many to be a departure from orthodoxy, so highly were his general merits appreciated that he continued to be regarded with great respect in his own religious community. Even those who most warmly controverted his alleged heresies did not doubt his sincerity, and whilst they repudiated his creed, esteemed and venerated the amiable and intrepid advocate.

Amyraut also lived on terms of intimate friendship with the highest dignitaries in the Roman Catholic church. Richelieu consulted him upon a scheme which he had for the reunion of the Protestant and Roman Catholic churches. The writer of the life of Amyraut in the "Biographie Universelle" treats Bayle's account of this matter as a fable; but his denial of its accuracy, which is, however, accompanied by no proofs, relates merely to the details of a conversation said to have been held on the subject between Amyraut and the Jesuit Audebert. The main statement is not impugned as to Richelieu's communication. Cardinal Mazarin also showed him unusual courtesy. This favourable notice may be in part attributed to the cardinal's appreciation of his merits. It is not, however, improbable that it may be chiefly ascribed to the language which Amyraut had used and the conduct he had manifested in defence of the royal cause and prerogative during the political troubles which had then recently agitated France. Though himself a prominent member of the great religious body against whom the powers of the government had been directed, and who owed the public profession of their faith to their own firm resistance to oppression, Amyraut had publicly maintained the doctrine of implicit obedience to the sovereign authority. In 1647 he published an apology for the Protestants of France, in extenuation of their conduct in the civil wars, in which he states that he will not justify the taking up arms against one's prince on any occasion whatever, deeming it more consonant with the interests of the Gospel and the practice of the church to employ no other arms than patience, tears, and prayers. And in 1650 he wrote another work in the same spirit, on the sovereignty of kings, occasioned by the execution of Charles I. of England, in which, as well as in the preface to his Latin version of the Psalms, dedicated to Charles II., he maintains the doctrine of passive obedience. He makes an exception, it is true, in relation to cases of conscience, the nature of which may be inferred from his own conduct in a particular instance. The seneschal of Saumur having communicated to him an order of the council of state, that the Protestants should place hangings before their houses on Corpus Christi day, and requested his assistance to obtain their compliance, he not only refused to give his help, but declared that he would go round from house to house and recommend them to dis-

obey the order. The order was in consequence revoked.

Amyraut died in the month of July, 1664, and was buried with the usual academic ceremonies. Notwithstanding his avowed principles and public profession as a Protestant divine, no member of the clerical order was held in more general esteem. His amiable temper, his candid and conciliatory disposition, his varied attainments, the solidity of his judgment, and his great powers of conversation, caused his society to be courted and his advice solicited by all persons. To the poor, without distinction of creed, he was a constant and liberal benefactor, and he appropriated to their use, for the last ten years of his life, the whole of his professional income. Amyraut was married, and had a son and daughter. The latter died in 1645, eighteen months after her marriage with the king's advocate at Saumur. To mitigate the grief of his wife on this occasion, he published a pleasing work on the state of the faithful after death. His son became a learned advocate in the parliament of Paris; but on the revocation of the edict of Nantes, he took up his residence at the Hague.

Amyraut was a voluminous author. He wrote with equal ease in Latin and French. Some of his works have been already mentioned. The principal of his writings are the following:—1. A Treatise on Religion. 1631. 2. On the Nature, Extent, &c. of the Gospel. 1636. 3. The Exaltation of Truth and the Abasement of Reason. 1641. 4. Defence of Calvin, in regard to the Doctrine of absolute Reprobation, in Latin and French. 1641, 1644. 5. Paraphrase on the Scriptures; begun in 1644, published without his name. 6. An Apology for the Protestants. 1647. 7. A Treatise on Free Will (Latin). 8. On Separation from the Church of Rome (Latin). 1617. 9. Irenicon, designed to promote the Re-union of the Calvinists and Lutherans. 1648. 10. On the Calling of Pastors. 1649. 11. Christian Morality, 6 vols. 8vo., a work of singular merit, composed with great care. 12. A Treatise on Dreams. 13. A Treatise on the Millennium. 14. A Life of the celebrated Commander Francis Le Noue. 15. A Poem, entitled "Apology of St. Stephen for his Judges." (Bayle, *Dict.*; Moreri, *Dict.*; *Biographie Universelle.*) T. R.

AMYRTÆUS (Ἀμυρταῖος). During the Persian dominion in Egypt, several attempts were made to throw off the yoke of the Persians, and these attempts, supported by the Greeks, had sometimes partial success, inasmuch as Egyptian princes were enabled to maintain an independent position in a part of the country. One of these attempts was made in B. C. 463, by Inarus, a Libyan prince, who was afterwards joined by an Egyptian, Amyrtæus of Sais. Inarus was defeated in B. C. 456, by treachery; but Amyrtæus maintained himself in the marshes of Lower Egypt with the support of his troops for several years. Three years after the defeat of Inarus, the Athenians, who had supported the Libyan rebel with no success, now again sent a fleet of sixty sail, at the request and for the support of Amyrtæus. But the fleet soon after returned without having effected any thing, and Amyrtæus was left to himself. The period of his reign in the marshes of Lower Egypt is reckoned at six years. After his death, that part of the country seems to have maintained its independence from Persia for upwards of a century. (Thucydides, i. 110, 111.; Herodotus, ii. 140.; iii. 15.; Georg. Syncellus, *Chronographia*, p. 142. and 488. ed. Dindorf.) According to Ctesias (p. 120. ed. Bähr), Amyrtæus was the name of the king of Egypt in whose reign the country was conquered by Cambyses, whereas, according to Herodotus (iii. 10.), the king's name was Psammenitus.) L. S.

AMYTIS. [CYRUS.]

ANACAO'NA, or, "flower of gold," the sister of Behechio, cacique or king of Xaragua, one of the five kingdoms into which Hayti was divided at the time that Columbus discovered the island in 1492, was the wife of Caonabo, a Carib, who, entering Hayti as an adventurer, had made himself master of the kingdom of Maguana, and was the most powerful chief in the island. Caonabo was jealous of the white strangers, and made war on them; but was finally captured in 1494 by a stratagem of Alonso de Ojeda. That captain visiting him as a friend, persuaded him that a pair of polished steel handcuffs which he brought with him were royal ornaments, and considered as marks of dignity in Spain, he fitted them on, as a great favour; he also, as another favour, allowed Caonabo to mount on horseback, and he then carried him off from the midst of his army to Columbus. The ship in which Caonabo was embarked to be sent to Spain was lost in a tempest, and Anacaona, now a widow, retired to live with her brother Behechio, whose kingdom she assisted him in governing. She had probably not been much attached to Caonabo; at least, after his death she showed great partiality to the Spaniards. Don Bartholomew Columbus, the brother of the discoverer, on a visit to Xaragua in 1496, was received with great festivity; and Behechio, though he had previously opposed the white men, readily agreed to pay him a tribute of cotton, it was said, at the persuasion of his sister. In the next year, when Don Bartholomew returned to Xaragua to collect the tribute, he was lodged one night at a village belonging to Anacaona, in which she kept her simple treasures, consisting of manufactured articles of cotton, with chairs, tables, and various furniture made of ebony and other rich woods, of all of which she made liberal presents to the Spaniards. She manifested the utmost de-

light at first beholding a ship, and many interesting particulars are given by Herrera and Peter Martyr of her visit to the Spanish caravel, which came for the tribute. With this partiality for the strangers, she was probably highly pleased, when, in 1500, a young Spanish cavalier, Don Hernando de Guevara, who had fallen in love with her daughter Higueymota, proposed for her hand. Guevara had already sent for a priest to baptize his intended bride, when Roldan, the Spanish officer in that district, who was himself believed to have been taken with the beauty of Higueymota, reproached him with dishonourable intentions towards the daughter of a person so deserving of respect as Anacaona, and ordered him to leave Xaragua. Guevara denied the charge of dishonourable intentions, and not only staid, but plotted against the life of Roldan, for which he was seized in the house of Anacaona in the presence of his intended bride, and sent a prisoner to Isabela, the capital of the Spanish colony. His execution was only prevented by the sudden arrival of Bobadilla, the new governor, from Spain, who after demanding the person of Guevara from Columbus, and being twice refused, sent the discoverer of America back to Europe in chains. Guevara escaped without punishment for his resistance to Roldan, and Higueymota appears to have remained with her mother, who, on the death of Behechio about this time, succeeded to the sovereignty of Xaragua. The whole of these transactions could not have produced a favourable impression on the mind of Anacaona, and a report got into circulation that she now detested the Spaniards as much as she had formerly admired them. In 1503 Don Nicholas de Ovando, the successor of Bobadilla as governor of the island, prepossessed with these reports which reached him from many Spaniards of the worst character, who had settled in Anacaona's dominions, and had frequent quarrels with the natives, set out on an expedition to Xaragua, with the professed intention of nothing but friendship, at the head of three hundred foot soldiers and seventy horsemen. Anacaona collected all her caciques to receive him, and met him at the head of a train of three hundred of her principal subjects, singing and dancing in honour of his arrival. Ovando staid for some days in the enjoyment of her hospitality, but he was possessed with an idea that treachery was intended, and he determined to anticipate it. In return for the festivities that had been shown him, he invited Anacaona and her caciques to witness on Sunday a "juego de cañas," or tilting match with reeds, by the Spanish cavaliers. When all were ready for the game, and the Indians assembled in a house to look on, Ovando raised his hand to his neck, and at that signal his soldiers, we are told by Herrera, "began to bind the caciques and Anacaona, who was the only person whom they took out of the house, and then Ovando and the rest leaving it, it was set on fire, and all within miserably perished, to the great grief of the Indians who saw them burn, and then they hanged Anacaona." Hernandez de Oviedo, however, says that Anacaona was taken prisoner to the town of Isabela, and hanged three months after. Herrera adds that Ovando found much difficulty in justifying his act to Queen Isabella of Castile, who "felt it much, and had a great desire to make a great demonstration against him," but finally did nothing of the kind. Lopez de Gomara and Hernandez de Oviedo, both speak of Ovando as "a most Christian governor," and consider that he did good service in the destruction of Anacaona, whom they represent as a dissolute woman, and certainly guilty of plotting treachery against the Spaniards, which, they affirm, was confessed by the caciques, who were tortured before they were burned. By the Spanish historians in general she is spoken of as a woman of remarkable beauty and accomplishments, with natural grace of manner, full of curiosity and intelligence in her intercourse with the Spaniards, and famous among her subjects for her power of composing "areytos," or little legendary ballads, chanted by the natives as an accompaniment to their national dances. (Herrera, *Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*, decade I. book iii. chap. v., book vi. chap. iv. &c.; Charlevoix, *Histoire de l'Isle Espagnole ou de S. Domingue*, edit. of 1733, i. 191. 196. ii. 8. 10, &c.; Washington Irving, *Life and Voyages of Columbus*, edit. of 1828, ii. 420. iii. 381, &c. Irving refers to the MS. history of Las Casas, which appears to confirm most of the statements of Herrera.) T. W.

ANACHARSIS (Ἀνάχαρσις), a Scythian of princely family, was, according to Herodotus, a son of Gnurus, or, according to others, of Daucetas, and the brother of Saulius, who was king of the Scythians. Notwithstanding the great aversion of the Scythians to everything foreign, especially Greek, the natural good sense and talent which Herodotus ascribes to all the Scythians, and which Anacharsis possessed in a higher degree than any of his nation, created in him such a desire of knowledge, that he broke through the custom of his people, and went to Greece for the purpose of satisfying his wishes. He arrived at Athens just at the time when Solon was engaged upon the work of his legislation, and is said to have formed an intimate friendship with him. The novelty of his appearance, his natural wit, which contrasted with the more refined and artificial manners of the Athenians, his humour and his anxiety to learn, created a great sensation among the Greeks. Many of his witty sayings are recorded in Diogenes

Laertius, Plutarch, Athenæus, and Lucian. He is said to have likened the legislation of Solon to a spider's web, in which the weak might be caught, but which the strong would break through. The fact that at Athens political matters were discussed by the prytanes before they were laid before the people for their approbation, led him to say that at Athens wise men deliberated, but left the decision to fools. Some writers reckoned Anacharsis one of the seven sages of Greece, and it was probably more to these and similar sayings than to anything else, that he owed his reputation as a wise man and a philosopher. It is said that he was the only barbarian that ever received the Athenian franchise, and was initiated in the Eleusinian mysteries; but Lucian justly doubts the correctness of the statement. His fondness for religious mysteries, however, is said to have been the cause of his death. On his journey homewards, when he reached Cyzicus, the inhabitants were celebrating the mysteries of Cybele, the mother of the gods. Anacharsis prayed to the goddess, and vowed that if he reached home in safety, he would solemnise these mysteries in the same manner. He carried his vow into execution in a wooded district called Hylæa, but he was discovered by a Scythian, and denounced to the king, his brother. The king came to the spot to convince himself; and when he saw Anacharsis performing the Greek rites, he shot him dead with an arrow. The Scythians were so indignant at the conduct of Anacharsis, that, as Herodotus says, they afterwards pretended not to know him if anybody asked them about him.

There once existed several works which were ascribed to Anacharsis. Among them are some letters addressed to various illustrious personages of the time. Aldus, in his collection of the Greek "Epistolographers" (Venice, 1499, 4to.), published nine letters under the name of Anacharsis. But Bentley has justly remarked that, like other ancient productions of the same class, they are forgeries. The other works ascribed to Anacharsis, such as an epic poem of eight hundred verses, a work on war, on the laws of the Scythians, and some Greek customs, are now lost; but they were unquestionably not more genuine than the letters and the numerous inventions that were ascribed to him. (Herodotus, iv. 46. 76.; Cicero, *Tusculanæ Quæstiones*, v. 32.; Strabo, vii. 304. 303.; Plutarch, *Solon*, 5.; Diogenes Laertius, i. c. viii.; Athenæus, iv. 159. x. 428. 437. xiv. 613. ed. Casaub.; Ælian, *Variæ Historiæ*, v. 7.; compare Lucian, *Scytha seu conciliator hospitii* and *Anacharsis sive de exercitationibus*, whose accounts, however, are made rather with a view to show the contrast between the son of nature and the refined Athenians, than to give a faithful historical picture of the man. Barthélémy, in his "Voyage du jeune Anacharsis en Grèce," places, in accordance with the objects of his book, the arrival of Anacharsis in Greece shortly before the birth of Alexander the Great.) L. S.

ANACLE'TUS (Ἀνάκλητος), or more properly ANENCLE'TUS (Ἀνέγκλητος, blameless), or according to the Latin abbreviation, Cletus, was a native of Athens resident at Rome, and a convert of the apostles. It is now no longer disputed that he succeeded Linus as the second bishop of Rome, and was followed by Clement; and the period generally assigned to his bishopric is from A. D. 73 to A. D. 91. It is contended by Professor Burton that he was appointed to the see by St. Peter himself, in the year 68, and that he held it till 93. No circumstances of his life are recorded, though some of the "False Decretals" were published under his name. His memory is honoured by the church, but there is no reason to believe that he suffered a violent death. (Irenæus, l. iii. c. 3.; Basnage, *Annal.* A. D. 78; Burton, *Lectures on Ecclesiastical History*, vol. i.) G. W.

ANACLE'TUS (Antipope) disputed the see of Rome for eight years with Innocent II., and maintained to the end of life, with considerable success, pretensions which seem to have been at least as well founded as those of his adversary. On the death of Honorius II. in 1130, the larger body of the cardinals who had surrounded the deathbed of the deceased, pleading their fears of the turbulence of the people, assembled in private, without the co-operation of their colleagues, before the death of Honorius was made public, and elected Gregory, cardinal of St. Angelo. On learning this, the rest of the college immediately met together in the church which had been previously appointed for the conclave, and elected Peter of Leo (or rather Peter, son of Peter of Leo) cardinal of Sta. Maria Trastevere, who took the name of Anacletus II. Peter was the grandson of a Jew, who had been baptized by Leo IX., and assumed the name of that pontiff, and who was learned, wealthy, and powerful. Peter, his son, was not less so, and the cardinal surpassed them both in influence and reputation. After completing his studies at Paris, this last became a monk of Cluni, and held some important offices in the church. Those were the days of Arnold of Brescia, when the populace of Rome, warmed by political no less than ecclesiastical objects, were disturbed by perpetual commotions. On this occasion they gave their support to Peter; and with so much success, that after a short conflict Innocent and his cardinals departed secretly from the city, and took refuge at Pisa. The Christian world was divided; but the negotiations of Innocent, who passed the next two years in France, turned the scale. He obtained the adhesion of all the principal powers in Europe, except Sicily. He was aided too

by the eloquence and authority of Bernard of Clairval, the great ecclesiastic of the age. Still so well was Anacletus upheld by the people of Rome and by Roger, duke of Sicily, who had espoused his sister, that he maintained possession of the pontifical city till his death, on January 7th, 1138. The schism then ceased, and his rival was universally acknowledged. He was of course condemned by the council of Pisa, held by Innocent, and animated by St. Bernard, in 1134, and he was assailed by the zealots of the opposite party with passionate accusations of immorality, which rest, however, on no better evidence. (Baron. 1130; Fleury, *Hist. Eccles.* liv. 68. c. i. 24. 45.) G. W.

ANA'CREON (Ἀνακρέων) was a native of Teos, a maritime town of Ionia in Asia Minor, and born, according to the common opinion, about B. C. 560. He spent his early life in his native town, and there imbibed the light and volatile spirit and the love of enjoyment which characterised the Ionic nation. About B. C. 540, when Ionia fell under the yoke of the Persians, and Teos was taken by Harpagus, the general of Cyrus, most of the Teians quitted their native town and settled at Abdera in Thrace, and Anacreon is said to have joined his countrymen in their emigration. If this statement is true, Anacreon cannot have remained long at Abdera, for it was about the same time (B. C. 540) that Polycrates became tyrant of Samos; and it is stated that Anacreon was invited from Teos by the father of Polycrates at the request of Polycrates, and before he became tyrant, to be his instructor and friend. Hence the account of his emigration to Abdera is rejected by some critics. Anacreon remained in Samos till after, or at least till shortly before, the murder of his friend and patron in B. C. 522. The time of his stay at Samos was the happiest period of his life: the splendour and magnificence of the court, his undisturbed leisure and the enjoyment of refined pleasure called forth those lyric strains which have immortalised the names of many who were connected with Polycrates, especially the beautiful youths, Smerdies, Æobulus, Bathyllus, Simalus, and Megistes. About the time of the death of Polycrates, Hipparchus, the son of Pisistratus, is said to have invited Anacreon to Athens, and to have sent a ship of fifty oars to Samos to bring him over. This account is based upon the weak authority of Plato, in his "Hipparchus;" but the fact that for a time the poet lived at Athens cannot be doubted. Here he became acquainted with the younger Simonides, and is said to have formed an attachment to Critias, the son of Dropides, and to have sung the praise of this and other illustrious Athenian families. After the death of Hipparchus in B. C. 514, Anacreon appears to have returned to Teos; and there is a tradition, that after the revolt of the Ionians under Histiæus was put down by the Persians in B. C. 494, Anacreon was expelled from Teos and took refuge in Abdera. Whether the account of this flight is historical, or whether it has arisen from a confusion between the subjugation of Ionia under Cyrus and the later conquest under Darius, cannot be decided; but there seems no reason for thinking, with Müller, that the account contains any chronological inconsistency. Lucian states that Anacreon reached the age of fifty-five; and if the common account about the date of his birth is correct, Anacreon, at the time of the subjugation of the Ionians under Darius, was not more than sixty-six years old. He lived to see the glorious day of Marathon, and must have heard of the rising fame of Æschylus and Pindar. He appears to have died at Teos, and to have been buried there, as Simonides mentions his tomb at Teos, although this might have been a mere cenotaph. His death is said to have been occasioned by a dried grape, which choked him. The statement that he was a lover of Sappho is, if not impossible, at least in the highest degree improbable, and arose from the practice, so common among writers of antiquity, of placing persons of the same character in some sort of relation to one another. His native town, proud of the poet, placed his full figure and sometimes his bust only on its coins, some of which are still extant. On the acropolis of Athens there was likewise a statue of Anacreon, representing him in a state of intoxicated joyousness.

As a man, Anacreon has often been viewed in a false light, both in the later periods of antiquity and in modern times. The ancients themselves regard his residence at the court of Polycrates as one of the greatest favours that fortune bestowed upon this prince. It is attested by the best authorities that Anacreon, although courted by the powerful and rich, did not use his influence for purposes of base gain. He even rejected the munificent presents of Polycrates, declaring that they were not worth the trouble of keeping. Enjoying his talent of song, he lived a simple and happy life. In his enthusiasm for love and wine, he never transgressed the boundaries of a pure poetical feeling. There have always been persons unable to understand how a poet can sing of drunken revelry, and yet be a sober man, and how the mere sight of the beautiful can raise enthusiasm. All the writers of the best times of Greece speak of Anacreon as a man, in the same high terms in which they record his merits as a poet; and a poet whom Plato calls the wise, was assuredly not a lover of licentiousness.

We still possess numerous fragments of the genuine poems of Anacreon, which enable us to form a notion of the character of his poetry, and which justify the universal admiration of antiquity. The praise of beauty, love, and wine was the substance of his

poems from his earliest to his latest age; and the cheerful and joyous old man, as Anacreon describes himself in some of his latest productions, has made so strong an impression, that we can scarcely picture him to ourselves in any other form than that of an old man, although the greater part of his fragments belong to the period which he spent at Samos and Athens. Simonides, his contemporary, in a fragment still extant (*Anthолog. Palat.* vii. 25.), gives a most lively picture of Anacreon's character, and says that his whole life breathed the Graces, Dionysus, and Eros. It was part of the poet's Ionic nature that his poems on these subjects were more light and playful than the deep and impassioned songs of Sappho and Alcæus. The collection of these songs, which was probably made long after his time, consisted of at least five books: they were extremely popular, and we have evidence that in the time of Plutarch and Athenæus they were sung on every joyous and festive occasion, to tunes composed by the poet himself. Besides these lighter poems, he also wrote elegies, iambic poems or satires, epigrams (of which several are still extant in the "Anthologia Græca,") and hymns. All his poems were composed in the Ionic dialect.

Besides the numerous fragments of the genuine poems of Anacreon preserved in ancient writers, there is a collection of fifty-five odes, which have been generally considered as poems of Anacreon, most of which, however, are productions of a much later age. This collection was first published by H. Stephens, at Paris, 1554, 4to., from two MSS., which he describes very vaguely, and which no one else has seen. The same poems, however, were subsequently found in the Codex Palatinus (now at Heidelberg) of the Greek Anthology, though arranged in a different order from that in the edition of Stephens. The poems have been subsequently published in numerous editions, such as those of Maittaire (London, 1725, 4to.), Spaletti (Rome, 1784, fol.), Bodoni (Parma, 1784, 1785, 4to., and 1791, 8vo.), but best by Brunck, in three editions (Strassburg, 1776, 1778, 1786, in 12mo.). There are also three useful editions of these poems, together with the fragments of Anacreon, by Fischer, (Leipzig, 1754, 1776, and 1793, 8vo.) Most of these fifty-five poems are pretty in their way, but exhibit very little of the character and spirit which we perceive in the genuine fragments of Anacreon; and all modern critics are agreed that they are not the work of this poet, although they have been translated into all European languages, and have with the majority of persons been the groundwork upon which they have formed their notions of Anacreon. In order to understand how it was possible for such a number of poems to be attributed to him, we must recollect that down to the third century of our æra the poems of Anacreon enjoyed extraordinary popularity, and that many poets attempted to write in his style. In proportion as such imitations suited the taste of their age, they became popular under the name of Anacreontic songs. Those who collected such popular poems in later times were frequently unable to judge of their merit, and they admitted into their collections what was most popular or most suited to their taste. We conceive the poems commonly known under the name of Anacreon to be a collection of this kind, made many centuries after the time of the poet. They are very unequal, and some may have been written soon after the time of Alexander the Great, while others bear strong marks of belonging to that description of poetry which was written during the fourth and fifth centuries of our æra. The chief reasons why they cannot be attributed to Anacreon are briefly these: — 1. Among the numerous passages cited by ancient writers from Anacreon, there is only one, and that in a very late writer, which refers to any poem contained in the collection published by Stephens. 2. The genuine poems of Anacreon were full of allusions to the circumstances and persons among whom he lived, whereas in the odes of his collection there is scarcely anything that suggests the circumstances of the author's life; they rather resemble modern poems, written in the closet, than the ancient Greek lyrics, which are all drawn from the freshness of real life. 3. They contain ideas which were altogether foreign to the age of Anacreon. One example may suffice. Eros (Amor) down to the time of Alexander, and even later, was always represented as a full-grown youth; but in this collection he is always described as a wanton and mischievous little boy. 4. The language in some of the odes is barbarous, the versification faulty, and the sentiments trivial. For further particulars respecting these points, see Fischer's preface to his second edition of Anacreon. The genuine remains of Anacreon are published in several collections of the minor Greek poets; the best separate edition is that of Theod. Bergk, Leipzig, 1834, 8vo. (Müller, *History of the Literature of ancient Greece*, i. 180, &c.; Bode, *Geschichte der Lyrischen Diehtkunst der Hellenen*, i. 350, &c.; Wolper, *De Antiquitate Carminum Anacreonteorum*, Leipzig, 1825, 8vo.) L. S.

ANAGNOSTES, JOANNES, a Thessalonian, is the author of a description of the capture of Thessalonica by the Turks from the Venetians in 1430, of which he was a witness. He was led by the promises of the conqueror, Murad II., to return to the city from which he had fled on its capture; but he had reason to repent of doing so, when, two years after, he was despoiled of his property by the tyrant. From some of his expressions in alluding to this misfortune, he appears to have survived the capture several years. To

his narration of the fall of Thessalonica is added a monody or prose lamentation on the same event, both of which were first published in the original Greek with a Latin translation by Leo Allatius in his "Συμμίκτα," and have since been reprinted in the different editions of that collection. (Allatius, Συμμίκτα, edit. of Cologne, 1653, p. 317—380.; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, edit. of 1743, appendix, p. 130.; Fabricius, *Bibliotheca Græca*, edit. of Harles, vii. 804.; Hankius, *De Byzantinarum Rerum Scriptoribus Græcis*, p. 636—639. T. W.

ANAN, RABBI, (ר" ענן) a Jewish writer who was living about A. D. 260 or 270. R. Mordecai, in his work on the Caraites, as cited by Wolff, says he was living A. M. 3980 (A. D. 220), and calls him Anan Ben Shophet (בן שפט). The author of the "Shalshelleth Hakkabbala," however, has placed him in A. M. 4050 A. D. 290), and assigns to him the works called "Seder Elijahu Rabba" ("The greater Order of Elijah"), and "Seder Elijahu Zuta" ("The lesser Order of Elijah"), which, according to tradition, were dictated to R. Anan by the prophet Elijah, who appeared to him for that purpose. These two works were printed, with the general title "Thena Debe Elijahu" ("The Tradition of the House of Elijah"), at Venice by Daniello Zanetti, A. M. 5358 (A. D. 1598), in quarto. Plantavitius, who, although he assigns this work to a wrong author, namely, R. Elijah the Levite, has given us the best account of it, says that both parts are full of learned commentaries on scripture history, and also of illustrious deeds of famous men and women, with many wise sayings, and many things appertaining to philosophy, ethics, and physics, and that it is very delightful to read. The "Seder Elijahu Rabba" is divided into thirty chapters, and the "Seder Elijahu Zuta" into twenty-five chapters. The manuscripts of both parts are among the vellum MSS. of the Vatican library, bearing date A. M. 4833 (A. D. 1073). R. Samuel Heida wrote a commentary on the "Seder Elijahu Rabba Vezuta" with the title "Zikukin Denora Ubaadan Deesha" ("Sparks of Fire and Flames of Fire") (*Targum on Exodus*, xxiv. 17.), which was printed at Prague, A. M. 5436 (A. D. 1676), in folio. The traditionary reason for the division of the "Seder Elijahu" into Rabba and Zuta is, that after R. Anan had received the first part from the mouth of the prophet, he fell into some sin, wherefore he departed from him, performed penance, and did not again return to seek him for a long time; when he did return he was ashamed to look the prophet in the face, and inclosed himself in a sort of ark or chest, wherein he received his instructions and wrote the second part; wherefore, says Aben Chaviv, he called the part first written "Rabba," or the greater, and this latter part written in the ark "Zuta," or the lesser. This Rabbi Anan is mentioned in the Talmud, in the book Ketuvoth, where a controversy between him and Rav Hana is referred to. (Wolfius, *Biblioth. Hebr.* i. 145, 146. 953, 954. 1094. iii. 1095.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 133. 182. iv. 287. 308.; Plantavitius, *Biblioth. Rabbin.* No. 753.; Idem, *Florileg. Rabbin.* 640.; *Ghemara, lib. Ketuvoth*, cap. vi.) C. P. H.

ANAN, R. BEN DAVID (ר" ענן בן דוד), a learned Jew, celebrated as the restorer of the Caraite doctrines, lived about the middle of the eighth century. R. Mordecai ben Nissan, in his work on the Caraites, called "Dod Mordecai" ("The Friend of Mordecai"), says he was living in A. M. 4402 (A. D. 642), but this is proved to be incorrect by the testimony of the same work, which in the very same page says that R. Anan taught and defended the Caraite doctrines in the reign of King Abusaar, by whom he means the Khalif Abú Jáfar, surnamed Al-mansúr [ABU' JA'FAR], who began to reign A. H. 136 (A. D. 754). R. Sherira Gaon, as cited in the "Juchasin" of Abraham Zacuth, and R. Abraham ben Dior, in the "Sepher Hakkabbala," make him contemporary with R. Judah Gaon, who died A. M. 4523 (A. D. 763). Morinus in his "Exercitationes Biblicæ," and R. Simon in his "Histoire Critique," with many other authors, Christians as well as Jews, make R. Anan the founder of the Caraite sect, in which however they only follow the rabbinical chronologists in general, who accuse him of having preached against the oral law, and caused a schism among the people, because he had been denied the title of gaon, and the dignity of resh gelutha, or prince of the captivity. This, however, is altogether denied by the Caraite writers, who defend him very ably against the various other accusations brought against him by the Rabbinists, and honour him as the restorer of the true faith and of the purity of the law, stained and spotted by the traditions of the disciples of R. Hillel, to whom he opposed himself with heroic constancy at the risk of his life, and, as they say, confuted them in the most satisfactory manner and by the most undeniable proofs; and they honour him with the most extravagant praises and high-sounding titles, calling him the glory and honour of the law, the pride of their nation, the splendour of their candlestick, the crown of the followers of the Scriptures, the light of their eyes, their great prince and head, he who opened to them the way of the law, and cast the light of its wisdom upon them: see "Dod Mordecai," before referred to. Although the Caraite writers thus speak of R. Anan as if he were indeed the head and founder of their sect, it is tolerably certain that he was only the restorer of it. Abraham ben Dior, in the "Sepher Hakkabbala,"

p. 11. of the Mantuan edition, says, "After this destruction the heretics (so he calls the Caraites) were diminished until Anan arose and strengthened them." He also says that Anan was a native of Beth-Zur, a small town near Jerusalem. Of the writings of this celebrated Caraite only a few fragments remain, which are scattered throughout the works of those of his sect. It is tolerably certain that he was the author of a commentary on the Pentateuch, because R. Mordecai in the work above cited not only frequently calls him the interpreter of the law, but says expressly that he in his commentary has expounded it according to the opinions and traditions of the Caraites: his works are also frequently cited by the writers of that sect on matters connected with the ritual and ceremonial law; among others by Aaron Acharon, as affirmed by De Rossi, from a manuscript by that author in his own possession. (Wolfius, *Biblioth. Hebr.* i. 954, 955.; De Rossi, *Dizionar. Storia degli Autor. Ebr.* i. 51, 52.; R. Mordecai Nissan, *Dod Mordecai*, ed. Wolff, 47—73.; *Juchasin*, p. 118.; R. Simon, *Hist. Crit. du Vieux Test.* 162.) C. P. H.

ANANE'LUS (Ἀνάνηλος), a Jew of Babylon, raised by Herod from an obscure station to the high priesthood, of which Herod had deprived the Asmonæan dynasty. He was of the priestly race, descended from one of those families which, having been carried away at the time of the Babylonish captivity, had remained in the neighbourhood of Babylon ever since. He had been a particular friend of Herod before his usurpation of the crown of Judæa, and owed his elevation to that friendship. After he had enjoyed the dignity a short time, Herod was induced, by the entreaties of his wife Mariamne and the intrigues of her mother Alexandra [ALEXANDRA], to restore the high priesthood to the Asmonæans, and consequently Ananelus was deprived after holding the dignity a very short time (B.C. 35 or 36). On the murder of Aristobulus (B.C. 35), Ananelus was restored to his office. How long he retained it, and whether he died or was deposed, is not stated. His successor was Jesus the son of Phabes, who was deposed B.C. 21. (Josephus, *Jew. Antiquities*, XV. ii. 4., iii. 1. 3., ix. 3.) J. C. M.

ANANI'A, GIOVANNI LORENZO, a native of Taverna, a city of Calabria Ultra: the year of his birth appears to be unknown, as is also that of his death. His family was noble: his father's name, Giovanne Michele Anania; his mother's, Sigismonda Teutonica. His reputation for learning procured him the patronage of Mario Caraffa, archbishop of Naples, who received him into his house, and took from him lessons in theology and other sciences. After the death of his patron in 1576, Anania retired to his native town where, according to Mazzuchelli, he spent the rest of his life in studious retirement. This may have been the case; but the fulsomely flattering dedication of Anania's treatise on the nature of dæmons to Costanza Caretta, shows by its date (Naples, 1st March, 1581), that he revisited the capital after the archbishop's death, and by its tone that he was anxious to attract the attention and patronage of the great. In the treatise itself Anania mentions a case of dæmoniacal possession which he had witnessed himself at a town in Calabria in 1579. These are all the incidents of Anania's history we have been able to collect. Mazzuchelli mentions a life of him prefixed to the edition of his cosmographical work published at Venice in 1582, and said to be collected from the eulogiums pronounced on him by several illustrious literary characters of Italy. There is no copy of this book in the British Museum, and we have been unable to procure one elsewhere. The meagreness of Mazzuchelli's notice of Anania does not indicate any great amount of information in the sources he consulted; but it appears a natural inference, that if a life of Anania was compiled from the eulogiums of literary men in 1582, he was then dead; and it is clear that he was alive in March, 1581. The works of Anania known to exist are—1. "L'universale Fabrica del Mondo, ovvero Cosmografia divisa in quattro Trattati. In Venezia, 1576," 4to. To this edition is prefixed a dedication by the author to the Princess Caterina Jagellone Sforza of Aragon. A second edition, augmented by the author, and dedicated to Sigismonde Loffredo, was published at Venice in 1582. The dedication is said to be dated Naples, 23d June, 1582, which, if the conjecture hazarded above respecting the year of his death be well founded, brings us near the month of that event. The circumstance of the dedications of two of Anania's works being both dated at Naples, the one in 1581, the other in the following year, tends however to render it questionable whether he continued to reside permanently at Taverna till his death. Of the character of this cosmographical treatise we can say nothing; a third edition was published at Venice in 1696. 2. "De Natura Dæmonum Libri quatuor. Venetiis, 1581," 12mo. This work was reprinted at Venice in 1582, and again in 1589; at Lyon, in 1620; at Rome, in 1651; and in the "Malleus Maleficarum" at Lyon in 1669. The four books treat of—the origin and different kinds of dæmons; their power over men; how dæmons influence our minds by their own operations; how they work upon us with human assistance. The book is well enough as to style, but the author must have been sufficiently credulous. Two other works are attributed to Anania—"De Fortuna" and "Contra Hebræos." The drift of his attack upon the Jews may be guessed from the prominent

figure which the superstitions of the Talmud make in his account of incantations. (Mazzuchelli, *Scrittori d'Italia*; G. L. Anania, *De Natura Dæmonum Libri quatuor*, Venetiis, 1581.) W. W.

ANANI'A, JOHANNES DE: his family name is unknown: he was called De Anania from his birthplace, Anagni. Alidosi says that he was of the family of the Catani, and that his father's name was Leonardo. He taught canon law in Bologna, and had the reputation of a conscientious man. He studied under Floriano di San Pietro. Alexander Tartagni and Andreas Barbati were his scholars; the former became his step-son, and the latter inherited his library. According to Orlandi, Anania was sent ambassador from the city of Bologna to Pope Martin V. in 1425, and he was also employed to conduct negotiations with other princes. Johannes de Anania at the time of his death, in 1455 or 1458, was archdeacon at Bologna. Spangenberg enumerates four of his works, three of which were published at Lyon between 1521 and 1555: — 1. A Commentary on the fifth book of the Decretals, published in folio at Lyon in 1521, and reprinted there in 1553. 2. Consilia, discovered and edited by Ludovico Bolognini, in folio, at Lyon in 1555, reprinted at Venice in 1570. 3. "De Revocatione Feudi alienati," in octavo, at Lyon, in 1546, reprinted at Basle in 1564. 4. A Collection of the Decisions of the Roman Rota, at Venice, in folio, in 1496. Mazzuchelli mentions a treatise on the law as to salaries, "Allegatio de Salario et Stipendio ac de Obligatione et Promissione Domini," which is preserved in MS. at Bologna in the library of the Collegio di Spagna. In addition to these Lipenius ascribes to Johannes de Anania a legal tract on church patronage, "De Jure Patronatus Ecclesiastico," published at Amsterdam in 1640; and a collection of cases ("Quæstiones") at Cologne in 1570. To the folio edition of Baldus, "In Usus Feudorum Commentaria," published at Lyon in 1550, there is appended a thesis on the law regarding the alienation of fiefs, maintained by Johannes de Anania at a public disputation in Bologna. The date is not given, but he is styled "Doctor et Canonicus," and his opponent is said to have been Secundinus de Natis; and the publisher intimates that the MS. had been preserved in the library of Johannes Nevizanus at Asti. No. 446. of the Arundel MSS. in the library of the British Museum contains a treatise "De Usuris" by Johannes de Anania. The volume is of a large folio form, and the "De Usuris," written in a small character with numerous contractions, occupies the folios 93. to 164. inclusive, each folio containing four columns. These treatises are the only compositions of the author we have seen, and they leave a favourable impression of his skill in selecting authorities to support and elucidate his positions, and of his talent for lucid arrangement. (Mazzuchelli, *Scrittori d' Italia*; Spangenberg, in Ersch und Gruber's *Allgemeine Encyclopädie*; Alidosi, *Appendice alli Dottori Bolognesi de Legge Canonica e Civile*; Orlandi, *Notizie degli Scrittori Bolognesi*; Baldus Perusinus, *in Usus Feudorum Commentaria doctissima, quibus accesserunt Andr. Siculi Adnotationes una cum Joan. de Anania eleganti Disputatione in tres secta Quæstiones*, Lugduni, 1550, fol.; *Arundel MSS.* in the British Museum, No. 446.) W. W.

ANANI'A SHIRACUNENSIS, an Armenian mathematician of the seventh century, who acquired the surname of Hamarogh (the calculator). He travelled through a great part of the Greek empire, and finally found a great mathematician of the name of Tikicus, in Trebizond, under whom he studied the mathematical sciences eight years with great success. He returned to his native country, where some distinguished mathematicians proceeded from his school, as Hermon, Tiridates, Azarias, Ezechiel, and Cyriacus.

Anania compiled from foreign sources a work which obtained a great reputation among his countrymen, and of which there is a copy in the monastery of St. Lazarus, at Venice. It is called "Kalendar," and contains four books: the first book treats on astronomy, and contains a confutation of astrology; the second on weights and measures (this book was published by the Armenian monks of St. Lazarus, Venice, 1821); the third book treats on mathematics generally; and the fourth on arithmetic in particular. Anania is also considered to be the author of two homilies, one on contrition and the other on humility. (Sukias Somal, *Quadro della Storia Letteraria di Armenia*. Venice. 1829, p. 41.) A. S.

ANANI'AS, or HANANI'AH. These two forms of the same name are found in the received version of the Bible, the former in the New, the latter in the Old Testament. The Hebrew name which they represent is חֲנַנְיָה, or, as it is sometimes written, חֲנַנְיָהוּ: in the Septuagint version it is represented sometimes by an indeclinable form, *Ἀνανία*; sometimes by a declinable form, *Ἀνανίας*; in the Vulgate commonly by Hanania or Hananias, but in the book of Daniel, and in one place in Nehemiah (as well as in the New Testament), by Ananias. In the Greek of the New Testament, and in Josephus, the form is *Ἀνανίας*. Of the persons who bore this name the following are the most important: —

HANANIAH, son of Heman, and head of one of the twenty-four courses into which David divided the Levites who formed the choir in the tabernacle, and afterwards the temple service. (1 *Chron.* xxv. 4. 16.)

HANANIAH, son of Azur, who in the fourth year of the reign of Zedekiah, king of Judah,

prophesied to the Jews that the Lord would deliver them from their subjection to Nebuchadnezzar, king of Babylon, and would bring back the captives and the booty which Nebuchadnezzar and his generals had taken when they besieged Jerusalem in the reigns of Jehoiakim (B. C. 605) and Jehoiachin (B. C. 597). Jeremiah, in whose presence the prophecy was delivered, having expressed his wish that such a deliverance might be experienced, reminded Hananiah that a prophet could not be recognised as speaking by divine authority until experience had verified his predictions. Hananiah reiterated his prophecy, and to signify the event foretold, broke off from the neck of Jeremiah a yoke which that prophet appears to have worn as symbolical of the continuance of bondage. Upon this Jeremiah was inspired to denounce the fallacy of Hananiah's promises, and to warn the prophet himself of his speedy death for having spoken in the name of the Lord without authority. Hananiah died about two months after these circumstances occurred, probably in the year B. C. 593. (*Jeremiah*, xxviii.)

HANANIAH, one of the royal or noble youths carried captive to Babylon at the same time with the prophet Daniel. He is better known by his Chaldee name, Shadrach. [DANIEL.]

HANANIAH, appointed governor of Jerusalem by Nehemiah [NEHEMIAH], who has described him as a faithful man, and one who feared God above many. (*Neh.* vii. 2.)

ANANIAS, son of Onias, who built the Jewish temple at Heliopolis in Egypt, was, with his brother Chelcias (Χελκίας), high in favour with Cleopatra, queen of Egypt, widow of Ptolemy Physcon, and mother of Ptolemy Lathyrus. The two brothers commanded the army which Cleopatra sent into Judæa (B. C. 103) against her son Lathyrus, who had the year before defeated Alexander Jannæus, king of the Jews, on the banks of the Jordan. Chelcias died during the campaign, and Ananias commanded alone. He prevented Cleopatra from seizing the person of her ally, Alexander Jannæus, by warning her that such conduct would alienate the whole Jewish nation. (Josephus, *Jewish Antiq.* XIII. x. xiii.)

ANANIAS, a convert to Christianity at Jerusalem in the apostolic age, struck dead with his wife Sapphira for falsehood. (*Acts*, v. 1—11. [PETER, ST.]

ANANIAS. Another convert of the same period at Damascus. Previously to his conversion he was distinguished by his piety and strict observance of the Mosaic law, and was held in much esteem by his fellow Jews. He was sent by Jesus Christ, who appeared to him in a vision, to restore sight to the apostle Paul, just then miraculously converted [PAUL, ST.], and, it is probable, to baptize him. (*Acts*, ix. 10—18. xxii. 12—16.)

ANANIAS, the son of Nebedæus (Νεδεδαῖος), was by the management of Herod, king of Chalcis, brother of Herod Agrippa, and one of the grandsons of Herod the Great, appointed high-priest of the Jews on the deposition of Joseph, the son of Camydus. This event took place, according to Josephus, during the procuratorship of either Cuspius Fadus or Tiberius Alexander, who governed Judæa successively (A. D. 44—46). During the procuratorship of Cumanus (A. D. 47—52) serious disturbances, attended with bloodshed, having arisen through the national hatred of the Jews and Samaritans, Quadratus, governor of Syria, sent Ananias and other leading men of both nations to Rome to give an account of these transactions to the Emperor Claudius. Claudius, by the intervention of the younger Agrippa, then at Rome, gave judgment in favour of the Jews, and recalled Cumanus, who had taken part against them; and Ananias recovered his liberty, and resumed the exercise of his office under the new procurator Felix.

It was before Ananias that the apostle Paul was brought, when he had been seized by the Jews in the temple. He soon after appeared as the accuser of Paul before the procurator Felix. Before Felix left Judæa, Ananias lost the high-priesthood, which was taken from him by Agrippa the younger (in whom the right of appointing and deposing the high priests was at this time vested), and given to Ismael or Ishmael. How long Ananias held the office cannot be exactly ascertained; but it was probably about fifteen or sixteen years, some time between A. D. 44 and 61.

Though deprived of his office, Ananias continued to be an important person in Jerusalem. His vast wealth enabled him to secure the favour of the procurator Albinus [ALBINUS], and to keep a number of servants and retainers, who plundered the inferior priests of their tithes, and severely beat those who resisted their violence. He was also compelled to be accessory to the violence of others; for the robbers and assassins who infested Judæa used to seize some member of his household, and refuse to restore him unless Ananias obtained of Albinus the release of those of their companions who were in his power; and the disorders of the country were increased by the impunity thus obtained. Eleazar, the son of Ananias, who held the office of captain of the temple, was also the occasion of great troubles to his country, for he persuaded the officiating priests to reject the gifts and offerings of all Gentiles, and consequently those of the emperor himself, which was one of the circumstances that led to the Jewish war.

A great sedition at Jerusalem succeeded this step, which the chief priests and other men of rank, Ananias among them, vainly attempted to allay. They retained, however, possession of the upper city (Zion), while the insurgents under Eleazar held the lower city

and the temple, and were reinforced by a number of robbers. Those in the upper city sent for help to Florus (now procurator of Judæa) and to the younger Agrippa (now king of a small territory on the north-eastern border of Palestine), the latter of whom sent them a body of three thousand horsemen. Hostilities were fiercely carried on; and the insurgents, after a few days, carried the upper town, and burned the house of Ananias and some other buildings, while Ananias and his party retreated to what Josephus calls "the upper palace," where, after holding out for some days, they were obliged to surrender. Menahem, son of Judas of Galilee, who had superseded Eleazar in the command of the insurgents and robbers, granted terms to the Jews and to Agrippa's horsemen, but refused all quarter to the Romans who were with them. These were slain or fled; and Ananias, who appears to have distrusted the faith of the besiegers, hid himself, with his brother Hezekiah, in an aqueduct of the palace, where they were discovered and slain, the day after the capitulation, by a party of robbers. (St. Luke, *Acts of the Apostles*, ch. xxiii. xxiv.; Josephus, *Jewish Antiq.* XX. v. vi. and ix.; *War*, II. xii. and xvii.)

Josephus mentions one or two other persons of the name of Ananias, but of little importance. J. C. M.

ANANI'AS, a runner or messenger of Augarus, or Abgarus, king of Edessa in Mesopotamia. He was skilled in painting, or, according to one account, a distinguished painter; and the following singular tradition partly concerning him is preserved by Joannes Damascenus, Nicephorus, Cedrenus, and many other writers of church history; but the name of Ananias is not mentioned by all those who allude to the subject. Cedrenus is the most circumstantial. Abgarus was labouring under a severe and incurable disease at Edessa, and, having heard of the miracles performed by Christ in Judæa, he sent Ananias to Jerusalem with a letter to Christ, inviting him to come to him in Edessa, with the injunction that should Ananias not be able to bring Christ with him, he was to take his portrait very faithfully, and to bring that. Ananias delivered the letter of Abgarus to Christ, and carefully examined his countenance; but, being incommoded by the surrounding crowd, he went apart, and from an elevated spot close by he attempted to take his portrait. Owing, however, to Christ's moving, or altering his countenance, or, as Damascenus says, owing to the refulgence of his countenance, he could not accomplish it. But Christ, knowing the wish of Abgarus, gratified it in the following manner. He demanded water to wash his face with, and having wiped it with a linen cloth, he gave the cloth to Ananias, together with an answer to Abgarus. Christ had imprinted his likeness upon the cloth in wiping his face with it (ἐναπεμάξατο τῷ ἱματίῳ τὸ ἑαυτοῦ ἀπεικόνισμα).

Ananias took the portrait to his master, who received it with veneration, and was cured by it. According to another story it was taken by Thaddeus, one of the disciples of Christ, to Abgarus. It became an object of veneration to the people of Edessa, and remained so for many centuries, until it was taken to Constantinople. It was removed to Constantinople by Nicephorus Phocas in the second year of his reign (A.D. 964), according to Baronius, and it was subsequently taken to Rome, where it was venerated in the church of San Silvestro in Capite; and it may be there now, for Titi, in speaking of this church, says, "Here there are many famous relics, and amongst them, it is said, the image of our Saviour which he sent to King Abgarus." Another account says that it was taken to Genoa, and there preserved in the church of San. Bartolomeo.

Xylander, in a note to the passage relating to this subject in Damascenus, says that Evagrius is the first ecclesiastical writer who has mentioned this miraculous portrait. Evagrius terms it "the image framed by God, which the hands of men had not made, but Christ God had sent to Abgarus" (*τὴν θεόπεμπτον εἰκόνα ἣν ἀνθρωπῶν χεῖρες οὐκ εἰργάσαντο*). Eusebius and Procopius mention the interchange of letters between Christ and Abgarus, but they say nothing of this portrait. Copies of both the letters are given by Cedrenus. [ABGARUS.]

There is preserved and venerated in the Vatican, or in St. Peter's at Rome, the face of Christ upon a linen cloth, called the "Sancta Veronica," or the "Holy True Image." This cloth is said to have been presented by a woman to Christ when fainting under the weight of his cross in going to Mount Calvary. He wiped his face with it, and gave it back to the woman with his image imprinted upon it. It is mentioned in many old church documents. In an old missal of Mainz, of the year 1493, there is a mass "De Sancta Veronica seu vultu Domini." In 1249, Urban IV., when chaplain to Innocent IV., presented a copy of it to the Cistercian nunnery of Montreuil, where his sister was a nun. Some church writers have advanced the tradition respecting the image of Edessa as a proof that images may be venerated. These heads, of which there are imitations in the pictures of the old Italian and German masters, are in the Byzantine style. (Evagrius, *Hist.* l. iv. c. 27.; Joannes Damascenus, *De Fide orthodoxa*, l. iv. c. 16.; Cedrenus, *Annal.* p. 145. ed. Xyland.; Chifflet, *De Linteis sepulchralibus Christi Servatoris Crisis historica*, c. 33, 34.; Gretser, *Syntagma de Imaginibus Manu non factis, deque aliis a S. Luca pictis*, fol. Par. 1625, or *Opera*, vol. xv. p. 178, seq.; Titi, *Descrizione delle Pitture, &c. in Roma.*) R. N. W.

ANA'NUS (Ἄνανος,) the name of two of the high-priests in the later period of the Jewish state. The name Ananus represents the Hebrew name חָנָן, which occurs in a few places in the Old Testament, and is represented in the LXX. by Ἀνάν, and in the vulgate by Hanan.

ANANUS, distinguished as the elder, was the son of Seth or Sethi. Cyrenius, governor of Syria, made him high-priest in A. D. 7 (thirty-seven years after the battle of Actium), or very soon after. He held the priesthood at least seven or eight years, some say fifteen, and was deposed by Valerius Gratus, the first procurator of Judæa appointed by Tiberius. He is the Annas of the Evangelists, before whom our Lord Jesus Christ was brought immediately after his apprehension in the Garden of Gethsemane, and by whom he was immediately sent in bonds to Caiaphas the high-priest. He appears also to have presided in the sanhedrim, when the apostles Peter and John were brought before that body. From these circumstances, and from two remarkable passages in the New Testament, in which he is styled high-priest, either in conjunction with, or apparently to the exclusion of Caiaphas* (*Luke*, iii. 2.; *Acts*, iv. 6.), it is evident that he retained considerable influence. This is further shown by the fact recorded by Josephus, that five of his sons (Eleazar, Jonathan, Theophilus, Matthias, and Ananus the younger), as well as his son-in-law Joseph or Caiaphas, enjoyed the high priesthood. He appears to have been a Sadducee. Nothing is known of the death of Ananus. (Josephus, *Jewish Antiq.* XVIII. ii. 1, 2. XX. ix. 1; *Luke*, iii. 2.; *John*, xviii. 13. 24.; *Acts*, iv. 6, seq. v. 17.)

ANANUS the younger, son of the Ananus noticed above, was made high-priest by Agrippa the younger, in the interval between the death of Festus, procurator of Judæa, and the arrival of his successor Albinus. Ananus was a Sadducee, and like the rest of that sect severe in the punishment of criminals; and being also a man of confident and daring temper, he summoned the sanhedrim, and calling before them some persons charged with violating the Mosaic law had them condemned and executed, although the sanhedrim had no power legally to inflict capital punishment. As the text of Josephus now stands, one of the persons so put to death was St. James the Less, the brother or kinsman of our Lord; but the mention of him has been deemed by some writers an interpolation, though we think without any sufficient reason. However it be with regard to St. James, there is no reason to doubt that Ananus had some persons illegally put to death. His conduct in this alarming the more prudent Jews, they complained of him to Albinus, then on his way from Alexandria to Jerusalem, who threatened to punish Ananus. The representations of the Jews, and the anger expressed by Albinus, induced Agrippa to deprive Ananus of the priesthood after he had held it only three months (A. D. 62, or thereabout).

After John of Gischala had fled to Jerusalem, and sought to excite the people to resist the Romans, bands of robbers, or, as they were called, zealots, entered the city and committed great excesses, putting some of the chief men to death, seizing the temple, and undertaking to appoint a chief priest. These outrages provoked the inhabitants of Jerusalem; and Ananus, whose years and courage and talent gave him great influence, stimulated the multitude to attempt the expulsion of the robbers. Josephus has given (*War*, IV. iii. 10.) the speech which Ananus addressed to the assembled multitude with this view. Having induced them to make the attempt, he assumed the command, and assailing the temple mastered the outer inclosure or court of the Gentiles, and closely besieged the zealots in the inner courts and buildings, of which they still remained masters. John of Gischala professed to support Ananus in this attack upon the zealots; but he was secretly communicating with them all the time, and divulging to them the measures planned against them; and when he was sent by Ananus and his party into the temple with proposals for accommodation he induced the zealots to reject the proposals, and to apply for assistance to the Idumæans, of whom twenty thousand immediately marched to Jerusalem. Ananus shut the gates against these new comers and manned the walls, and sent to them Jesus, the son of Gamala, to persuade them to return but in vain. In the course of the ensuing night, during a violent storm, the zealots admitted the Idumæans into the city and the temple, and then assailing those who occupied the court of the Gentiles made a fearful slaughter. They afterward sallied out into the city and massacred a number of their opponents, Ananus and his supporter Jesus among them.

The death of Ananus may be placed in A. D. 67; he speaks of himself in one of his addresses as an old man, but how old we have no means of knowing. Josephus gives him a high character for ability, integrity, and love of liberty, and thinks that if he had survived he might have averted the ruin of his country. (Josephus, *Jewish Antiq.* XX. ix. 1.; *War*, IV. iii. iv. v.)

Josephus mentions one or two other persons of the same name, but they are of too little consequence to require separate notice.

J. C. M.

* It must be borne in mind, that in the New Testament the word ἀρχιερεύς is ambiguous: in the singular it is commonly used to denote the high-priest, but in the plural it describes the most eminent in the whole body of the priesthood, and is rendered in our common version "chief priests."

ANARAWD or ANAROD, a Welsh prince of the ninth century, and contemporary of Alfred, king of England, was the son of Roderick the Great, so called, not from his vigour of character, but because in his person, by descent and marriage, centred the dominion of North and South Wales, and of Powys, which had never before been united under one prince. Instead of taking advantage of this fortunate circumstance, which occurred a few years after the union of England under Egbert, Roderick left the three principalities to three of his sons, Anarawd, Cadell, and Mervyn, but with the injunction that a yearly tribute should be paid by the two others to Anarawd, and that to him and his successors should belong the title of Brenhin Cymru Oll or King of all Wales, though his real dominions consisted of Gwynedd or North Wales only. He directed also that in case of any difference arising between two of the princes, it should be settled by the third; and that if any of their separate territories should be invaded by a foreign enemy, all three should unite to repel the attack. Anarawd assumed the sovereignty of Gwynedd in the year 876, on the death of his father, who was slain in a battle against the Saxons, who had invaded the island of Anglesey. The most memorable event of Anarawd's reign was the reception he gave to the Britons of Strath Clyde, or Welsh inhabitants of Cumberland, who, though they had been severed in 670 from their southern brethren by the Saxon conquest of Lancashire, had, for two hundred years, succeeded in maintaining themselves against the Saxons, Danes, and Scots, but now, after severe conflicts with the enemy and the death of their king, Constantine, in battle, found themselves constrained to apply for an asylum to Anarawd. He granted them the land between the Dee and Conway, on condition that they should drive out the Saxons, who had lately conquered it. This, under the conduct of their leader, Hobart, they easily succeeded in doing; but Eadred, earl of Mercia, mortified at the disgrace of the Saxon arms, re-invaded the country with a strong force. He was met and totally defeated by Anarawd at Cymryd, about two miles from the town of Conway, in a battle to which, in remembrance of the death of his father, he gave the name of Dial Rodri or Revenge for Roderick. After this event, which took place in 890, the northern Britons were allowed to establish a separate state in the country which had been granted them. In 893, or less than three years after the "Dial Rodri," Anarawd united with the Saxons against his brother Cadell, and laid waste the county of Cardigan, in consequence, it is supposed, of Cadell's not having paid him the allotted tribute as head of the family, which was necessary for Anarawd to make up a tribute which, as king of all Wales, he was bound to pay the Saxons. On the death of Mervyn, prince of Powys, in a conflict with the Danes in 900, Cadell showed an equal disregard of the family compact by taking possession of Powys by force. In 913 Anarawd died, leaving two sons, Edwal Voel and Elis, the eldest of whom succeeded him. In the Welsh triads, Anarawd and his two brothers are called "the three diademed princes." (Caradoc of Llancarvan, *Brut y Tywysogion*, and the *Brut y Saeson*, in *Myvyrian Archaiology of Wales*, ii. 394. 479, 480, &c.; Wynne, *History of Wales* (founded on Caradoc), edit. of 1702, p. 36—45.; Warrington, *Cambria Triumphans, a Complete History of Wales*, edit. of 1805, p. 135—141.; Owen, *Cambrian Biography*, p. 7.) T. W.

AÑASCO, JUAN DE, a native of Seville and one of the early American discoverers, was the most active officer after the chief in the adventurous expedition of Hernando de Soto into Florida in 1539—1543. Añasco, who was contador real, or royal accountant, was generally appointed by De Soto to be captain of any expedition which it was found necessary to detach from the main body, and in every instance except one he met with success. When De Soto was encamped in the village of Anhayca, Añasco was despatched at the head of thirty lancers through a country full of hostile Indians to summon Pedro Calderon, who had been left with his men among some friendly natives, to the standard of De Soto, and succeeded in forcing his way through a series of dangers, which are narrated at length in the pages of Garcilasso de la Vega and Theodore Irving. In the next year, 1540, he saved the Spanish army from perishing of famine, by the discovery of a plentiful region, which he came upon by accident. Shortly after, he was sent by De Soto in quest of an Indian princess, a widow, whom her daughter, delighted with the Spaniards, had invited to come and see them. The invitation was refused, and the daughter commanded a young Indian warrior to guide the Spaniards to her mother's residence. The youth set out with Añasco on the errand, but while on the way grew dejected, took his arrows from his quiver, looked at them one by one, and poising in his hand one shaped like a dagger with a point of flint, suddenly plunged it in his throat. Añasco, left destitute of a guide by this generous suicide, was compelled to return, and the widowed princess was finally left unmolested. On the death of De Soto in 1542, at a spot supposed to be in the modern state of Arkansas, Añasco was in favour of carrying out that leader's views, which aimed at the colonisation of the countries he had discovered; but the new captain-general, Luis de Moscoso de Alvarado, determined to return. Añasco, as before, saved the expedition from starvation by the discovery of the fertile territory of Aminoya, and when in 1543 the Spaniards

descending the Mississippi finally reached the gulf of Mexico, it was by his advice, and under his guidance, that they ventured out to sea without chart or compass, instead of endeavouring to find their way to Mexico by creeping along shore. After the termination of their dangers by their safe arrival in New Spain, Añaseo, tired of adventures which had impoverished instead of enriching him, determined on returning to Spain, after which nothing more is known of his history. (Herrera, *Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*, edit. of 1730, decade vi. 161, &c. vii. 167, &c.; El Ynca Garcilasso de la Vega, *La Florida*, edit. of 1605, leaf 97, &c.; Theodore Irving, *The Conquest of Florida under Hernando de Soto*, i. 24, &c., ii. 277, &c.) T. W.

ANASTA'SI, GIOVANNI, an Italian historical painter of the end of the seventeenth century. He was born at Sinigaglia in 1654, and there are many of his pictures at that place: the two from sacred history in the church Della Croce are reckoned among his best. In the church also of Santa Lucia of Monte Alboddo there are three pictures by him, which in the Guide of that place are termed masterpieces of Anastasi. In the church of San Francesco at Rimini there is a portrait of one of the Malatesta family by Anastasi. His style was not refined, but easy and spirited: he died in 1704. (Marcheselli, *Pitture delle Chiese di Rimini*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

ANASTA'SIA, ST. (Ἀναστασία), lived towards the end of the third and in the beginning of the fourth century. She secretly professed the Christian faith, though she was married to one Publius, a pagan, who was sent by the Emperor Diocletian as ambassador to Persia. Before Publius started, he confined his wife in an apartment of his palace, and it seems that he had left orders to put her to death because she was a Christian. However, Publius died on his way to Persia, and Anastasia recovered her liberty. She now publicly professed the Christian religion and became universally known for her piety and her zeal in succouring poor Christians. Between A. D. 300 and 303 she went to Macedonia. Diocletian was then persecuting the Christians, and by his order Anastasia was seized and carried to Sirmium, where she suffered the death of a martyr. This took place, as it seems, in the nineteenth year of the reign of Diocletian (303), which year was signalised by the bloody edict of Diocletian against the Christians. Immediately after her death, Anastasia was revered as a saint; her feast is on the 25th of December. It is said that St. Chrysogonus instructed her in the Christian religion, and that she was consoled by him during her captivity. Theophanes tells us that in the year of the accession of the Emperor Leo Thrax (431), her remains were carried to Constantinople, and deposited in the church called St. Anastasia, though not in memory of this saint.

There are two other saints of the name of Anastasia, but we know little of them. One of them is said to have lived during the reign of Nero, by whose order she was beheaded; her feast is likewise on the 25th of December, but she appears to be the same with St. Anastasia, the wife of Publius. The third St. Anastasia is said to have been a disciple of St. Peter and St. Paul; her feast is celebrated on the 15th of April. (*The Lives of Saints*, iv. 379, 380.; *Acta Sanctorum*, i. 613.; Theophanes, p. 52. 57. 95. ed. Paris; Petrus Gyllius, *The Antiquities of Constantinople*, translated by Ball, p. 200.) W. P.

ANASTA'SIUS (Ἀναστάσιος), an ancient physician, whose remedy for the gout, which was to be taken during a whole year, is quoted with approbation by Aëtius (Tetrab. iii. serm. 4. cap. 47. p. 609. ed. H. Steph.); he must therefore have lived in or before the fifth century after Christ. A Latin epigram of eighteen lines, "De Ratione Victus Salutaris post Incisam Venam et Emissum Sanguinem," addressed to a certain Armatus by a person of the name of Anastasius, is contained in several editions of the "Regimen Sanitatis Salernitanum." Frankfort, 1557, 8vo. It contains directions for the course of diet, exercise, &c. to be observed by a patient during the eight days immediately following the operation of bloodletting, and probably belongs to a later age. W. A. G.

ANASTA'SIUS, a Capuchin monk of the seventeenth century, who lived at Prague in Bohemia, where in 1669 he published a book entitled "Radius Paupertatis," with several copperplates, engraved by himself, and marked A. F. C. — Anastasius Frater Capucinus. (Dlabacz, *Allgemeines Historisches Künstler-Lexicon für Böhmen*; Brulliot, *Dictionnaire des Monogrammes, &c.*) R. N. W.

ANASTA'SIUS I. (Ἀναστάσιος), emperor, was born about A. D. 430, at Dyrrachium, now Durazzo, in Epirus, of an obscure family. We know very little of his earlier history. In 482 he was shipwrecked on the coast of Egypt, and narrowly escaped. John Talaïa, bishop of Alexandria, received him in his house and treated him with great kindness, but Anastasius afterwards forgot his benefactor. In 488 he was at Antioch, and, being a Eutychian, contributed much to the election of the Eutychian Palladius as bishop of that see; but he was severely reproached for this, in 490, by the orthodox bishop of Constantinople, Euphemius, who, according to Cedrenus, turned him out of the church as a heretic. At this time Anastasius belonged to the body of the "silentiarii," who were a kind of lifeguard of the emperor, and had to keep order within the imperial palace, whence his surname "Silentiarius."

The emperor Zeno having died in 491, it was generally believed that his brother Flavius Longinus would succeed him. However, Longinus was detested for his licentious life and violent character, and his designs on the throne were thwarted by Anastasius, who, from the obscure rank of a silentiarius, was suddenly raised to the imperial dignity. Anastasius owed his elevation to the Empress Ariadne, the widow of Zeno, whose favourite he was notwithstanding his advanced age, and whom he married forty days after the death of Zeno. However, it does not appear that he had an adulterous intercourse with her, as some modern writers have supposed. The consul Olybrius was very active in this intrigue, and no sooner was Anastasius emperor, than he rewarded him with the hand of his niece, Irene, the daughter of his sister Magna. Anastasius being known as a Eutychian, the patriarch Euphemius refused to crown him, unless he signed a confession of faith according to the council of Chalcedon. The new emperor did not hesitate to sign this confession, and Euphemius crowned him on the 11th of April, 491. (Theophanes, p. 117. ed. Paris, says the 14th.) Some days after his coronation he appeared in the hippodrome, and the people saluted him with the acclamation, "Lord, reign as you have lived!"

Immediately after the accession of Anastasius, Longinus, the brother of Zeno, rose in rebellion. This Longinus, a second Longinus, who was "Magister Officiorum," and a third Longinus, a native of Selinus, all of whom were natives of the province of Isauria, after having attempted an insurrection in Constantinople, were compelled to fly to Asia. They took refuge in Isauria, and Longinus of Selinus having seized the treasures which the emperor Zeno had concealed in some strongholds in that province, they were enabled to carry on a war against Anastasius for seven years. The armies of the emperor were commanded by John the Scythian, who in 497 suceeeded in taking Flavius Longinus, and his adherent, Athenodorus, who were both put to death, and their heads were sent to Constantinople. In the following year, 498, or, according to Theophanes, in 497, Longinus of Selinus was likewise taken and beheaded at Antioch. In the same year (498) civil troubles broke out in Constantinople between the factions of the Green and the Blue, which were excited by religious fanaticism; and Anastasius, having taken the party of the Green, who were defeated by the Blue, was on the point of losing his throne, and he was compelled publicly to apologise to the victorious Blue. These disturbances were followed by a war with the Bulgarians, who penetrated to the neighbourhood of Constantinople, and with the Arabs who devastated Syria, and these calamities were augmented by a violent earthquake, and by the plague and famine which desolated Asia in A. D. 500. Anastasius was active in relieving the people, and he won their hearts for some time by abolishing the chrysargyros (*χρυσάργυρος*), a heavy poll-tax, which was not only levied on men, but also upon cattle and other domestic animals. As early as 502, Anastasius was involved in a dangerous war with the Persians. Their king Cabades took Theodosiopolis, Martyropolis, and Amida in Mesopotamia, and he destroyed the imperial army of fifty-two thousand men, commanded by Hypatius and Patricius Phrygius. However, the Persians were attacked by the Huns, and they made peace with Anastasius in A. D. 505. He paid them ten thousand pounds of gold, and the Persians restored their conquests. The state of the empire was then so insecure that Anastasius, for the protection of his capital, ordered (A. D. 507) a wall to be construeted across the isthmus on which Constantinople is situated. This wall was twenty feet broad, and its principal object was to prevent the Bulgarian horsemen from plundering the environs of Constantinople.

While the empire suffered from the continual wars with the Persians, the Bulgarians, and the Arabs, its domestic peace was disturbed by civil and religious troubles, in which Anastasius displayed a faithless and contemptible character. Although at the beginning of his reign he had signed a confession of the orthodox Catholic faith, he persecuted the Catholics, and patronised the Eutychians. His old enemy, the patriarch Euphemius, was deposed and exiled in 496, and his successor, Macedonius, having opposed several violent and rapacious measures of the emperor, and having excited the people of Constantinople to an insurrection, Anastasius ordered him to be carried off secretly. He appointed in his place Timotheus, who was known as a zealous Eutychian. This scandal was immediately reported to Rome, and Anastasius was anathematised by Pope Symmachus, whose successor, Hormisdas, sent deputies to Constantinople in order to remove the causes of religious trouble that disturbed the peace of the Greek church. But all was in vain, and Anastasius continued his imprudent and arbitrary proceedings towards the orthodox. The persecuted people at last took up arms at the instigation of the Goth, Vitalianus, who in 514 attacked, with sixty thousand men, the imperial forces commanded by Hypatius and Cyrillus, who were entirely defeated. In 515, Vitalianus besieged Constantinople by land and by sea, and although his fleet was destroyed by the Greek fire of one Proclus, he compelled the emperor to yield to the claims of the orthodox. Anastasius promised to protect the Catholic faith, and to assemble a general council, in which Pope Hormisdas was to preside; whereupon Vitalianus dismissed his men, and accepted the governorship of Thrace; but no sooner did the emperor see his enemies

disbanded, than he resumed his persecution of the orthodox.

Anastasius and Theodoric the Great, king of the East Goths, were generally on good terms. The furniture of the palace of Ravenna, which King Odoacer had saved by sending it to Constantinople, was restored by order of Anastasius, who thus hoped to please his mighty neighbour in Italy. In 509, however, he formed the plan of attacking Italy, together with Clovis, king of the Franks, upon whom he conferred the dignity of consul; but the death of Clovis and the vigilance of Theodoric prevented Anastasius from carrying this plan into execution. In 516 Sigismund, king of the Burgundians, was created a Roman patrician by Anastasius. Anastasius, after having lost the Empress Ariadne in 515, died on the 18th of July, 518, at the age of eighty-eight, or perhaps ninety-one years. His successor was Justin I.

It is difficult to form a correct idea of the character of Anastasius, as our historical sources give such very different accounts of him. He must be reproached with fickleness, but he does not merit the calumnies which the Roman Catholic clergy have heaped upon him. Anastasius left in his treasury three hundred and twenty thousand pounds of gold (Procopius, *Anecdot.* c. 19.), or thirteen millions pounds sterling; and Gibbon praises him for his economy; but he was avaricious, and although he ordered that no public offices should be sold, he was the first to transgress his own laws. Evagrius states that after his death his name was erased from the diptychs or sacred tables. (Le Beau, *Histoire du Bas Empire*, vol. viii. l. 38, 39.; Tillemont, *Histoire des Empereurs*, vi. 531—652.; Gibbon, *Decline and Fall*, vii. 6. 24. 101. 129. viii. 316. ed. 1815; Evagrius, l. iii. c. 29, 30. 34, &c.; Cedrenus, p. 620—631. ed. Bonn., p. 354—364. ed. Paris; Theophanes, p. 115—141. ed. Paris; Gregorius Turonensis, l. ii. c. 38.; Ammianus Marcellinus, ed. Valesius, *Excerpta*, p. 663. 668.) W. P.

ANASTA'SIUS II. (Ἀναστάσιος), emperor of the East. His real name was Artemius, and he was one of the ministers of the Emperor Philippicus. He was known and esteemed as a man of integrity and of great experience in civil and military affairs. Philippicus, having been blinded and deposed by some conspirators in the month of June, A. D. 713, Artemius was chosen emperor according to the general wishes of the better part of the Greeks, and it seems that he assumed the name of Anastasius in honour of Anastasius I. Immediately after his accession, he seized and punished those who had mutilated Philippicus, and he appointed Leo the Isaurian, afterwards emperor, commander of his armies. Leo took the field against the Alani and other Caucasian nations, who had made an invasion into the country of the Lazi, or the province of Trebizond: they were defeated and partly brought to submit in the same year, 713. Meanwhile the Arabs were secretly making preparations for an invasion of the Eastern empire. Anastasius having been informed of this by his ambassadors at Damascus, who told him that the Arabs had formed the design of coming to Constantinople by sea and by land at the same time, made his preparations both vigorously and prudently, but in rather a despotic manner. He issued a mandate that all persons in Constantinople, who were not provided with the means of subsistence for a three years' siege, should leave this city. The fortifications of Constantinople were restored and strengthened, and Anastasius, in order to prevent all danger, formed the bold plan of burning the naval stores and the timber of the enemy that had been hewn in Mount Libanus, and was piled up in the maritime places of Phœnicia. For that purpose a fleet left Constantinople in 715, commanded by John, who was at once admiral, great treasurer of the empire, and dean of St. Sophia. Having thus secured the sea, Anastasius, after leaving a strong garrison in Constantinople, went to Nicæa to organise his land forces. The incapacity of John, or the cowardice of the Greek mariners, led to the failure of the plan for burning the naval stores of the Arabs. An event now took place for which there was a precedent in the rebellion that broke out in the fleet commanded by the patrician John, who was commissioned by the Emperor Leontius to recover Carthage: John was massacred, and Tiberius Absimarus became emperor of the East in A. D. 698. On this occasion the Greek mariners rose in rebellion against their commander, and probably from the same motive as in 698, dreading the punishment of the emperor. John the dean was murdered, and Theodosius, once a receiver of the taxes, was proclaimed emperor by the mutineers. The fleet sailed to Constantinople, which, after a siege of six months, was taken by surprise and plundered by the rebels. During this time, Anastasius was blockaded in Nicæa, but when he was informed of the fall of his capital, he surrendered on condition of having his life saved (Jan. 716). He was presented to the usurper, who, respecting the noble character of his rival, allowed him to retire to a monastery at Thessalonica. His successor, Theodosius III., reigned only two years. In 721 Anastasius was put to death by order of the Emperor Leo, the Isaurian, against whom he had conspired. (Theophanes, p. 321—323. 335. ed. Paris; Zonaras, ii. 98, 99. ed. Paris; Cedrenus, 449. ed. Paris; Le Beau, *Histoire du Bas Empire*, xiii. 267, &c.; Gibbon, *Decline and Fall*, ix. 24. x. 8, 9. ed. 1815.) W. P.

ANASTA'SIUS was raised to the see of ANTIOCH A. D. 561, and his personal qualities increased the consideration conferred on him by his station: therefore, when Justinian

issued A. D. 564 an edict, to establish the doctrine of the incorruptibility and impassibility of the body of Christ, all parties looked with anxiety to the opinion of Anastasius. He expressed it with boldness, in opposition to the imperial decree, and maintained, by many learned arguments, that in respect to the innocent passions and impressions of our nature, the body of the Lord was corruptible. Justinian was preparing to chastise this insubordination by exile, when he died in the following year. For the same offence, probably, though under another pretence, the patriarch was deposed by Justin in 572; but he was restored by Maurice, and died in 599 in the peaceable possession of his see. He translated the "Pastoral of St. Gregory" into Greek, for the use of the churches of the East; and there remain eight discourses by him, three of which may be found in the "Auctuarium" of Combefis, and five in the "Lectiones Antiquæ" of Canisius. He was succeeded by another Anastasius, known in history as the younger, who was slain in a tumult in 609. (Evagrius, *Historia Ecclesiast.* lib. iv. c. xxxviii. xxxix. xl.; Basnage, A. D. 599, tom. iii. p. 937-8.) G. W.

ANASTA'SIUS, surnamed BIBLIOTHECA'RIUS, was a Roman abbot, who became cardinal in A. D. 848, and whose active life fills up the reigns of the popes Nicolas I., Adrian II., and John VIII., who died in 882. The year of the death of Anastasius is not quite ascertained, but he did not die before 882, and he perhaps lived several years longer. Anastasius translated a great number of Greek works into Latin; his style is very barbarous, but he understood Greek well, and his translations are far from being useless. The most valuable are—1. "Chronologia Nicephori Constantinopolitani." 2. "Historia Ecclesiastica," which is composed of extracts from Nicephorus, Georgius Syncellus, and Theophanes Confessor, and was written about 872. Several other translations from works on ecclesiastical matters are mentioned by Fabricius. Anastasius is said to be the author of, 3. "Vitæ Pontificum a Petro usque ad Nicolaum I." The editio princeps of this book was published at Mainz, 1602, 4to., by Joannes Busæus. It is also contained in the "Corpus Scriptorum Historiæ Byzantinæ" of Paris, and in that of Venice, together with the "Historia Ecclesiastica." A separate edition of the "Vitæ Pontificum" was published, by order of Pope Clement XI., by Franciscus Blanchinus and Joannes Vignolius, who enriched it with notes, Rome, 1st vol. 1718, 2d vol. 1724, 3d vol. 1728, fol.; and 1724, 1 vol. 4to. The "Vitæ Pontificum" are likewise contained in the third volume of Muratori's "Scriptores Rerum Italicarum." It is doubtful whether Anastasius is the author of the "Chronicon Cassinense." (Fabricius, *Bibl. Latina med. et inf. Ætatis.*) W. P.

ANASTA'SIUS CASSINE'NSIS, a monk, lived towards the end and probably also during the middle of the eighth century, and was librarian to Pope Stephen III., or perhaps to Stephen II. He is therefore sometimes called Anastasius Bibliothecarius, and must not be confounded with Anastasius Bibliothecarius who lived towards the end of the ninth century. He is said to be the author of "Historia de Translatione Partis Reliquiarum S. Benedicti et Sororis ejus, Scholasticæ," MS. in the Bibliotheca Cassinensis. (Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis*; Cave, *Scriptorum Eccles. Hist. Litteraria*, ii. 249.) W. P.

ANASTA'SIUS, a presbyter of CONSTANTINOPLE, was the first who broached, in a sermon delivered A. D. 428, the doctrine respecting the Holy Virgin, which was immediately adopted by Nestorius. He maintained that the Virgin ought not to be designated Theotokos, the mother of God, but rather Christotokos, the mother of Christ, since the Deity could neither be born nor die. Hence arose the controversy. [NESTORIUS.] G. W.

ANASTA'SIUS (Ἀναστάσιος), patriarch of JERUSALEM, lived during the middle of the fifth century, A. D. He was the disciple of the celebrated Passarion, abbot at Jerusalem, and became, afterwards, co-episcopus and guardian of the holy vessels in the church of the Resurrection at Jerusalem. He showed great zeal in the conversion of heretics and infidels to the orthodox faith, and it is said that he was particularly active in the conversion of Eudoxia, the widow of the emperor Theodosius II. In 458 he succeeded Juvenalis as patriarch of Jerusalem, an office which he held during twenty years. After the death of St. Euthymius in 473, Anastasius directed the funeral of this venerable man, and it is said that he put the corpse into the coffin, and constructed a tomb for him. Shortly afterwards he was driven from his see by the Eutychians, who chose Gerontius in his stead, but Anastasius was soon restored by the troops of the Emperor Zeno. He died in 478. (Tillemont, *Histoire des Empereurs*, vi. 368, &c.) W. P.

ANASTA'SIUS PALÆSTI'NUS was born either in Palestine or at Antioch, and lived during the latter part of the eleventh century. His name particularly occurs during the time that John was patriarch of Antioch, that is, from 1090 to 1094, when Anastasius was archbishop of Cæsarea. He is the author of "Tractatus de Jejunio gloriosissimæ Deiparæ quodque servandum sit ut legitimum," which was originally written in Greek. This treatise is contained in a Latin translation in Cotelerius, "Vetera Monumenta Ecclesiæ Græcæ," iii. 432, &c. He is also the author of "Περὶ τῶν ἑπτὰ ἑβδομάδων τῶν νηστειῶν" ("On the seven Weeks of Lent"), extant in MS. in the imperial library at Vienna. (Cave, *Script. Eccles.*

Hist. Litteraria, ii. 350.; Ersch und Gruber, *Allgemeine Encyclopädie*, sub voc. "Anastasius;" Jöcher, *Allgemeines Gelehrten-Lexicon*, sub voc. "Anastasius.") W. P.

ANASTA'SIUS I. (POPE), by birth a Roman, the son of one Maximus, succeeded Siricius in the see of Rome, A. D. 398. This was only one year after the death of Ambrose. Chrysostom, Augustine and Jerome flourished during his pontificate, and some important councils and synods were held at Carthage, Constantinople, Ephesus and Toledo, in which the Roman bishop took little or no part. The only important act of Anastasius was to heal a schism which had divided for about seventeen years the churches of Rome and Antioch. An embassy from Flavianus, of Antioch, respecting whose ordination a dispute had originated, arrived at Rome during the last hours of Siricius, and thus the honour of the reconciliation devolved on his successor. Among the letters ascribed to this pope, two are decided forgeries: the former, addressed to the German bishops, in which it is ordained, that the people shall hear the Gospel standing; that no converts shall receive ordination except on the recommendation of five bishops; that the Manichæans expelled from Rome shall not be received in Germany: the latter, an epistle of consolation to one Nerenianus, — the one bears a date prior to the accession of Anastasius; the other, a date posterior to his death. This event is fixed by Semler on December 14th, 401, but more correctly by Baronius, on April 27th, 402. In the controversy then prevailing about the doctrines of Origen [RUFFINUS], Anastasius expressed his opposition to them with sufficient decision. Two of his epistles are published in the "Epistolæ Romanorum Pontificum," by Coutant, and some quotations may be found in Basnage, tom. iii. ann. 401. (Theodoret, lib. v. c. 23.; Basnage, tom. iii. A. D. 398.) G. W.

ANASTA'SIUS II. (POPE), also a Roman, is supposed to have taken possession of the see of Rome on December 25th, A. D. 496, the day on which Clovis was baptized; at least in the year following he thus addressed that prince: "We rejoice, most honoured son, that thy admission to the Christian faith was contemporary with the beginning of our pontificate." His rule was extremely short, as we find that he was buried in St. Peter's on November 18th, A. D. 498; and it was passed in vain endeavours to compose the differences which had again arisen between the Eastern and the Western churches. The question then was, whether the name of Acacius, the recently deceased patriarch of Constantinople, whom the Romans accused of Eutychianism, and who had certainly been guilty of a bold independent opposition to the demands and pretensions of Rome, should be retained on the diptychs or not. The pope, in the first instance, insisted on its erasure, and he sent a fruitless embassy to the emperor (also Anastasius) with that object; but being of a mild and pacific character, he appears afterwards to have relaxed somewhat of that rigour, so as to alarm the fears and provoke the jealousy of the more violent among his own clergy. Thus passed, between foreign dissension and domestic sedition, his disturbed pontificate, and it was followed by a schism which rent the Roman church for about sixteen years. Besides his letter to Clovis, there remains another, addressed to the emperor, and published by Labbe; and also a fragment relating to the schism in the East, which is published by Baluzius. (Labbe, *Concilia*, tom. iv. p. 1275.; Baluzius, *Nova Collecta Conciliorum*, p. 1457.; Baronius, A. D. 496.) G. W.

ANASTA'SIUS (ANTIPOPE), cardinal of St. Marcellus, was protected by the emperors Lothaire and Louis, in 855-6, in his opposition to Benedict III. He was even placed by military force on the pontifical throne, and the bishops were summoned by the imperial officers to consecrate him; but they firmly refused obedience, and were so well supported by the clergy and people of Rome, that Anastasius was withdrawn by his patrons from the hopeless contest. (Fleury, *Histoire Ecclésiastique*, lib. xlix. c. 26.) G. W.

ANASTA'SIUS III. (POPE), a Roman, the son of one Lucian, succeeded Sergius III. in the see of Rome in the year 911, and held it for two years and about two months. We find nothing recorded respecting him, except some general mention of the mildness of his government. G. W.

ANASTA'SIUS IV. (POPE), Conrad, bishop of Sabina, a canon, regular, and native of Rome, was elected as successor to Eugenius III. on July 9th, 1153. He is described as possessing great virtue and experience in the usages of the Roman court; but the only act of any importance related of him is the patronage which he bestowed on the order of St. John at Jerusalem, the Knights of the Hospital. Some of the privileges which he conferred on them were, however, contested by the patriarch of Jerusalem, and great discords arose in consequence. The deed is extant, and may be found, as well as some letters of this pope, in Labbe's collection. He was at a very advanced age when he obtained the see, and he held it only one year and some months. (Otho Frisingensis, lib. ii. Ap.; Labbe, *Concilia*, tom. x. p. 1132, et seq.) G. W.

ANASTA'SIUS SINAI'TA is the name of several ecclesiastical writers who were monks in one of the convents on Mount Sinai. The most remarkable of them are —

I. ANASTA'SIUS SINAI'TA the elder, bishop, or rather patriarch, of Antioch, from A. D. 561. He was a zealous adherent and afterwards protector of the orthodox Catholic

faith. His accession to the see of Antioch took place during the latter years of the reign of Justinian, who towards the end of his life abandoned the religious principles of his youth, and transgressed the limits even of temperate heresy. He publicly professed the fantastic opinion of the Aphthardoceti, who believed that the body of Christ was incorruptible before his ascension, and that his manhood was never subject to any wants and infirmities. Anastasius, having attacked this principle of the Aphthardoceti, had in his turn to suffer from the intrigues and hostility of Justinian. The successor of Justinian, Justin II., though his reign is distinguished by a rare tranquillity in the ecclesiastical history of the East, expelled Anastasius from his see in 570. The fate of Anastasius during the period from 570 to 593 is unknown, although it is said that he continued to show himself a zealous defender of the orthodox faith by several public disputations which he held with heterodox priests at Antioch, at Cæsarea, and especially at Alexandria. In 593 he was restored to the see of Antioch by the Emperor Maurice, and he died on the 21st of April, 599, at a very advanced age. Anastasius is generally supposed to be the author of — 1. "Sermones V. de orthodoxa Fide." 2. "Sermones II. in Annunciationem B. Virginis Mariæ." 3. "Sermo in Transfigurationem J. Christi." 4. "Exposito compendiaria orthodoxæ Fidei." 5. "Tractatus de Sanctis tribus quadragesimis." These works were all written in Greek; a Latin translation of them is contained in the "Bibliotheca Patrum," ix. 923, &c. (Evagrius, l. iv. c. 39—41. l. v. c. 3.; Cave, *Script. Eccles. Hist. Litteraria*, ii. 186, 187.; Jöcher, *Allgem. Gelehrten-Lexicon*, sub voc. "Anastasius I. Sinaita;" Ersch und Gruber, *Allgemeine Encyclopädie*, sub voc. "Anastasius Sinaita I.;" Gibbon, *Decline and Fall*, viii. 331, &c. ed. 1815.) W. P.

II. ANASTA'SIUS SINAI'TA the younger, the saint or the martyr, was the successor of Anastasius Sinaita the elder in the see of Antioch (A. D. 599). He showed great zeal in the conversion of the Jews, by whom he was put to death with cruel torture, in a revolt on the 21st of December, 608. It is not quite certain that he had been a monk on Mount Sinai. He is often confounded with Anastasius Sinaita the elder, for instance by Nicephorus (xviii. 44.). He is generally believed to be the Greek translator of the work of Gregory the Great, "De cura Pastorali." It is also said that he is the author of a Greek treatise on Faith which is contained in a Latin translation in the fifteenth volume of the "Bibliotheca Patrum," and which is attributed by others to Anastasius Sinaita the Elder. (Cave, *Historia Litteraria*, i. 437.; Baronius, *Martyrologium Romanum*, 21st of December; Ersch und Gruber, *Allgemeine Encyclopädie*; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement.*) W. P.

III. ANASTA'SIUS SINAI'TA, flourished in the seventh century, but whether he died about 620, as some assert, or sixty years later, is disputed. It is certain, however, that he was a different person from the patriarch of Antioch, with whom he has been constantly confounded, and even by Gretser. He was a monk of Mount Sinai, and a zealot for the orthodox faith, and contended against the heretics of Egypt and Syria, especially the Acephali, a sect of Monophysites. Many of his works are extant: — 1. The Hodegos, or Guide, chiefly against the Eutychians, of various denominations, in twenty-four chapters. It was published by Gretser in Greek and Latin. Ingolstadt, 1606. 2. "Anagogicæ Contemplationes in Hexemeron," a long and fanciful dissertation on the creation. A Latin translation of eleven books may be found in the "Bibliotheca Vet. Patr." Cologne, 1618. The twelfth book was published in Greek and Latin by Allix, London, 1682. 3. Five orations or sermons on various points of doctrine. 4. One hundred and fifty-four Questions and Answers. This is in a great measure a compilation from the fathers and other ecclesiastical writers, and it treats on some moral as well as theological matters. Translations of all these works are contained in the "Bibliotheca Vet. Patr." tom. vi. pars i. p. 580—800. G. W.

IV. ANASTA'SIUS SINAI'TA, a patriarch of Antioch, who lived in the former part of the seventh century. He declared himself against the council of Chalcedon, and was a passionate adherent of the heretical doctrines of the Jacobites. In 629 the Emperor Heraclius promised to promote him to the see of Antioch if he would adhere to the council of Chalcedon, and recognise two natures in Jesus Christ. Anastasius abandoned his errors, but not in a fair way, professing that he believed a "natura deivirilis" (godly-human) of Christ, by which words the emperor was deceived. Anastasius died as patriarch of Antioch in 649. Theophanes calls him a man as hypocritical and dangerous as all the other Syrians, from which we may conclude that Anastasius was born in Syria. This Anastasius is probably the author of the Greek work "On Heresies," which is now in the imperial library at Vienna. (Theophanes, p. 274. ed. Paris; Baronius, *Annales Ecclesiastici*, ad an. 629; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement.*) W. P.

ANASTASY BRATANOVSKY. [BRATANOVSKY.]

ANATO'LIUS (Ἀνατόλιος), a contemporary and friend of Porphyry (A. D. 233—A. D. 304), who reckons him among the New Platonists, and calls him a teacher of Iamblichus. The "Homeric Questions" (Ζητήματα Ὁμηρικά) of Porphyry, still extant, are dedi-

cated to Anatolius. We possess under his name a fragment of a work, which was entitled Περὶ συμπαθειῶν καὶ ἀντιπαθειῶν ("On Sympathies and Antipathies"). It is printed with notes and a Latin translation by F. Rendtorf, in the old edition of Fabricius, "Bibliotheca Græca," iv. 295. Some writers, such as H. Valesius, entertained the opinion that this Anatolius was the same as Anatolius of Alexandria; but, though the time at which they lived might support the opinion, there is sufficient reason for distinguishing the two, the former being a pagan, and the latter a Christian bishop. Others have been inclined to regard this Anatolius as the same person with the one to whom many of the letters of Libanius are addressed, and who was a friend of Iamblichus the younger, but this latter Anatolius, who was prefect of Illyricum (Wolf, *ad Libanii Epist.* 463.; Ammian. Marcellin. p. 223. and 272. ed. H. Valesius), certainly belongs to a later date. (Fabricius, *Biblioth. Græc.* v. 759.) L. S.

ANATO'LIUS (Ἀνατόλιος), a jurist who lived during the first half of the sixth century of the Christian æra. He was a native of Berytus, and belonged to a celebrated family of jurists, for his father, Leontius, and his grandfather, Eudoxius, are mentioned by the Emperor Justinian as men of great merit in jurisprudence; but whether this refers to their writings, or to their distinguished character as teachers in the celebrated school of jurisprudence at Berytus, is uncertain. Anatolius himself taught jurisprudence as antecessor at Berytus, from whence he was invited, about A. D. 530, to Constantinople, to assist Tribonian and others in compiling the Digest or Pandects. After the completion of this task, he received successively the offices of Advocatus præfecti prætorio, Advocatus fisci, and "communis omnium judex." At last he was raised to the dignity of consular and the office of Comes rerum privatarum to the Emperor Justinian. He lost his life during an earthquake, a piece of stone having struck him on the head. This accident is said to have given much pleasure in many quarters, for he had many enemies on account of his avarice and selfish conduct. Anatolius wrote a commentary on the "Digest," and one on the "Codex Justinianeus," both of which are cited in the "Basilica," but are now lost. Blastares, a writer of the fourteenth century, ascribes to Anatolius a Greek translation or rather abridgment of the "Codex Justinianeus;" but no part of this work is extant, and some critics think that this statement of Blastares arose only from a confusion of Anatolius with Anastasius. (Justinian, *De Confirmatione Digestorum*, § 9.; *Novellæ*, lxxxii. 1.; Agathias, *Hist.* v. 3.; Bach, *Historia Jurisprudentiæ Romanæ*, iv. 1. § 10.; Zimmern, *Geschichte des Röm. Privatrechts*, § 109.) L. S.

ANATO'LIUS (Ἀνατόλιος), a native of Alexandria, lived in the latter half of the third century after Christ, and was, according to Eusebius, the most distinguished among the philosophers of his time. In arithmetic, geometry, astronomy, physics, dialectic, and rhetoric, he was far above all his contemporaries, and his fellow-citizens persuaded him to establish at Alexandria a school for the purpose of teaching and propagating the philosophy of Aristotle. Anatolius complied with their request, and was thus the first Christian who taught the philosophy of Aristotle. After having for some time enjoyed the highest honours and distinctions at Alexandria, he left his native city and went to Syria, where Theotechnus, bishop of Cæsarea in Palestine, gave him episcopal ordination, and promised him the succession in the see of Cæsarea. With this prospect in view, he stopped for some time at Cæsarea, and assisted Theotechnus on various occasions in his episcopal functions, but about the year A. D. 269 he had to travel to Antioch, and on his way thither he passed through Laodicea. Eusebius, the bishop of this place, had recently died, and the Laodiceans entreated him to remain among them as their bishop. Anatolius accepted the offer, and thus became bishop of Laodicea, an office which he seems to have held from A. D. 270 to about A. D. 282. (Georg. Syncellus, p. 723. ed. Dindorf.) Respecting his subsequent life, nothing is known, though some writers state that he suffered martyrdom. Anatolius is mentioned as the author of the following works: — 1. "Canon Paschalis," that is, on the festival of Easter, and the season at which it should be celebrated, Eusebius has preserved a considerable fragment of the beginning of it, but the whole work now exists only in a bad Latin translation, which is usually ascribed to Rufinus, and is printed, together with the "Canon Paschalis" of Victorius, in A. Bucher's "Doctrina Temporum," p. 435, &c. 2. A work on arithmetic, in ten books, which is now lost, with the exception of some fragments preserved in the "Theologumena Arithmetices" (Θεολογούμενα τῆς ἀριθμητικῆς). 3. An introductory work on the study of mathematics. Fragments of it, consisting of questions and answers connected with mathematics, astronomy, and geography, are still extant in MS., but have never been printed, except by Fabricius in his "Bibliotheca Græca." (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, p. 99, ed. London, 1688; Fabricius, *Biblioth. Græc.* iii. 461, &c.; Fantanini, *Historia Literaria Aquileiæ*, v. 15.) L. S.

ANATO'LIUS (Ἀνατόλιος), sometimes called Anatolius Vindanius, or simply Vindanius, was a native of Berytus, and if, as some writers believe, he is the same as the Anatolius mentioned by Eunapius in his Life of Proæresius, he was surnamed Azutrion,

and died about A. D. 360. But the supposed identity of the two persons is exceedingly doubtful. The one of whom Eunapius speaks was a great orator and jurist, who went from Berytus to Rome, and found so much favour there that he was at last appointed Præfectus of Illyricum, and became one of the most powerful men of the age. Notwithstanding his exalted position, his vanity and ambition induced him to go to Athens for the purpose of contending with the most celebrated sophists of the day. Eunapius gives an amusing account of the manner in which the degraded Greeks of that time received this great man. They were, says he, struck with as much awe at his arrival as their ancestors had been at the arrival of the Persian hosts, and some declared that he must needs be a god. [PROÆRESIUS.] But whatever may be thought of the identity of the two persons of the name of Anatolius, we know from Photius (*Biblioth.* 163.) that Anatolius Vindanius wrote a work on agriculture in twelve books, under the title of "Συγγραφὴ Γεωργικῶν." It was a compilation from earlier works on the same subject, such as those of Democritus, Africanus, Tarantinus, Apuleius, Florentius, and others. The entire work is now lost, but Cassianus Bassus, who, at the command of the emperor Constantinus Porphyrogenitus, made a collection of extracts from the different writers on agriculture, incorporated in it many parts from the work of Anatolius, from which it is evident that he must have been a man of considerable practical knowledge. This collection made by Cassianus Bassus is still extant under the name of "Geoponica" ("Γεωπονικά"), in twenty books.

(Ammian. Marcell. xix. 11. with the note of Valesius; F. N. Niclas, introduction to his edition of the *Geoponica*, Leipzig, 1781, 4 vols. 8vo.)

Suidas mentions an ANATOLIUS, whom he calls a teacher of the Emperor Theodosius, and who is otherwise unknown.

There is another ANATOLIUS, who was bishop of Constantinople from A. D. 449 to A. D. 458, and of whom we still possess a letter addressed to the Emperor Leo on the council of Chalcedon. (Cave, *Scriptorum Ecclesiast. Historia Literaria*, p. 355. ed. London.) L. S.

ANAXA'GORAS (Ἀναξαγόρας), a native of Clazomenæ, was born, according to Apollodorus, in the seventieth Olympiad (B. C. 500—497). As he was twenty years old at the time of the expedition of Xerxes into Greece, he was born in B. C. 500. He lived to be seventy-two years of age, and consequently till B. C. 428.

He is stated by several ancient writers to have been a pupil of Anaximenes. If this be true, it would assist in determining the time of Anaximenes, which is not certain. But the difference between the doctrines of Anaximenes and Anaxagoras throws some suspicion on this statement; and the succession of some of these ancient philosophers, as given by later writers, is very far from being trustworthy. Though Anaxagoras was of a rich and distinguished family, he took no part in political affairs, and he gave up his property to his relations, considering that the true object of life was the contemplation of nature. He came to Athens in B. C. 480, and stayed there thirty years. Among his pupils are mentioned, on good authority, Pericles, Euripides the dramatist, and Archelaus; and, on less certain evidence, Thucydides the historian, Democritus, Socrates, and others. If the time of his residence at Athens is rightly stated, we must suppose that he left Athens in B. C. 450, and afterwards visited it again; for in B. C. 432, he was prosecuted at Athens on a charge of irreligion. Various and inconsistent accounts of his trial are quoted by Diogenes Laertius. His pupil Pericles assisted in his defence. He escaped at least with his life, for he died at Lampsacus, B. C. 428, and his memory was honoured there by an annual celebration.

Anaxagoras wrote a treatise, in the Ionic dialect, on Nature, which was highly valued. Several fragments of it have been preserved by ancient writers, especially by Simplicius. He denied that there was either generation or destruction; there was only union and separation of things already existing, so that generation ought to be called union or mixture of things, and destruction ought to be called separation. He began his treatise by representing all things as originally in a state of mixture or confusion, till Nous gave them order. These elemental things were infinite in number and minuteness, and as all things were mixed, no thing was perceptible owing to its minuteness. As he supposed the primal elements to be infinitely small, he did not adopt an atomic theory; for, as Bayle has correctly said, the atomic theory, though it supposes the whole number of atoms to be infinite, involves the supposition of the number being finite in any given body. He denied that there was chance or accident; these were only names for unknown causes. Yet he did not assume a fate or necessity. He maintained that there was a moving power, and he called it Nous. Nous was conceived as the cause of the union and separation of things; it has given order to all that has been, and is, and will give order to all that is to be. He conceived matter to be infinite in quantity, quality, and minuteness, and Nous as arranging it in order, and so producing the beautiful and the good. Thus he distinguished between the moved and the moving power, which itself had no motion, and thus he established two independent principles in opposition to the sole principle of Anaximander. His general doctrine as to Nous is expressed with sufficient clearness in a passage preserved by Simplicius: "Nous is

infinite, self-potent, and unmixed with any thing. It exists by itself. For, if it did not, but were mixed with any thing else, it would have a part in all things by being mixed with any one; for in all there is a portion of all." He adds that "Nous is the most subtle and the purest of all things, and has all knowledge about all things, and infinite power (*ἰσχύει μέγιστον*)." He may have conceived Nous as diffused through all things, but not mixed with any thing; and this will seem a probable exposition of his meaning when we come to explain his notion of life.

It cannot be admitted with Ritter that the infinite, as conceived by Anaxagoras, is not to be taken in its strict sense because he speaks of æther and air as infinite, which, according to his system, are formed out of the infinite particles of matter. It was one of his merits, so far as we can understand his system, to have seen that different orders of infinity may co-exist; that the whole of things, conceived as independent of quality, must be infinite; that, conceived as possessing qualities, the number of qualities may be conceived as infinite; and that the things of like qualities may also consistently be conceived as infinite in number. It was objected to his system of old, that his infinite Nous was limited in its power. The mass of matter existed independently of it; Nous merely ordered or arranged. The notion of Nous did not involve the notion of all existence. It was merely an instrument, not an original cause. Nous also only worked partially. At first it moved only a few particles of the infinite number; and what it moved, that it separated and arranged; that which was put in motion remained in motion and propagated its motion; and Nous was, and is still, employed in giving the primary movement to other particles of the infinite. Nous, therefore, gave motion to matter, which continued to move according to the nature of the motion impressed upon it.

Ritter justly remarks that Aristotle's conclusion, that Anaxagoras viewed Nous as having *begun* to create motion, is a too literal exposition of the words of Anaxagoras. According to Aristotle's exposition, Anaxagoras must have viewed the universe as having a beginning. But the essence of Nous is to produce motion and order, and if it begun to operate, it must have existed in an inactive state; and that is contradictory to its notion. Accordingly, when Anaxagoras speaks of Nous beginning to give motion, we must consider this only a mode of expression adopted to explain how the universe was created; for language admits of no other form of expression when we attempt to explain a system in operation. The opinion, that by establishing an eternally existing matter, and Nous as merely giving motion to it, he established two eternal principles, and so destroyed the unity which is essential to the conception of a first cause, is perhaps not a well founded objection. As he explained the formation of things by speaking of Nous as beginning to operate, so it was necessary to assume something to operate upon. We can conceive creation so far as it is the forming of material bodies; but we cannot conceive the creation of particles of matter, or of any thing that has not form and parts. The system of Anaxagoras then may not be liable to objection on this head.

Anaxagoras maintained that the first separation of things was into the dense and moist, and cold and dark, and that these were arranged where the earth now is. The rare and dry occupied a higher position. These were the first things separated, and they gave birth to other things, as water and earth; and earth, under the contracting influence of cold, produced stones. When the elements were formed, the earth occupied the lowest place, the fire (nether) the highest, and between them were the water and air.

But the four elements were not pure. The doctrine of Anaxagoras was, that all was in all, and there was nothing which did not contain a portion of all. Every object, then, was merely determined to be what it is, or what we take it to be, by the preponderance of certain component parts. Objects were not formed of the four elements, for the elements were less pure than many other elementary things, as flesh and bone for instance. As the primal elements were infinite in number and in kind, and no one kind was like another, there was, according to his theory, room for an endless production of different things, according to the predominance of the principal elements. He could not pretend to determine all the kinds of infinite primal elements, but he mentioned some, such as colour, cold, heat, and the like; also the component parts of particular things, as flesh, blood, gold, lead, and so forth. As in the original mixture, no quality of things was perceptible; so in the several things which resulted from separation, these original principles or like parts (*ὁμοιομέρειαι*) became perceptible. These like parts must also have been infinite; but, as opposed to other like parts, the like parts had no resemblance to one another. Among his homoiomereiai, organic components of animals are mentioned. As all things result merely from the union of the particles of matter, it was a consequence that there must be such particles as composed individual organised animals. The food of animals nourishes the hair, veins, bones, and other parts; whence it follows that all these are in the food. Thus the contemplation of individual organised beings confirmed his general theory.

Aristotle complains that Anaxagoras is not clear as to the difference of Nous and Psyche (*ψυχή*), and that he sometimes views them as the same, and considers Nous to be

in all animals. Thus he conceives one Nous the universal cause of motion, and he conceives Nous also to be the special cause of motion in all systems of organised beings which have Psyche; and among such organised beings he includes plants. The life of organised beings is a particle of Nous, and all Nous is like itself. Nous, though united with living beings, is not mixed with them. Living beings are merely a union of particles, and as the existence of Nous, though in them, is independent of them, the separation of the particles of any body cannot affect the existence of the Nous. Destruction then, as it is improperly called, or the death of organised beings, is a matter that in no wise concerns the living power.

It has been objected to Anaxagoras that his system leads to contradiction when he comes to the examination of the relation between the elemental particles and the Psyche in organised bodies; for the Psyche was intimately united, though not mixed with living things, and was affected by the operation of things on these living bodies, and accordingly Psyche or Nous was not free from the influence of matter. But as all states and conditions of matter were reducible to motion of the primal particles, and as Nous was the cause of motion, and all Nous, great and small, was of one kind, all so-called affections of Nous, as operated on by matter, were only motion, and therefore were ultimately the operation of Nous itself and not of matter.

It was consistent with the exposition of Anaxagoras of the original smaller activity of Nous, to view the formation of all the conditions necessary to the existence of organised beings as prior to their formation. Accordingly unorganised bodies were conceived to have preceded organised bodies, whose conditions of existence depend on prior conditions. Thus the formation of the sun and earth preceded that of organised bodies, which were produced from moisture, heat, and earth, and then propagated their kind.

All things were in all, except Nous; but Nous was in some. Anaxagoras, as already observed, extended the notion of life to plants; and he conceived the existence of organised beings in other places besides the earth: the moon, for instance, had its houses and hills and valleys, and, we must conclude, its inhabitants. As he viewed a progress in the formation of the universe, so he did not consider it as constant in any given form. This was consistent with his principles; for the motion which Nous had impressed and was constantly impressing on matter rendered the notion of fixedness inconceivable. Observation also confirmed his general principles; and accordingly, in answer to the question, whether the mountains of Lampsacus would ever become sea, he answered that they would if time should not fail.

The doctrine of Anaxagoras of the eternal existence of the elements of matter and of their not being objects of sense, was a result of the exercise of the pure intellect, to which, in fact, Anaxagoras ascribed all our real knowledge. Sensuous objects therefore could not be conceived in their elemental parts, but only according to the impression made on us by the preponderating elements of which they were composed; for each was to be determined to be what it is by a preponderance of like elements over the other like elements which it contained. The objection of Aristotle, that, according to this system, nothing true could be predicated of any thing, does not touch the doctrine of Anaxagoras. Nothing true could be predicated of any thing, but truth could be predicated of its phænomena, for Anaxagoras said (Aristot. *Metaphys.* iv. 5.) that things are to us such as we suppose them to be. Thus sensuous appearances were not false, and they were not without their value; for phænomena, as he expressed it, were to us the measure of things beyond the limits of sense. He saw clearly that the sensuous impressions were not to be confounded with the essential nature of things. It was a consequence of the doctrines of Anaxagoras that man could know very little: his knowledge indeed might be called nothing when compared with the infinite that he could not know.

The particular doctrines of Anaxagoras are of little importance, except so far as they may be consequences of his general system; for the merits of his system, like that of all systems, must be tried by its consistency with itself — its absence of contradictions. Some of his particular opinions may be referred to his general principles; others, such as they are reported, stand like isolated guesses; such, for instance, that the sun is a mass of red hot iron, and larger than the Peloponnesus, which is said to have been one of the grounds of his prosecution for impiety; the galaxy was the reflection of the sun's light; thunder was caused by the collision of clouds, and lightning by their rubbing together. He is also said to have predicted the fall of the great stone at Ægospotami, which happened about the time when Lysander defeated the Athenians there, B.C. 405; an absurd story, by which we may measure the probability of many other of the opinions attributed to him. His opinion that the moon shone by the sun's light may not be original. The attempt at the quadrature of the circle, to which Plutarch alludes, may not have been a treatise, as it is sometimes supposed. A work on perspective (ἀντινογραφίη) is attributed to him by Vitruvius.

As we know Anaxagoras only in fragments, and chiefly through his expositors, who may have frequently misunderstood him, it is impossible to reconstruct his system with certainty. That he was a man of clear and

powerful understanding, and a bold original thinker, is undeniable. It seems probable, too, that his system, if it is here rightly explained, was tolerably free from contradictions; a merit not a small one at a time when the language of philosophy was unformed, and the dialectic subtlety of the Greeks was still undeveloped. The form in which his general doctrines are clothed must not be too studiously regarded in estimating their merits. Anaxagoras was an extraordinary man, and Aristotle thought him so. Bayle has a long and amusing article on Anaxagoras, in which the note (G) is occupied with exposing the contradictions of his system, and especially of his doctrine of the homoiomereiai, or like particles. Unfortunately we cannot have the philosopher's reply to the objections of Aristotle, and to the most subtle of modern dialecticians.

The fragments of Anaxagoras have been collected by E. Schaubach, Leipzig, 1827, and W. Schorn, Bonn, 1829. (Diogenes Laertius, ii.; Ritter, *Geschichte der Philosophie*; Ritter and Preller, *Historia Philosoph. Græco-Romanæ ex Fontium Locis contexta.*) G. L.

ANAXA'GORAS (Ἀναξαγόρας), a sculptor of Ægina. He made a statue of Jupiter which was dedicated at Olympia by all those nations of Greece that had fought at Platæa against the Persians under Mardonius. On the base of the statue were inscribed the names of the states that had taken part in the battle; those of the Lacedæmonians and Athenians were the first in the list. This battle was fought in the second year of the seventy-fifth Olympiad, or 479 B. C. As the work above referred to was probably dedicated very soon after the termination of the war, Anaxagoras must have lived early in the fifth century before the Christian æra. The statue of Jupiter is mentioned by Herodotus, who says it was of bronze (χάλκεος), and fifteen Greek feet in height. Another work by Anaxagoras is mentioned in an epigram in Brunck's Analecta (i. 117.), who may be the same person as Anaxagoras of Ægina. (Pausanias, v. 23.) R. W. jun.

ANAXANDER (Ἀνδξανδρος), the son of Eurycrates, was the fourteenth king of Sparta of the Agid house. He commanded against Aristomenes in the second Messenian war, and had the direction of the affairs of Sparta from its commencement (B. C. 685) to the last year of it (B. C. 668). (Pausanias, iii. 14. 4. iv. 15. 1. and 22. 3.; Thirlwall, *Hist. of Greece*, i. 367.) R. W—n.

ANAXANDER, a Greek painter noticed by Pliny, of uncertain time and country, but of considerable merit. (*Hist. Nat.* xxxv. 40.) R. N. W.

ANAXANDRA, daughter of the painter Neaïces, attained distinction in painting. [NEAICES.] R. N. W.

ANAXA'NDRIDES (Ἀναξανδρίδης), the son of Leon, was the fifteenth king of Sparta of the Agid line, and the sixteenth including Aristodemus. He ascended the throne, probably in B. C. 560, about the time when Crœsus, king of Lydia, began to reign. His reign was of considerable duration, for his eldest son was not born till long after his accession, and had attained maturity when he succeeded him, about B. C. 520. Anaxandrides was twice married; for a long time he was without any children by his first wife, and the ephors and senators of Sparta, being anxious about the succession, requested him to divorce her. This he refused to do, but at their earnest entreaty he married another woman, and kept two separate establishments for his wives; "a practice by no means customary at Sparta." By his second wife he had issue Cleomenes, his eldest son and successor; about the time of whose birth his first wife was also delivered of a son, called Dorieus, who on the death of his father withdrew from Sparta to seek a foreign settlement. Anaxandrides had also two other sons by his first wife, Leonidas and Cleombrotus; the younger of whom was the father of Pausanias who conquered at Platæa, and the ancestor of the future kings of the Agid line. In the reign of Anaxandrides the Spartans were at last successful in a war against the Tegeans of Arcadia, and shortly afterwards, probably about B. C. 554, there came to them an embassy from Crœsus requesting their aid against the Persians. The colleague of Anaxandrides was Ariston. (Herodotus, i. 65—69. v. 39—41.; Pausanias, iii. 3.) R. W—n.

ANAXA'NDRIDES (Ἀναξανδρίδης), the son of Anaxander, an Athenian comic poet of the middle comedy, was a native of Cameirus in Rhodes, or according to some writers of Colophon in Ionia, and appears to have gained his first dramatic victory B. C. 376. He is said to have written no less than sixty-five dramas, of which ten were successful: of thirty-five of these the titles are known; twenty-three from Athenæus alone. Some of them, such as the "Tereus," the "Ulysses," &c., would lead us to suppose that he frequently travestied and turned into burlesque the stories of the mythical ages of Greece. He is also said to have been the first comic poet who made love intrigues the principal subjects of his dramas. Nor was he sparing in his allusions to his contemporaries in his plays. Thus in one of them he ridicules Plato by name, and in another, the "Protesilaus," he mentions Callistratus and Melanopus, two Athenian orators of the day (B. C. 371). In B. C. 347 he exhibited at the games celebrated by Philip, king of Macedon, at Dium, a circumstance from which we should infer that he was a writer of some repute; and the inference is confirmed by the statement of a critic quoted by Athenæus, (ix. 374.), as well as by the frequent mention

made of him by Aristotle (*Rhet.* iii.; *Ethic. ad Nicom.* vii. 10.). From the dates of his supposed first victory, and the exhibition at Dium, Anaxandrides must have written comedy for thirty years, and indeed we are told that he lived to old age. (Athenæus, l. c.) He also wrote dithyrambic poetry. He was handsome in person and studiously elegant in dress, but of such an impatient temper, that instead of altering his comedies when unsuccessful, he used to take them to the perfumers' shops to be cut up and destroyed. (Suidas, Ἀναξανδρίδης; Marmor. Par. No. 71.; Diogenes Laertius, iii. 26.; Clinton, *Fasti Hell.*; Bode, *Gesch. der Hellen. Dichtkunst.* iii. 2. p. 444.; A. Meineke, i. p. 367.)

R. W—n.

ANAXARCHUS (Ἀνάξαρχος) of Abdera, was a pupil of Diomenes of Smyrna, or, according to some authorities, of Metrodorus of Chios. He attended Alexander in his Asiatic expedition, B. C. 334. It seems he was not much of a courtier, and that he took occasion to reprove the king sometimes. After Alexander's death he fell into the hands of Nicocreon, tyrant of Cyprus, whose enmity he had incurred. Nicocreon avenged himself by pounding Anaxarchus in a mortar. The philosopher bore the torment with fortitude. Owing to his freedom from passion and his tranquillity he was called Eudæmonicus, or the Happy. No writings of his are mentioned by Diogenes. (Diogenes Laertius, ix.; Arrian, *Anab.* iv. 9, 10.)

G. L.

ANAXIDA'MUS (Ἀναξίδαμος), the son of Zeuxidamus, was the eleventh king of Sparta of the house of the Proclids, and the twelfth including Aristodemus. Pausanias records of him that in his reign the Messenians were vanquished for the second time by the Spartans, and driven out of Peloponnesus; a notice which proves him to have survived B. C. 668. His colleague of the Agid line was Anaxander. (Pausanias, iii. 7. 6. iv. 15. 1.; Clinton, *Fasti Hellen.* i. 339.)

R. W—n.

ANA'XILAS, or ANAXILA'US (Ἀναξίλας), the son of Cretinas, called by Greek writers the "tyrant of Rhegium," a title which merely implies that he gained his authority by usurpation, and the overthrow of the established government. He was descended from one of those Messenians who, on the subjugation of their country by the Spartans, emigrated (B. C. 666) from the Peloponnesus to Rhegium in the south of Italy, where some of their countrymen had already settled at the close of a former war with the Spartans. Anaxilaus married Cydippe, the daughter of Terillus, king of Himera in Sicily, and raised himself to the supreme power by seizing on the citadel of Rhegium (B. C. 494), the government of the city having previously been oligarchical. He retained his authority for eighteen years, till his death in B. C. 476. From the character given of him by Justin (iv. 2.), Anaxilaus appears to have been distinguished for moderation and justice in the exercise of his authority; and the following saying is ascribed to him, that "to be never outdone in acts of kindness was a more happy thing than to wear a crown." (Stobæus, *Sermon* 46.) In the first year of his reign, Anaxilaus was concerned in the following event. The city of Miletus had been recently taken by the Persians, and the inhabitants who escaped were invited by the people of Zancle in Sicily to settle at a place in that island called the "Fair Headland." They accepted the offer, and taking some Samian emigrants with them, touched at Locri in Italy on their voyage. Anaxilaus, hearing of their arrival there, persuaded them to seize upon Zancle itself, the military population of which was then besieging a neighbouring city. They did so; but they were themselves not long afterwards forcibly expelled from Zancle, by Anaxilaus, who planted a new colony there, comprised of a mixture of men of several different races, and changed the name of the city to Messana (now Messina), from Messana in Peloponnesus, the home of his ancestors. The next historical notice of Anaxilaus occurs under the year B. C. 480. His father-in-law Terillus had been expelled from his city of Himera, by Theron, "monarch" of Agrigentum in Sicily, and Anaxilaus applied to Hamilcar, the Carthaginian leader, for assistance in restoring him. This was granted, Anaxilaus giving two of his sons as hostages to Hamilcar, who accordingly invaded Sicily with a very large force, which however was defeated by Theron and his ally Gelon, on the same day as the battle of Salamis, B. C. 480. In B. C. 477, or thereabouts, we are told on the authority of the Sicilian poet Epicharmus, that Anaxilaus, for some reason not stated, had resolved to "extirpate utterly" his neighbours the Locrians: a resolution not very consistent with the moderation of character for which he is praised by Justin. In this design, however, he was prevented by the interposition of Hiero, king of Syracuse, who had married his daughter. Another passage in the life of Anaxilaus is the victory which he gained at the Olympian games in the mule chariot-race, and in honour of which he wished the lyric poet Simonides to write him an ode. This the poet refused to do, ostensibly because such a victory was an unworthy subject for his muse, but in reality because Anaxilaus did not offer him sufficient pay. Anaxilaus then offered more, upon which the poet complied with his request, and dignified the mules with the title of the "wind-footed daughters of mares." In memory of this event, it is supposed that some of the Messenian coins had on their reverses either an ἀπήνη or mule-chariot, or an Olympic crown, with a hare on the obverse. The hare is accounted for by a story (Pollux,

v. 12.) that Anaxilaus was the first who introduced that animal into Sicily. On his death (B. C. 476) Anaxilaus appointed his servant and steward Mieythus to act as regent and guardian for his sons till they should come of age. It is recorded of him as an instance of singular probity, that he executed his trust with fidelity, and not only cheerfully surrendered the government to his wards when they came of age, but also strictly accounted for the administration of their property. They did not enjoy their inheritance long, for in B. C. 461, "The Rhegians, with the Zanclæans, drove out the sons of Anaxilaus, and freed their countries from tyranny."

Pausanias (iv. 23.) places the age of Anaxilaus about one hundred and eighty years higher than Herodotus and Thucydides. Bentley (*Phalaris*, 146—160.) has clearly proved that Pausanias is in error, and that his Anaxilaus is the same person as the Anaxilaus of other authors. (Herodotus, vi. 22, 23, vii. 165.; Thucydides, vi. 5.; Pausanias, v. 26. 4.; Pindar, *Pyth.* i.; Diodorus, xi. 48. 66. 76.; Aristotle, *Rhetorica*, iii. 2.)

R. W—n.

ANA'XILAS (Ἀναξίλας), or ANAXILA'US, a comic poet of Athens, of the school called the middle comedy. From the numerous titles of his comedies recorded by Athenæus and others, it appears that he was a prolific writer. The fragments of his dramas are very scanty, and do not enable us to form any satisfactory idea of his powers. He was a contemporary of Plato and Demosthenes, the former of whom he mentioned by name in three of his comedies. The time of one of the plays of Anaxilaus, the Εὐανδρεία, may be collected from an allusion which it contains to an expression of Demosthenes in one of his speeches. The time of the comedy in question is thus fixed to the year B. C. 343, or thereabouts. Many of his comedies were grounded upon the old mythical stories of Greece, as appears from their titles, the "Theseus," "Glaucus," "Calypso," "Circe," &c. (Clinton, *Fasti Hell.*; Bode, *Gesch. der Hellen. Dichtkunst.* iii. 2. 416.; Diogenes Laertius, iii. 28.)

R. W—n.

ANAXILA'US (Ἀναξίλαος), a Pythagorean philosopher and physician, who was a native of Larissa, but of which city of that name does not appear. He lived at Rome in the reign of Augustus, by whom he is said to have been banished from Italy as being a magician (B. C. 28). He appears to have been accused of magic on account of his skill in performing by natural means various wonders which seemed miraculous to the ignorant and credulous. Several specimens of these tricks are given by Pliny, which, however, do not deserve to be here mentioned; and of which some may easily be explained, and others are quite incredible. Anaxilaus is mentioned also by St. Irenæus and St. Epiphanius, as performing παίγνια, or amusing tricks. (S. Hieron. in Euseb. *Chron.* Olymp. 188. 1.; Fabricius, *Biblioth. Græca*, vol. xiii. p. 56. ed. vet.; Cagnati, *Variæ Observat.* lib. iii. cap. 10. p. 213, &c. ed. Rom. 1587.)

W. A. G.

ANAXIMANDER (Ἀναξίμανδρος) was a native of Miletus. According to Apollodorus he was born in B. C. 610, and lived to be somewhat more than sixty-four years of age. He is said to have been the disciple or friend of Thales, who was about thirty years older. The facts of his life are few and doubtful. He is mentioned as having conducted a colony to Apollonia. Strabo, Diogenes Laertius, and Agathemerus attribute to him the invention of geographical tables, or a kind of map; and according to Diogenes he set up a dial at Lacedæmon, though Pliny attributes this to Anaximenes (*Hist. Nat.* ii. 76.), who, he adds, discovered the use of the gnomon; but this is not consistent with the statement of Herodotus, who attributes the invention of the gnomon to the Babylonians. Pliny also states somewhat obscurely that he discovered the obliquity of the ecliptic. He considered the earth to be spherical and in the centre of the universe; that the moon received her light from the sun; and that the sun was not less than the earth, and was pure fire. Plutarch states his opinion of the magnitude of the sun somewhat differently, and by no means intelligibly; and according to some authorities he made the earth a cylinder, with a length three times that of its diameter. Pliny states that he predicted a great earthquake, which happened at Sparta. He briefly recorded his opinions in a small book, which is the oldest prose work on philosophy that is mentioned among the Greeks.

He is said to have introduced the use of the word Arche (ἀρχή) for the universal principle, which he considered to be infinite, and which it seems he viewed as a mixture of various parts, out of which things, as we call them, were formed by the union of similar parts. All things considered as all were an eternal unit. The objects of our sensuous perceptions were the product of the moving power that belonged to this unit; this motion separated like from unlike, and brought like and like together. Thus generation was only a change of relative position among the infinite parts of the eternal unit: generation was no change in the nature of the elements. This view is in accordance with the notions of the other mechanical philosophers, such as Anaxagoras and Empedocles, and opposed to the dynamical school. According to Anaxagoras, warm and cold were first separated; the cold occupied the centre, and the warm lay all around; the process of separation went on till sea and earth were formed, and all the heavenly bodies.

The notions of Anaximander on the generation of animals are not very clear. The

first animals he said were produced in a mixture of water and earth, and were furnished with prickly coats; in course of time they came on dry land, broke through their covering, and soon died. It seems probable that he considered there was a kind of successive development of animal forms, of which man was the last product. His mechanical philosophy, which allowed of nothing except eternal separation and union of the particles of the infinite, and recognised no other power, must have presented considerable difficulties when he came to apply it to the production of living beings.

It was consistent with the notion of a perpetual motion of all the particles, that there should be destruction of things as well as generation. All generated things are ultimately resolved into their elements; worlds are infinite in number, and are continually coming into existence and going out of it. Thus the infinite is a being in a constant state of change as to the relation of its component parts in space, and its change is by its own moving power; yet it is not conceived as any thing else than an infinite number of particles infinitely moving. The matter moved was not viewed by Anaximander, so far as we know, as opposed to a moving power: his moving power was in his matter. It was near a century later that Anaxagoras taught a distinction between the moved and the moving; and we may conjecture, that in this long intermediate period the mechanical doctrines had been gradually undergoing modification under the influence of the dynamical. (Diogenes Laertius, ii.; Plutarch, *De Placitis Philosophorum;* Ritter, *Geschichte der Philosophie*, 2d ed.; Ritter et Preller, *Historia Philosoph. Græco-Romanæ ex Fontium Locis contexta;* Clinton, *Philol. Museum*, i. 89. on the date of Anaximander.)

G. L.

ANAXIMANDER (Ἀναξίμανδρος), also a Milesian, and the son of one Anaximander, was an historical writer in the Ionic dialect. He was a contemporary of the Persian king Artaxerxes Mnemon, who reigned from B. C. 424 to B. C. 405. (Diogenes Laertius, ii.; Suidas, Ἀναξίμανδρος.)

G. L.

ANAXI'MENES (Ἀναξιμένης), the son of Eurystratus, a native of Miletus. The time of his birth is variously given. According to Apollodorus he was born in the 63d Olympiad (B. C. 528—525). If this date is correct, he cannot have been the pupil of Anaximander, as it is commonly stated, for Anaximander died either during or shortly after the 58th Olympiad. Diogenes says that Anaximenes died about the time of the capture of Sardes, an event which, from the expression, we must conclude to be the capture of Sardes by Cyrus, B. C. 546. The confusion in the short notice of Anaximenes by Diogenes renders his authority of no value; and the age of Anaximenes is uncertain. But, independent of the dates, there are good reasons for not admitting Anaximenes to have been a pupil of Anaximander, which are founded on the difference of their speculative opinions, and on the fact that the best ancient authorities viewed the doctrines of Anaximenes in connection with those of Thales, and those of Anaximander as differing from the doctrines of Thales and Anaximenes.

Anaximenes wrote in the Ionic dialect in a simple style, and Theophrastus compiled a work on his opinions. This is all that we know of his life. His doctrines are to be collected from writers of various ages, many of whom certainly had very inexact notions of his doctrines, the blame of which may belong both to Anaximenes and themselves.

The opinions of Anaximenes belong to that branch of the Ionic school, if this term may be used, which is called the dynamical, as opposed to the mechanical, to which Anaximander belonged. According to Anaximenes the primal principle was Aer (ἀήρ), of which all things are formed, and into which all things are resolved. He illustrated this doctrine by the human soul or vital principle, or whatever he understood by Psyche (ψυχή), for there is nothing to show precisely what he meant by this term: "Our psyche," he says, "is Aer, and holds us together (συγκρατεῖ), and Pneuma and Aer envelope and contain the universe (κοσμόν)." Thus the notion of a universal principle of life was derived from analogy to the living principle in man. This original Aer was infinite, but the things which were formed of it were finite: it was a consequence, that this original was in itself incomprehensible, and only became an object of comprehension in the particular forms which it assumed, as, for instance, through the effects of heat, cold, motion. This system required no opposition to be conceived between Deity and the universal principle, and it might be said consistently that Aer was Deity, and the deities and every thing that was Deity were of Aer. This view of his philosophy, which seems to be consistent with the authorities and with itself, has not prevented such errors as we find in Cicero, who states that Anaximenes considered Aer to be Deity, and that it was produced, was infinite, and always in motion; an exposition which involves a self-contradiction, for the infinite cannot be conceived as produced, nor did Anaximenes so conceive it. As his original principle was the origin of all things, he ascribed to it an eternal motion, without which change could not be conceived, and the phænomena of the universe were a successive development of life. The infinite being one, this development could only be effected by condensation and rarefaction, and the differences in things as objects of our comprehension were only a difference in the degrees of condensation. He seems to have assumed, conformably to the popular notion, four general states of con-

densation, from which resulted the four elements of fire, air, earth, and water.

Of the opinions of Anaximenes on particular phænomena, we know little. He considered the earth to be flat like a leaf, and supported by the air; the sun was also flat. His notion, as transmitted to us, of the production of heat and cold, is that heat is produced by rarefaction and cold by condensation of Aer, of which he gives this absurd illustration:—Man breathes out from his mouth both hot and cold; for the breath, when compressed and condensed by the lips, is made cold, but when it comes from the open mouth it is made warm by the rarefaction (μανοτής). Man was the centre of the universe of Anaximenes, and the measure of all that is.

Two worthless letters from Anaximenes to Pythagoras are given by Diogenes. (Diogenes Laertius, lib. ii.; Ritter, *Geschichte der Philosophie*; Ritter et Preller, *Historia Philosoph. Græco-Romanæ ex Fontium Locis contexta.*) G. L.

ANAXI'MENES (Ἀναξιμένης). Besides Anaximenes of Miletus, Diogenes mentions two others of the name, who were natives of Lampsacus, an orator and an historian. But the orator and the historian appear to be the same person. Among other things, this Anaximenes wrote the history of Philip and his son Alexander the Great. Diodorus mentions him as living about B. C. 365, though he must have survived Alexander if he wrote his history, and he names as his contemporaries Aristotle, Isocrates, and Plato. The first part of his history terminated with the battle of Mantinea, B. C. 362, which likewise concludes the Hellenica of Xenophon. It commenced with the Theogonia and the origin of the human race. His entire work, which comprehended nearly a complete history of the Greeks and Barbarians, was in twelve books. According to Suidas, he was a teacher of Alexander, and followed him in his campaigns. Pausanias, in the second century of our æra, saw his statue at Olympia, which had been placed there by the state of Lampsacus. The dexterous mode in which he saved Lampsacus from the vengeance of Alexander is recorded by Pausanias. (Diodorus Sic. xv. 89.; Pausanias, vi. 18.; Clinton, *Fasti Hellenici.*) G. L.

ANAXI'PPUS (Ἀνάξιππος), an Athenian poet of the new comedy, who flourished about the time of Antigonus and Demetrius Poliorcetes, that is, about B. C. 308. All his works have perished, and we now only know the titles of four or five of them. (Suidas, sub voc. Ἀνάξιππος; Ælian, *Historia Animal.* xiii. 4.; Athenæus, iv. 169. ix. 403. x. 416. xi. 486. xiii. 610. ed. Casaub.; Pollux, x. 94.; Fabricius, *Biblioth. Græc.* ii. 413.; Meineke, *Historia Critica Comicorum Græcorum*, p. 469, &c.) L. S.

ANA'YA Y MALDONA'DO, DIE'GO, archbishop of Seville, was born at Salamanca about the middle of the fourteenth century. His father, Pedro Alvarez de Anaya, and his mother, Aldonza Maldonado, were of the most ancient and noble families of Salamanca. Having acquired the necessary elementary knowledge, he proceeded early to the university of Salamanca, where he pursued his studies with great vigour and success, devoting much of his time to belles lettres. At the proper age he embraced the ecclesiastical profession. His reputation for piety and learning was great; and John I., king of Castile, appointed him tutor to his sons, the infants Don Enrique, afterwards Henry III. of Castile, and Don Fernando, afterwards Ferdinand I., king of Aragon and Sicily. He discharged the duties of his important trust with great ability and exactitude; and, as a reward for his distinguished services, the king appointed him to the vacant bishopric of Guy, and in 1390 translated him to that of Orense, and two years afterwards to Salamanca.

At this time all Europe was agitated with the schism in the papal see. In 1394 Pedro de Luna (Benedict XIII.) was elected pope, on condition that he should resign his dignity when his competitor (Boniface IX.) did the same. In 1399 a solemn junta was held at Alcala de Henares, at which Henry III. and the prelates of the Two Castiles were present, when it was determined, after much discussion, in which Anaya took a part favourable to Benedict, that a conditional obedience should be given to Benedict, subject to a general council being summoned for the purpose of deciding who was to be regarded as the true pope. This resolution was likewise adopted by France; and Anaya, Alonzo Rodriguez de Salamanca, and Francisco Anguello were sent in 1401 as ambassadors, by Henry III., to Avignon, where Benedict held his court, for the purpose of conveying this *ad interim* obedience.

The king, in recompense for Anaya's services, conferred upon him the presidency of Castile, the highest dignity in his kingdom; and Benedict XIII., in 1408, to mark the high sense he entertained of his own obligations to him, transferred him to the church of Cuenca, to the great regret of Anaya, however, who was thereby compelled to quit Salamanca, his native city, a residence in which had become particularly desirable, as he was then employed in superintending the erection of his college of St. Bartholomew.

The council of Constance, which was to restore peace to the church, met in November, 1414. The kings of Castile and Aragon did not, however, send their representatives until the following year, when Anaya was chosen by the Queen Catalina and John II., her son, who had succeeded to the kingdom of Castile. Anaya took with him, as his coadjutor, Martin Fernandez de Cordova. At this council various disputes arose respecting precedence,

on which occasion Anaya addressed an elegant discourse to the assembly in support of the dignity and pre-eminence of the kings of Spain. The ambassador from Burgundy refusing to quit the seat claimed for Castile, Anaya pulled him from it, and, seating himself, said to Martin Fernandez, "I have done, as a priest, what I ought: do you, as knight, do that which I cannot." But when the representatives of Aragon likewise disputed his right, although those of England had yielded the point, he quitted Constance with the ambassadors of Navarre, and would not return until, through the mediation of the emperor and the college of cardinals, the right of precedence was conceded to him.

Gregory XII. abdicated the papal chair, and John XXIII. was deposed by the council in 1415; and Benedict XIII. refusing to resign in compliance with the condition upon which he had been elected, sentence of deposition was likewise passed against him in 1417, in a conclave composed of twenty-two cardinals and thirty bishops and learned persons, of whom Anaya was one. Ottone Colonna was elected pope by the same conclave, and assumed the name of Martin V., and shortly afterwards conferred upon Anaya the archbishopric of Seville.

On quitting Constance he spent some time at Bologna, in order to acquaint himself with the constitutions and government of the college founded by Cardinal Albornoz, that he might give to his own as perfect a form as possible. Finding the building completed on his arrival at Salamanca, he proceeded to appoint inmates, and make all other necessary arrangements, and the college was opened in this year (1417) or the following. Anaya thus acquired the glory of founding the first college of this description (known as Colegios Mayores) in Spain: it has served as a model for all the others.

The ability displayed by the archbishop at the council of Constance induced the king, John II., to send him ambassador to France with Rodrigo Pimentel, count of Benevento. During his absence the constable, Alvaro de Luna, had succeeded in creating on the mind of the king unfavourable impressions towards him. The consequence was that, on his return, instead of thanks for his good service, he was received with coldness. The designs of the constable extended further. He sought to deprive Anaya of his archbishoprie, in order that he might obtain it for his uterine brother, Juan Cerezuela, and, with this object, insinuated to Martin V. that the archbishop was in correspondence with the late pope, Benedict XIII., and that he secretly favoured his pretensions. The pope was deceived by these representations, and, in 1420, deprived the archbishop of his dignity, leaving him the title of Archbishop of Tarsus and a pension of twenty thousand florins from the income of the archbishoprie of Seville, which see he conferred upon Juan de Cerezuela. From this period until 1434 Anaya and his friends exerted themselves in vain to procure the restoration of the former. The king and pope were both undeceived, and the latter issued his bull for the restoration of Anaya to the see of Seville, but the new archbishop refused to yield possession. In 1434, however, Juan de Cerezuela having become archbishop of Toledo, Anaya resumed peaceably that of Seville, which he held until his death in 1437. He bequeathed all his property to his college at Salamanca, in the chapel of which he was interred.

Between the years 1435 and 1437 Anaya composed three constitutions for his college, which were printed at Salamanca in 1598 in folio. (Rezabal y Ugarte, *Biblioteca de los Escritores de los seis Colegios mayores* (Apendice, p. 1—9.), Madrid, 1805; Gonçalez de Avila, *Historia de Salamanca*, 319—339.; Ibid., *Teatro Eclesiastico de las Iglesias de los Reynos de las dos Castillas*, ii. 64—66.; Ortiz de Zuñiga, *Annales Eclesiasticas y Seculares de Sevilla*, 299, &c.) J. W. J.

ANCARA'NO, JACOPO D', called also Jacopo da Teramo, from the name of his native town, was born in 1349, married at Padua, was made canon and archdeacon of Aversa, afterwards secretary of the briefs at Rome, bishop of Monopoli in 1391, archbishop of Taranto in 1400, of Florence in 1401, and lastly of Spoleto in 1410. He died in 1417 in Poland, whither he had been sent on a mission by Pope Martin V. He wrote a fantastical book entitled "Liber de juridica Victoria Christi contra Sathanam Regem Infernorum, et de Consolatione Peccatorum." This book was reprinted several times, and translated into various languages. It is an account of a supposed trial between Christ and Satan, concerning the souls of the patriarchs and other upright persons who had died before the redemption. One of the reprints bears the following title, which explains more clearly the subject of this scholastic vagary: "Jacobi de Ancharano, seu e Theramo, processus Luciferi Principis Dæmoniorum, nec non totius Infernalis Congregationis, quorum Procurator Belial, contra Iesum, Creatorem, Redemptorem, ac Salvatorem nostrum, cujus Procurator Moyses, de Spolio Animarum quæ in *Limbo* erant cum descendit ad Inferna, coram Judice Salomone." The book has been considered by the church as foolish and irreverent, and placed in the index. Marchand in his "Historical Dictionary," art. "Teramo," gives a long notice of the author and the book, to which he attaches an undue importance, deriving from it an opportunity of sneering at the simplicity of Roman Catholic divines.

Jacopo d'Ancarano wrote also a treatise on the "Monarchy of the Roman Pontiff," which lies in MS. in the library of the chap-

ter of Mayence. (Tiraboschi, *Storia della Letteratura Italiana*, vol. vi. part i. b. ii. ch. 1.) A. V.

ANCASTER, DUKES OF. [BERTIE.]

ANCELL, SAMUEL, an English military writer, whose principal work is "A circumstantial Journal of the Siege of Gibraltar, from the 12th of September, 1779, to the 23d of February, 1783," Liverpool, 1784, 8vo. The opportune appearance of the book, and the circumstance of the author's having been an eye-witness of the facts related, gained it a degree of favour which the affectation and sentimentalism of the style might otherwise have prevented. Ancell was at this time, and for some years afterwards, clerk to the fifty-eighth regiment; but he at length quitted the army, and commenced business as a military agent at Dublin. There he set on foot, in 1801, a periodical called the "Monthly Military Companion," the contents of which are oddly made up of regimental orders, plans of battles, &c., mingled with original poetry and music. The work proceeded to two volumes, when it was cut short by the death of the editor on the 19th of October, 1802. A short time before his death he had got out a fifth edition of his Gibraltar Journal. (*Gentleman's Magazine* for 1802, vol. lxxii. part 2. p. 1161.; Ancell, *Works*.) J. W.

ANCHARA'NO, PIETRO DE, of the Farnese family, was born at Ancharano, a castle belonging to it, and from which he derived his surname, about the year 1350. He was a scholar of Baldus, and for a short time taught canon law at Bologna, but left that university in 1385 for Padua, where he lectured upon civil law. In 1393 he accepted an invitation from Albert II. to Ferrara; but this appointment he held only a few days, the seminary founded by that prince having been allowed to go to ruin after his death. Pietro de Ancharano next entered the service of Venice, and lectured three years at Sani on the Decretals. At the end of that period he returned to Bologna. He was alive there in 1415. The year of his death is unknown: the inscription on his monument, erected in the church of the Dominicans at Bologna in 1493, mentions neither the date of his birth nor of his death. His legal opinions were highly prized, and obtained for him the punning designation of "anchora juris." The earlier jurists ascribe to him commentaries on the Digestum Vetus and the Digestum Novum; on the Decretals, the Liber Sextus, and the Clementinæ; and also a volume of legal opinions (consilia). Spangenberg, who instituted a careful search after them, was unable to procure a copy of any of these works. The writers who mention them quote from the opinions, but as they give no citations from the commentaries, it has been conjectured that they were lost soon after the author's death. Most of the contemporaries of Pietro de Ancharano speak in high terms of his sound judgment and integrity; but some of them insinuate that he was not at all times above taking a bribe. (Spangenberg, in Ersch und Gruber's *Allgemeine Encyclopädie*.) W. W.

ANCHER. [ANKER.]

ANCHÈRES, DANIEL D', a French dramatist and poet of the beginning of the seventeenth century. He was born about the year 1586, of good family, most probably on the paternal estate of Soumazennes, in the Verdunois. Early in life he served in the French army; but the approach of peace induced him, much against his will, to exchange the sword for the pen; and from that time his biography is to be drawn from his works. In 1608 he published a tragedy entitled "Les Funestes Amours de Belear et de Meliane," with the "Amours d'Anne," a series of love poems in honour of his mistress, Anne de Montaud (Paris, 12mo.). This work appears to have been the only publication of D'Anchères known to his French biographers. It is dedicated to King James I., and from one of the introductory poems we learn, that the author intended to take a voyage to England to seek the patronage of that king. In this object he succeeded, as we may gather from a poetical production of the next year (1609), called "Les Trois Premiers de Sept Tableaux de Penitence" (Paris, small 4to), the subjects paraphrased from Scripture, comprising "Adam banished from Paradise," "David after the death of Uriah," and "Nineveh." The dedication, again to King James, is in a strain of fulsome adulation; and in the course of it D'Anchères reminds the king that he was no stranger to the work, and intimates that it was undertaken at James's suggestion, and submitted for his approbation before being published. The copy of this work in the British Museum is evidently the identical one presented to the royal patron, the titlepage being, not printed, but written in letters of gold upon vellum, and adorned by elaborate drawings of the subjects of the poems; while the initials "I. R." on the back show that it was once in King James's possession. In the dedication Anchères expresses a hope soon to be able to "sound the heroic trumpet to the honour of the illustrious house of Stuart," provided his majesty will furnish the materials. He lost no time in setting about his task, for in 1611 appeared "The two first Books of the Stvartide," an epic poem devoted to that object (Paris, 12mo.). The design and execution of this work are equally ridiculous; the origin of the Stuart race is traced up to Astræa, who condescends to forget her vow of virginity that she may, by marrying Banquo, become the ancestress of the royal line of Scotland, and above all of the British Solomon. The main body of the poem is composed of the adventures of her son Fleance on a voyage from the Canary Islands to Scotland,

in the course of which all the gods and goddesses are made to interfere in true epic style, though on one occasion Mars is modern and French enough in his manners to give Neptune a regular invitation to dinner, previously to settling the fate of the hero. The author indulges a little in the poet's privilege of prophecy, and makes the glories of King James's reign shine most brightly by anticipation. He goes further, and with a prudent eye to the rising sun, ventures to foresee the (if possible) still greater glories of his successor, the then Prince Henry, who, he prophecies, will not only prove an Achilles himself, but will not lack a Homer — in the shape of D'Anchères — to celebrate his victories. Throughout the whole, sycophantic adulation and bad taste together are carried to such a height, that there need be no wonder the "Stuartide" met, as it is said to have done, with the fullest approbation of King James. For what reason is now unknown, this poem was published under the name of "Jean de Schelandre," an anagram of "Daniel de Anchères," which has generally served to conceal the author, though, on examination, the disguise is so easily penetrated that it seems most likely to have been adopted only to gratify a whim of the king. D'Anchères was indeed an adept in anagrams, acrostics, rebuses, and the other far-fetched literary conceits of the time; and his talent for such laborious trifling was doubtless not among the least of his recommendations to King James's favour. The death of James in 1625 probably left D'Anchères without a patron, and induced him to return to France. In 1628 he appeared again as the author of "Tyr et Sidon, ou les Funestes Amours de Léonte et de Philoline, et l'heureux Succés de Belear et de Meliane," a tragi-comedy in two "days," each of five acts (Paris, 8vo.). The first part of this double play consists of a new tragedy, but the second is only a reprint of D'Anchères' first production, with an alteration in the names of some of the characters, and a conclusion in marriage instead of murder. It is said in the preface to have been originally written with a view to public representation, but afterwards adapted for production at the private theatricals then fashionable among the French nobility. This work also was printed under the name of "Jean de Schelandre," which has led to strange mistakes. De Beauchamps gravely notices it as a new play entirely, within a few pages of his account of the play of 1608; and the writer of the "Bibliothèque du Théâtre Français" is simple enough to accuse De Schelandre of plagiarism from D'Anchères. Neither had the slightest suspicion of the identity of the *two* authors.

Tyre and Sidon, a turgid and bombastic play, full of adultery and murder, is the last work of D'Anchères of which there is any record; and the time and manner of his death are unknown. (De Beauchamps, *Recherches sur les Théâtres de France*, ii. 14. 59.; *Bibliothèque du Théâtre Français*, i. 408. ii. 1—4.; *Dedications, Introductory Verses*, &c., to the works of D'Anchères noticed.)

J. W.

ANCHERSEN, JOHAN PEDER, professor of elocution at Copenhagen, was born at Ribe on the 4th of October, 1700. By the disastrous fire which occurred in the year 1728 in Copenhagen, all the buildings belonging to the academy, together with the library, were destroyed. On the formation of a new collection of books, Anchersen, in the year 1733, received the appointment of principal librarian, took his degree of doctor of laws in 1736, was made professor of philosophy in the same year, and in 1737 was appointed to the professorship of elocution. He died in 1765. He was well versed in history, jurisprudence and antiquities, upon which subjects he published many treatises. Among his principal works are — 1. "Lemmata et Indices Observationum de Solduriis et Origine Militiæ atque Imperii apud Celtas" ("Observations concerning the Soldurii," &c.), Halle, 1729, 4to. 2. "XII Disputationes de Solduriis" ("Twelve Disputations concerning the Soldurii"), Copenhagen, 1734—1740, 4to. 3. "Jus Publicum et Feudale veteris Norvegiæ," &c. ("Public and Feudal Law of Ancient Norway," &c.), Copenhagen, 1736, 4to. 4. "Vallis Herthæ Deæ et Origines Daniæ ex Græcis et Latinis Autoribus descriptæ" ("The Valley of the Goddess Hertha, and the Origin or early History of Denmark," &c.), Copenhagen, 1747, 4to. A list of his works, thirty-four in number, will be found in Worm and Adelung, quoted below. After Anchersen's death his minor treatises were collected by Gerhard Oelrichs, and published at Bremen, in 3 vols. 4to. in 1775, under the title "Opuscula minora collecta et cum Indicibus edita a G. Oelrichs." (Worm, *Forsog til et Lexicon over Danske, Norske og Islandske lærde mænd*; Ersch und Gruber, *Allgemeine Encyclopädie*; Adelung, *Fortsetzung* to Jöcher's *Allgemeine Gelehrten-Lexicon*.)

J. W. J.

ANCHERSEN or ANSGA'RII, MATTHIAS, bishop of Ribe, was born at Colding in North Jutland on the 16th of March, 1682, at which place his father, Ancher Anchersen, afterwards bishop of Ribe, was provost and priest. In 1701 he became rector of the Frederick School in Jutland, and in 1706 he quitted Denmark and travelled in Holland and England for three years. During this time he applied himself particularly to the study of Oriental languages, in which he became well skilled. In 1709 he returned to his native country, and was appointed professor of the lower mathematics at Copenhagen; in 1711 notary of the academy; in 1720 priest of Taarnebye in the island of Amager. In 1726 priest of Trinity Church

in Copenhagen, and in 1731 bishop of Ribe. His death took place in 1741. His works are — 1. "Spicilegium Defectus Lexicorum Rabbinicorum" ("A Selection of the Defects of the Rabbinical Lexicons"), Copenhagen, 1704, 4to. 2. "Poema Tograi Arabicum Arabice, cum Versione Latina J. Golii, hactenus inedita, Præfatione, Notisque suis aucta" ("The Arabic Poem of Tograus"), Utrecht, 1707, 8vo. All the copies of this edition, with the exception of fifty, were lost at sea, on their passage from Holland to Copenhagen. 3. "Oratio de Mathematicis Danorum" ("Discourse upon the Mathematics of the Danes"), inserted in the "Dänisch Bibliothec." vol. viii. p. 701. He likewise undertook to complete and publish the "Ikkarim" of the rabbi Joseph Albo, of which Steenbach had commenced a Latin version, but no more than the first sheet appears to have been printed. He also projected a Lexicon of the "Coran," and several other publications connected with Oriental literature, but nothing more has been published than what is enumerated above. (Moller, *Cimbria Literata*, i. art. "Ansgarii;" Worm, *Forsog til et Lexicon over Danske Norske og Islandske lærde mænd.*) J. W. J.

ANCHETA, MIGUEL, a Spanish sculptor of the sixteenth century, and a native of Pamplona. He studied sculpture at Florence; and soon after he returned to his native place, he acquired the reputation of being one of the best sculptors of his time for the many excellent works he executed there. Ancheta made the beautiful stalls of the choir of the cathedral of Pamplona, which are reckoned among the finest in Spain. There are one hundred of them; they are made of English oak. Their design is most tasteful and their carving very elaborate; and they are enriched by numerous statues of saints, of the Old and New Testaments, executed with great skill. Ancheta made also an assumption of the Virgin for the principal altar of the parish church of Cascante; the celebrated altar of the church of Santa Maria at Tafalla; the equestrian statue in alabaster, of St. George killing the dragon, in the Hall de la Disputacion at Saragosa; and in 1578, an Assumption of the Virgin for the great altar of the cathedral of Burgos, in which he surpassed Rodrigo del Haya, who, with his brother Martin, executed the other sculptures of the altar. Ancheta died at Pamplona before he had completed the stalls of the cathedral. He was buried in the cathedral. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ANCHIE'TA, JOSE' D', a celebrated Jesuit missionary, commonly called the apostle of Brazil, was born of noble and rich parents at the city of Laguna, capital of the island of Teneriffe, in the year 1533. After receiving the rudiments of his education at home, he was sent to the university of Coimbra. At the age of seventeen he entered the order of the Jesuits, and was almost immediately seized with a severe illness, which continued for three years with little prospect of amendment. By the recommendation of his physicians the superiors of his order determined to send him to Brazil, and he consequently, with six other Jesuits, among whom was Louis da Gram, sailed from Lisbon in company with Duarte da Costa, the new governor of Brazil, on the 8th of May, 1553, and arrived at the city of La Bahia on the 13th of July following.

A few Jesuits, with Nobrega at their head, were at this time exerting themselves for the civilisation of the savage natives, and the importance of the mission having been perceived by the heads of the order, Brazil had been erected into an independent province, of which Nobrega and Louis da Gram were now appointed joint provincials.

Nobrega's first act was to establish a college in the plains of Piratininga, a beautiful spot ten leagues from the sea. Thirteen of the company were sent there as colonists. Anchieta accompanied them as schoolmaster. They named their college St. Paul. The plains of Piratininga were as yet uncultivated, and the sufferings of these devoted men were very great. "Here we are," said Anchieta in a letter written to Loyola, August, 1554, "sometimes more than twenty of us in a little hut of wicker-work and mud, roofed with straw, fourteen paces long and ten wide. This is the school, infirmary, dormitory, refectory, kitchen, and store-room." They slept in hammocks, and had no bedclothes; for door there was a mat hung up at the entrance: they were barefooted, and had no nether garments. Banana leaves served them for a table; "and napkins," says Anchieta, "may well be excused when there is nothing to eat," for they were obliged to depend upon the Indians for their food, having no other than what they gave them.

Many scholars, both Creoles and Mamalucos, came here from the nearest settlements. Anchieta taught them Latin, and learnt from them the Tupinamban language, of which he composed a grammar and vocabulary, the first which were made. Day and night did this indefatigable man labour in discharging the duties of his office. There were no books for the pupils; he wrote for every one his lesson on a separate leaf, after the business of the day was done, and it was sometimes daylight before this task was completed. The profane songs which were in use he converted into hymns in Portuguese, Castilian, Latin, and Tupinamban: the ballads of the natives underwent the same change in their own tongue. He composed a drama, in which he reproved the vices of the Christians calculated to bring religion into disrepute with the new converts; and according to some of his biographers, who attributed

to him the power of working miracles, in order to make his lessons more impressive, he commanded a violent tempest to cease, which, obedient to his voice, was accordingly suspended during three hours that the representation of the drama lasted, after which it recommenced with circumstances no less miraculous. He also drew up in the Tupinamban language forms of interrogations for the use of confessors, suitable to all occasions, and wrote dialogues for the catechumens, in which he expounded the whole Roman Catholic faith. His duties were not solely confined to instruction. "I serve," says he, "as physician and barber, physicking and bleeding the Indians; and some of them have recovered under my hands when their lives were not expected." For bleeding he had no other instrument than a penknife. As there was a scruple about this branch of his profession, because the clergy are forbidden to shed blood, they sent to ask Loyola's opinion, and his answer was that charity extended to all things.

The Portuguese settlements were repeatedly attacked by the unconverted tribes. In 1562 Espiritu Santo was ravaged by the Tamoyos, and as the war continued Nobrega and Anchieta, having consulted with the governor, resolved to place themselves in the hands of these savages with the hope of effecting a peace. A more perilous embassy was never undertaken. Francesco Adorno, a noble Genoese, one of the rich men of Brazil, took them in one of his own vessels. As soon as it approached the shore a great number of canoes came off to attack it, but when the Tamoyos saw the dress of the Jesuits, they recognised in them the friends and protectors of the Indians. Anchieta addressed them in their own language, and in spite of the treachery which they had experienced from the Portuguese, their confidence in the character of the Jesuits was such that some of them came on board, listened to what was proposed, and carried the vessel safely into port. The next day the chiefs of two settlements came to treat with them, sent twelve youths to St. Vicente as hostages, and took Nobrega and Anchieta on shore to a place called Iperoyg, where Caoquira, an old chief, received them as his guests. They erected a church here, such as they could, thatched with palm-leaves, and daily performed mass. They awed the savages by these ceremonies and by their preaching. This embassy is supposed to have saved the Portuguese colonies. Aimbere, one of the chiefs, set out with ten canoes to break off the treaty, but old Pindobuzu, the Great Palm, prevented him from committing any act of violence. Meantime the Great Palm's son, Paranapuzu, the Great Sea, who was absent when the Jesuits arrived, heard of the influence which they had obtained over his father, and he hastened home with a determination to kill them, saying his father was an old man and would not put him to death for it. Nobrega and Anchieta saw his canoe coming, and perceived that their lives were in danger: they fled as fast as they could to the house of the Great Palm, who was from home, and there on their knees began the service of the eve of the holy sacrament, the next day being the festival of the Body of God. To the efficacy of these prayers, and to the eloquence of Anchieta, they ascribed their preservation, for the Great Sea told them that he came to kill them, but that seeing what manner of men they were he had altered his mind.

When they had been two months at Iperoyg, the provincial government of St. Vicente wished to consult with them before peace was finally concluded: the Tamoyos did not think it prudent to part with both hostages, and it was agreed that Anchieta should remain. Anchieta being thus left alone, and mistrustful of his own unaided strength to resist temptations, made a vow to the Virgin that he would compose a poem on her life. He had neither pen, ink, nor paper, and he composed his verses while walking on the shore, then traced them in the sand, and day by day committed them to memory. During three months he was in this perilous state, but peace with all the tribes in the adjoining country was at length the result of the risks and labours of Nobrega and himself. His life had often been in imminent danger. Those opposed to peace had fixed a day for eating him if by that time their deputation did not return. One party, impatient of longer inactivity, undertook a hostile expedition, and brought back some Portuguese prisoners. Anchieta agreed for their ransom: it did not arrive as soon as their captors expected, and they determined to devour them. He had now no other resource than prophecy, and he boldly asserted that the ransom would come on the morrow before a certain hour. The boat did arrive as he had predicted. This prophecy is registered among his miracles. A bolder prediction was that he should not be eaten, when he was threatened with that fate: the prediction probably contributed to his preservation. That Anchieta could work miracles was firmly believed both by the Portuguese and by the natives. A very full account of his "prodigiosos milagros" (wonderful miracles) will be found in Nieremberg, quoted hereafter. His countrymen sent volumes of attestations to Rome after his death, surnamed him the Thaumatourgos of the New World, and endeavoured to get him canonised. When he was in the hands of the Tamoyos they called him the great paye (priest) of the Christians, and said there was a power in him which withheld the hands of men: and this opinion saved his life. Another party were restrained from killing him only by their persuasion

that he was a conjuror, an argument which the Great Palm enforced with all his authority. Anchieta had won the affections of those with whom he had been thus long domesticated, for besides his prophecies and conjurations he healed their diseases.

As soon as the terms of peace were concluded (1564) Anchieta left Iperoyg, after a residence there of five months. His first leisure was devoted to the fulfilment of his vow, and he wrote down the poem which he had composed on the sand, comprising the whole history of the Virgin, in more than five thousand Latin verses. This composition contains some touches both of passion and poetry.

Peace being thus concluded with the Tamoyos, Catherine the queen-regent of Portugal and her council resolved to seize the opportunity of establishing themselves at Rio de Janeiro, and finally excluding the French. In 1565, they were ready with six ships of war, a proportionate number of small craft, and nine canoes of Mamalucos and Indians with whom Nobrega sent Anchieta and another Jesuit, being the best commanders that could be appointed over these people. They did not reach the bar of Rio de Janeiro till the beginning of March, owing to unfavourable winds. This delay exhausted the patience of the Indians, especially as their provisions began to fail, and they told Anchieta that they would not stay there to die of hunger. Upon this he had recourse to his bold promises. The store-ships, he said, would arrive before such an hour, and the captain soon after them. He had hardly finished his prophecy before the vessels hove in sight.

After more than a year had been wasted in doing nothing, or petty skirmishes, Nobrega came to the camp and dispatched Anchieta to Bahia, there to be ordained, for as yet he was only a temporal coadjutor, and to look after the affairs of the society. He continued the system commenced by Nobrega for the civilisation of the natives by bringing them together into villages, and laboured in his apostolic career, and in the superintendence of the colleges of San Vicente and of Espiritu Santo until the year 1578, when he was appointed provincial, which office he held for seven years. He continued his labours of conversion until his death, which took place at a village called Reritibia, near Espiritu Santo, on the 9th of June, 1597.

His works are enumerated as follows in Adelung's "Mithridates," iii. 442. and Ribadeneira (*Bibliotheca Scriptorum Societatis Jesu*) : —1. "Arte de Grammatica da Lingoa [Tupi] mais usada na costa do Brazil, Coimbra, 1595, 8vo." 2. "Dictionarium ejusdem Linguæ Brasilicæ." 3. "Doctrina Christiana plenioque Catechismus eâdem Linguâ explicatus." 4. "Dialogi de Religionis Mysteriis scitu digni." 5. "Institutio ad interrogandos inter Confessionem Pœnitentes." 6. "Syntagma Monitorum ad juvandos moribundos." 7. "Cantiones sacræ Lingua Latina, Lusitanica, Hispanica et Brasilica." 8. "Drama ad extirpanda Brasiliæ Vitia." 9. "Brasilica Societatis Historia et Vitæ clarorum Patrum qui in Brasilia vixerunt." The last eight works do not appear to have been printed. 10. "Poema de Beatæ Virginis Vita. This is printed at the end of Simam de Vasconcellos' Life of Anchieta, and also at the end of the same author's "Chronica da Companhia de Jesu do Estado do Brasil." (Nieremberg, *Claros Varones de la Compañia de Jesus*, ii. 513—557.; Southey, *History of Brazil*, i. 261, &c.; Baltasar de Anchieta, *Compendio de la Vida de Joseph de Anchieta*; Vasconcellos, *Chronica*, &c. ii. 120, &c.) J. W. J.

ANCHILUS, N., a clever Flemish painter, born at Antwerp in 1688. He painted in the style of Teniers, whose manner he imitated very closely. About the year 1720 he came to London, and executed many clever pictures here, illustrating English life, markets and such scenes, which were both well arranged and well painted. He painted also in the style of Watteau. He was patronised by Sir Robert Walpole.

In 1733 Anchilus set out from London with two other painters for Rome, intending to return to London within the year; he however was taken suddenly ill on the road, and died before he reached Lyon. His companions prosecuted their journey to Rome notwithstanding. (Van Gool, *Nieuwe Schouburg der Nederlantsche Kunstschilders*, &c.) R. N. W.

ANCHI'SES. [ÆNEAS.]

ANCILLON, CHARLES, the eldest son of David Ancillon, was born at Metz on the 29th of July, 1659. He studied first at Metz, then at Hanau, Marburg, Geneva, and Paris, and returned to Metz to follow the profession of an advocate at the age of twenty. At the revocation of the edict of Nantes, in 1685, he was one of a deputation sent to Paris to solicit modifications of the measure. On applying to Louvois, the minister, to allow the clergymen who were ordered to quit France immediately to remain over the winter, in consideration of the advanced age and infirmities of some of them, Louvois exclaimed, "What! are they not gone yet;" and his secretary, Du Fresnoy, intimated that the court was already beginning to repent of having allowed the clergymen to quit France at all. Charles Ancillon accompanied his father to Berlin, where, at his first interview, the Elector of Brandenburg appointed him to the office of judge and director of the French refugees in that capital, who were formed into a distinct colony. For the rest of his life, with the exception of four years, from 1695 to 1699, during which he was absent on a mission to Switzerland from the court of Prussia, he remained at Berlin, in the enjoyment of various honourable offices.

The Elector of Brandenburg, when he became king of Prussia, appointed him historiographer; and he was also made superintendent of a French college established at Berlin, in conformity with a plan of his own. He died at that city on the 5th of July, 1715, at the age of fifty-six.

Ancillon's reputation as an author, during his lifetime, appears to have been respectable; but a cursory glance at his writings will show that their most marked characteristics are pedantry, diffuseness, and the most abject flattery. They are—1. "L'Irrevocabilité de l'Edit de Nantes," Amsterdam, 1688, 12mo. ("The Irrevocability of the Edict of Nantes, proved by the Principles of Law and Policy"). 2. "Réflexions Politiques," &c. Cologne, 1686, 12mo. ("Political Reflections, by which it is shown that the Persecution of the Reformed is contrary to the true Interests of France"). 3. "La France interessée à rétablir l'Edit de Nantes," Amsterdam, 1690, 12mo. ("France interested in re-establishing the Edict of Nantes"). 4. "Histoire de l'Etablissement des François Réfugiez," Berlin, 1690, 8vo. ("History of the Establishment of the French Refugees in the States of his Electoral Highness of Brandenburg"). The noble conduct of the elector on this occasion is here obscured by a mass of bombastic panegyric. "If in ancient times," exclaims Ancillon, "any man had been found to perform actions of this nature, the oracle of Apollo would have infallibly placed him on the list of sages in this world, and in that of Gods in the other." Almost the whole work is occupied with matter of this description: it is said, however, to have produced a very favourable impression at the time. 5. "Mélange critique de Littérature, recueilli des Conversations de feu M. Ancillon," 3 vols. Basil, 1698 ("Critical and Literary Miscellanies, collected from the Conversations of the late M. (David) Ancillon"). This, which is the most entertaining of Charles Ancillon's writings, is a record of the opinions of his father, almost exactly in the style of the then popular collections called "Ana," for which the reader is surprised to find in the preface that both father and son entertained a strong contempt. The author endeavours to draw a distinction between these publications and his own, by saying that his is more elaborate and authentic. The third volume of the set is occupied with a life of David Ancillon, which contains many interesting facts. 6. "Dissertation sur l'Usage de mettre la première Pierre au Fondement des Edifices publics," Berlin, 1701, 8vo. ("A Dissertation on the Custom of laying the first Stone of public Buildings, addressed to the Electoral Prince of Brandenburg, on the occasion of his laying the first Stone of the Temple for the French Refugees in the quarter of Berlin called Friedrichstadt"). The electoral prince was then eleven years old, and he is appealed to by the author to decide on the merits of this antiquarian essay, with the observation that Solomon was not the only prince gifted by God with early wisdom. 7. "Le dernier Triomphe de Frederic-Guillaume le Grand," Berlin, 1703, folio ("The last Triumph of Frederick-William the Great, Elector of Brandenburg; or a Discourse on the Equestrian Statue erected on the New Bridge at Berlin"). This discourse was censured as too inflated by M. de Beauval, a contemporary critic, editor of the "Ouvrages des Savans." 8. "Histoire de la Vie de Soliman II." Rotterdam, 1706, 8vo. ("History of the Life of Soliman II., Emperor of the Turks"). This piece of biography was intended as a specimen of a great work, projected by Ancillon, —an amplification of the lives of all the illustrious men mentioned in Thuanus's History, in imitation of Teissier's lives of the Learned men mentioned in that work. The execution seems as bad as the idea. 9. "Traité des Eunuques," 1707, 12mo. ("Treatise on Eunuchs"). The preface, which contains an awkward apology for the subject, is signed D'Ollincan, an anagram of d'Ancillon. The author commits, according to Barbier, the curious mistake of taking a satire on the churches of Rome and Geneva, couched by Fontenelle in the form of a fictitious account of Borneo, for a serious narrative. The book is appropriately dedicated to Bayle. 10. "Mémoires concernant les Vies et les Ouvrages de plusieurs Modernes, Amsterdam," 1709, 12mo. ("Memoirs concerning the Lives and Works of several Moderns"). Ancillon had been asked to contribute to a supplement to Bayle's "Dictionary," projected by the bookseller Leers, and had made choice of twenty subjects, when he was obliged by the state of his health to abandon his design, which he afterwards resumed when the dictionary was too far advanced for the insertion of his articles, and they were published separately. They are very diffuse: the article on Valentine Conrard alone, an old colleague of his father's, occupies a hundred and thirty-three closely printed pages. 11. "Histoire de la Vie et de la Mort de M. Lischeid," Berlin, 1713, 8vo. ("History of the Life and Death of M. Lischeid)." (Niceron, *Mémoires pour servir a l'Histoire des Hommes Illustres*, vii. 382—387.; *General Dictionary*, edit. of 1734, i. 677—679.; Barbier, *Dictionnaire des Ouvrages Anonymes*, Nos. 16086. and 18193.; Ancillon's *Works*, especially *Discours sur la Vie de feu M. Ancillon*, in the *Mélange*, iii. 339, &c.)

T. W.

ANCILLON, DAVID, a French Protestant divine, was born in March, 1617, at Metz in Lorraine, where his father enjoyed high professional eminence as a civilian. At an early age he was placed in the Jesuits' college near that city, a school of great note for the cultivation of the classical languages. He

is said to have been here so "excessively and intemperately studious," that it was deemed necessary, for the preservation of his health, to impose occasional restraints upon the ardour of his application to his school exercises. Repeated efforts were made by his masters to win him over to the Roman Catholic faith, and to enlist him into their own order, which he resisted with great firmness and success. Having determined to devote himself to the ministry among the Protestants, he went in 1633 to Geneva, where he attended the usual course of philosophy and divinity under Du Pan, Spanheim, and other eminent professors. He quitted Geneva in 1644, and was, in that year, admitted into the ministry at Charenton, after an examination which he passed with so much credit, that he was immediately appointed to the church at Meaux, the most important and valuable benefice then at the disposal of the synod. At Meaux, Ancillon acquired the esteem of his flock and his fellow-citizens by his excellence as a preacher, by his great attention to the poorer members of his congregation, and by his exemplary virtue in private life.

In 1649 Ancillon married a young lady of fourteen years of age, the only child of a man of fortune near Meaux; and in 1653 he removed to Metz, and became the pastor of the Protestant church of his native city. After his settlement at Metz, Ancillon indulged his favourite passion for books, which his ample fortune gave him abundant means to gratify. His principle was to buy "all capital books," which he designated "the pillars of a great library." In this class he comprehended the various versions and editions of the Bible, the most approved commentators, the fathers of the church, the collections of councils, ecclesiastical histories, and lexicons. Contrary to the practice of some contemporary collectors, he never scrupled to purchase first editions, under the notion that second or subsequent editions might be more full and accurate. Ultimately he formed a vast library of great value, which was for many years a principal object of interest to strangers at Metz. Ancillon was wont to call himself "a book maniac;" but he never permitted his library and his studies to interfere with his professional duties. He set aside regularly suitable portions of his time for visiting among his people to inform himself of their wants, and to administer to them, as occasion might require, advice, assistance, or consolation.

In 1685, when the liberty of public worship, secured to the Protestants of France by the edict of Nantes, was abolished by the revocation of that act, the churches of the Protestants were closed, and the ministers and others driven into exile, the church at Metz shared the general calamity; the congregation were dispersed by the military with circumstances of great atrocity, and Ancillon was compelled to seek safety in flight. In the haste and secrecy with which he found it necessary to quit the city, he was able to preserve only a few books out of the library which, during more than forty years, he had been collecting with so much care and expence. The remainder, together with a large number of manuscripts, and letters of eminent persons intended for publication, were destroyed or dispersed by the agents of the government. It is possible that fragments of Ancillon's noble collection may constitute a part of the present excellent public library of Metz. Ancillon retired to Frankfort on the Main, and shortly afterwards accepted an invitation to become one of the ministers of the French church at Hanau, in that neighbourhood. His popularity here soon awakened the jealousy of the two other ministers, who resorted to various petty vexations to induce him to retire. Anxious to avoid the scandal of an open rupture with his colleagues, who were related to him by marriage, he returned to Frankfort. Finding in this city no prospect of providing suitably for his family, which was numerous, he went to Berlin, where he was received with great kindness by Frederick William, the elector of Brandenburg, who had furnished an asylum in his dominions for a large number, computed at twenty thousand, of French Protestant exiles. Ancillon was soon appointed the minister of the French church at Berlin. His eldest son, Charles Ancillon, who was a lawyer, was made judge and director of the French settlers in that city; his second son was placed at the university of Frankfort on the Oder, where the exiled French Protestant students were admitted to finish their academical course. His brother, who had been an advocate at Metz, was appointed judge of the French in the Brandenburg provinces; and his brother-in-law was made principal engineer to the elector. Ancillon passed the remainder of his life at Berlin, and died there in September, 1692, at the age of seventy-five.

Ancillon wrote little for the press. His chief and almost only publications are the following:—1. "Theses Theologicæ de Scripturâ Sacrâ," Geneva, 1638, evidently an academical exercise. 2. "Rélation fidèle de tout ce qui s'est passé dans la Conférence publique avec M. Bédacier, évêque d'Aost," Sedan, 1657, 4to.; which is the substance of the conference held between himself and M. de Bedacier, a doctor of the Sorbonne, and suffragan of the Bishop of Metz. 3. "Apologie de Luther, de Zwingle, de Calvin, et de Bèze," Hanau, 1666. 4. "Vie de Guillaume Farel, ou l'Idée du fidèle Ministre de Christ," Amsterdam, 1691, 8vo.

In 1698 was published at Basle, in three volumes 8vo., "Mélange Critique de Littérature." This work comprised selections from the conversations of Ancillon, edited by

his son Charles Ancillon. Of this book Bayle speaks in favourable terms. (*Discours sur la Vie de M. Ancillon*; Bayle, *Dict. Histor.*; *Histoire de l'Edit de Nantes*, 4to. 1695, vol. v. liv. 24.; *Histoire de l'Etablissement des Français dans l'Estat de son Altesse Electorale de Brandenbourg*, par Charles Ancillon, Berlin, 1698.) T. R.

ANCILLON, JOHANN PETER FRIEDRICH, was born at Berlin on the 30th of April, 1766. He belonged to the celebrated French family of the Ancillons, who, after the repeal of the edict of Nantes, quitted their country and went to Germany. His father, Ludwig Friedrich Ancillon, who was himself a man of great talent and knowledge, gave his son an excellent education. Friedrich Ancillon (as he is commonly called) studied theology, and on his return from the university he was appointed teacher at the military academy (Militärakademie) of Berlin and preacher at the French church of the same town. In both these offices he soon acquired great distinction, but especially as a preacher. In 1793 he made a journey through Switzerland and France, and, some years after his return, he began his literary career by a work entitled "Mélanges de Littérature et de Philosophie." Berlin, 1801, 2 vols. 8vo. (a second edition appeared in 1809). As the French language was always spoken in the family, Ancillon wrote French with the same elegance and facility as German. A few years after the publication of his first work, which was soon followed by others, in which he showed a great knowledge of modern history and of the political relations of Europe, he was elected a member of the Academy of Sciences of Berlin, and was at the same time appointed its historiographer. In 1806 he was appointed instructor of the crown prince, the present king of Prussia, and was further distinguished by the title of councillor of state (staatsrath). During the unfortunate period for Prussia which almost immediately followed that event, Ancillon did not yield in patriotism to any genuine Prussian, and, with other men of influence, he exerted himself to raise Prussia from its fallen state, and to promote its regeneration. In 1814, when he accompanied the crown prince to Paris, he met with the most honourable reception. On his return to Berlin, he was appointed actual privy councillor of legation in the ministry for foreign affairs, and became a member of the commission which was appointed to draw up a constitution for the kingdom of Prussia. The labours of this commission, however, as well as those of a second commission appointed in 1819, of which Ancillon was likewise a member, were not followed by any results. In the conflict of opinions during that period, in which so many hopes were disappointed, Ancillon was one of the few statesmen who were bold enough to publish their views on constitutional freedom, and he examined the questions relating to it fairly and calmly. In 1825 he was placed at the head of the business department of the foreign office, and in 1831 he was intrusted with the direction of the department of foreign affairs, and in this exalted position he continued to his death on the 10th of April, 1837.

As a statesman, Ancillon steadily adhered to the principles of the moderate liberal party; but obedience to the law, and attachment to royalty and to the king, to whose service he had devoted himself, formed the basis of his liberal opinions. Although he was most decidedly opposed to the revolutionary spirit which now and then manifested itself in Germany, yet he always avowed his approbation of liberty based upon law, and that even at times when it might have been dangerous to express such opinions. The great objects of his ministry, which he never lost sight of, were to secure to Prussia a dignified position in her relations to the other German and European states, and to maintain peace with foreign powers without compromising the interests of his own prince. The numerous orders and distinctions conferred upon him by foreign kings are ample proofs of the high estimation in which his services were held at several of the great courts of Europe.

As a writer, Ancillon embraced three great subjects: politics, philosophy, and history. He was as active in promoting the intellectual improvement of man as, in his more practical sphere, he was for the political welfare of his country. His works abound in profound political knowledge. All of them show great warmth, purity, and depth of feeling, and a genuine enthusiasm for all that is great and noble. His style is clear, graceful and dignified in his French as well as in his German writings. His judgment of others who differ from him is always mild and free from passion or prejudice. In short, Ancillon was one of the very few instances in which we see the philosopher and statesman harmoniously united.

The following list contains the principal works of Ancillon:—1. "Tableau des Révolutions du Système Politique de l'Europe depuis le Quinzième Siècle," Berlin, 1803, 4 vols. 8vo.; a very popular work, which has been often republished. It is written with great vivacity and acuteness, and the author is indebted to it for his reputation out of Germany. 2. "Ueber wahre Grösse" ("On true Greatness"), Berlin, 1815, 8vo. 3. "Ueber Souveränetät und Staatsverfassungen" ("On Sovereignty and Constitutions"), Berlin, 1816, 8vo. 4. "Ueber die Staatswissenschaften" ("On Political Sciences"), Berlin, 1820, 8vo. 5. "Nouveaux Essais de Politique et Philosophie," Berlin, 1824, 2 vols. 8vo. This work is a sort of continuation of the "Mélanges." 6. "Ueber

Glauben und Wissen in der Philosophie" (" On Believing and Knowing in Philosophy"), Berlin, 1824, 8vo. In this work the author shows a leaning towards the philosophy of Jacobi. 7. " Ueber den Geist der Staatsverfassungen und dessen Einfluss auf Gesetzgebung" (" On the Spirit of Constitutions, and its Influence upon Legislation"), Berlin, 1825, 8vo. In this excellent work the author combines the views of Montesquieu with the experience of more recent times, and thus arrives at new results. 8. " Zur Vermittelung der Extreme in den Meinungen" (" Contributions towards a Reconciliation between the Extremes of Opinions"), 2 vols. 8vo., Berlin, 1828 and 1831. 9. " Pensées sur l'Homme, ses Rapports et ses Intérêts," Berlin, 1829, 2 vols. 8vo. (Brockhaus, *Conversations-Lexicon*, under " Ancillon;" Wolff, *Encyclopädie der Deutschen Nationalliteratur*, i. p. 51, &c.; *Neuer Nekrolog der Deutschen für* 1837.) L. S.

ANCI'NA, GIOVANNI GIOVENA'LE, bishop of Saluzzo, was born at Fossano in Piedmont on the 19th of October, 1545. His family was of Spanish origin, and originally bore the name De las Enzinas. At the age of fourteen years he was sent to Montpellier for the purpose of studying philosophy, but returned to his native country at the expiration of two years, in order to avoid the influence of the doctrines of Calvin, which began at that time to extend themselves in Montpellier. He continued his studies at Mondovi, to which city the university of Turin had been transferred on the occupation of that place by the French. At Mondovi he applied himself to medicine, under the instruction of Giraldi, Bonio, and other masters, and on the death of his father he continued the same pursuit at Padua under Capivacca and Lignamini. He took his doctor's degree in medicine at Turin, and became public professor of the science in the university of that city. His lectures were attended by great numbers.

Ancina had always been distinguished by great gravity of manners and purity of life. In the year 1572, while hearing mass in the church of Savigliano, he was so strongly affected by the words of the service for the dead, " Dies iræ, dies illa," that he determined to abandon the world and devote himself entirely to God. His first care was to provide a suitable match for his sister, who, by remaining at home unmarried, might have proved an impediment to the accomplishment of his purpose. This being effected, he and his brother Giovanni Matteo determined upon withdrawing from the world together. Count Giovanni Federigo Madrucci having been appointed by the Duke of Savoy ambassador to the newly elected pope, Gregory XIII., Ancina seized the opportunity of going to Rome in the capacity of physician to the embassy. He arrived there on the 10th of November, 1574. He applied himself forthwith to the study of theology in the Collegio Romano, and became the friend of Bellarmino, Navarro, Mureto, Stazio, Toleto, Possevino, Baronio, and others of the most distinguished men of the time; but he became particularly intimate with Saint Filippo Neri, founder of the congregation of the Oratorio, whom he selected as his counsellor and the director of his conscience. About this time the pope conferred upon him the provostship of San Pietro di Manzano Castello in the diocese of Asti; but some dispute having arisen respecting this office, he renounced it, and on the first of October, 1578, he entered, with his brother, into the congregation of the Oratorio of Saint Filippo Neri. Ancina was soon appointed to read theology to the fathers of the congregation, and his reputation extended rapidly. Cardinal Girolamo della Rovere, archbishop of Turin, offered him the theological prebend of his metropolitan church, which he declined. He spent ten years at Naples in the congregation there, founded by Annibale di Capova, archbishop of Naples; and on the death of Saint Filippo Neri was summoned to Rome. Understanding that some bishopric was about to be conferred upon him, he hastily quitted Rome, but was recalled, and obliged by Pope Clement VIII. to accept the bishopric of Mondovi. This dignity, at his earnest entreaty, the pope allowed him to exchange for one less richly endowed and more laborious. The exchange was made for that of Saluzzo, to which he was consecrated on the 26th of August, 1602. He took possession of his church in the following year. He found the diocese in a miserable state from the depravity of the clergy, and was forced to exercise the greatest vigilance and firmness, and most unwearied zeal, to insure its amelioration, and check the growth of heresy. He was very anxious to resign his charge, but the pope would not allow him to do so. His labours, however, were early terminated by poison, administered to him by one of his ecclesiastics whom he had punished for his irregular life. He died on the 31st day of August, 1604.

His works are—1. " Academia Subalpina," Mondovi, 1565, 8vo. 2. " Odæ quatuor Seren. Sabaudiæ Principibus, et Carolo Emmanueli eorum Patri Odæ Tres" (" Four Odes addressed to the Princes of Savoy and three to Charles Immanuel their Father"), Mondovi, 1565, 8vo. 3. " Della Penitenza di Santa Maria Maddalena." 4. " Naumachia Christianorum Principum," commemorative of the league of the Christian princes against the Turks. 5. " Tempio Armonico della Beatissima Vergine, prima Parte a tre Voci," Rome, 1599, 4to. These are spiritual songs in praise of the Virgin Mary. 6. A laudatory poem upon the death of Pope Pius V. in 1572. 7. " Decades divinarum Observationum" (" Decades of divine Observations"). 8. He

wrote another volume of spiritual panegyrics, and other pieces which were never printed. 9. "Gratulatio" ("A Congratulation" in Latin Elegiac Verse on the restoration to health of Charles Immanuel, Duke of Savoy), preserved in MS. in the royal library of Turin. 10. A poem in one hundred strofes, in which he describes the perils and obligations of a bishop; printed at the end of his life written by Carlo Lombardo. F. A. della Chiesa, Bacci, and several others, have also written biographical notices of him. (Ughelli, *Italia Sacra*, i. 1230—1232.; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ANCINELLI, DAGLI. [TORRE.]

ANCKARSTROM. [ANKARSTRÖM.]

ANCKER, JOHAN, an old copper-plate engraver of the fifteenth century. He is called Ancker of Zwoll, also le maître à la navette, from the instrument with which his plates are marked. He is supposed to have lived at Zwoll in Holland, for some of his plates are marked at top with that name, with a cross-stroke joining the two l's. Zwoll written in this manner is apparently an abbreviation for the word Zwollensis, a native of Zwoll. Ottley gives another example of this kind of abbreviation; and according to Dibdin, *it* occurs frequently in the books printed in the abbey of St. Alban's, and in those printed by Ferandus, at Brescia, in the fifteenth century.

The plates of this master are very scarce; Bartsch describes eighteen of them, and Brulliot mentions one more. The two following are the largest: — Christ on the Mount of Olives, about 14¼ inches broad by 10¾ high; and a Gothic altar, rather more than 15 inches high and as much more than 10 broad. The smallest is the dead body of Christ, surrounded by the women, rather more than 7¼ inches high and more than 5 broad. The other prints are all from the New Testament, or from subjects connected with the Roman church. (Bartsch, *Le Peintre Graveur*; Ottley, *Inquiry into the Origin and early History of Engraving, &c.*; Brulliot, *Dictionnaire des Monogrammes, &c.*) R. N. W.

ANCO'NA, ANDREA D'. [LILIO.]

ANCO'NA, CIRI'ACO D', born at Ancona about A. D. 1391, travelled in early youth with his grandfather in various parts of Italy, and afterwards became a merchant in his native town. Partly in the pursuits of commerce, and partly through curiosity, he travelled again by sea and by land; he went to Egypt, Sicily, and Constantinople, where he saw the Emperor Manuel Palæologus in 1418, visited the monasteries and libraries, and began to feel a desire of becoming a collector of MSS. and antiquities. That was for Italy an age of revival of classical literature, and several Italians, among others Filelfo, Guarino of Verona, and Giovanni Aurispa, visited Greece and other parts for the purpose of collecting MSS. Ciriaco, however, had yet made no great proficiency in classical studies; but on returning to his native town about the year 1420, he endeavoured to supply his deficiency by earnest application. He remained some years at Ancona, where he filled several public offices of some importance under the patronage of the legate, Cardinal Condolmieri, who had conceived a favourable opinion of his abilities. Towards the end of 1424 he went to Rome, for the purpose of studying antiquities; and in 1426 he sailed for Syria, visited Rhodes, Berytus, and Damascus, in which last place he met Ermolao Donato, a patrician of Venice, and a very learned man, under whose guidance he began to copy inscriptions and monuments. He then went to Cyprus, to transact some business for a Venetian merchant of the name of Contarini. He there acquired several Greek MSS., and increased his stock of them, as well as of medals and inscriptions, at Rhodes, Mitylene, and other islands, as well as at Cyzicus, Thessalonica, and Adrianople. Having learnt that his old patron Cardinal Condolmieri had been elected pope by the name of Eugenius IV., he returned to Italy in 1431. He repaired in the following year to Rome, when the pope received him very kindly. He was also presented to the Emperor Sigismund, who had gone to Italy to be crowned. Sigismund encouraged him in his researches. Ciriaco now repaired to Florence, where he became acquainted with Cosmo de' Medici, Palla Strozzi, Filelfo, and Niccolò Niccoli, and other men of learning. Having examined the libraries and collections of Florence, he proceeded to Bologna, Modena, and Milan, where he was introduced to the Duke Filippo Maria Visconti. He afterwards went to Naples and to Sicily. He next appears to have sailed again to the Levant. In 1438 he had returned to Ancona, and was filling a municipal office in that town. About 1443 he sailed again for Greece, where he remained some time copying inscriptions in the Peloponnesus, which are mentioned in the correspondence of Filelfo, Ambrogio Traversari, Leonardo Aretino, and other learned contemporaries. In 1449 he was at Ferrara, after which we have no further mention of him, except in a letter dated 1457, by Antonio di Leonardo, who speaks of Ciriaco as having been dead some years; and it appears by two epitaphs composed for him, that he died at Cremona.

We have several works, or rather fragments of works, of Ciriaco, containing copies of inscriptions and descriptions of monuments, which he had seen in various parts of the world, as well as some of his own letters and memoranda relative to his travels. These works were published from various MSS. long after his death; but the subject-matter is thrown together in a very confused manner, so as to give no clear idea of the different journeys which Ciriaco undertook. There are

no dates, and it was only by meeting with a MS. belonging to Burchelati of Treviso, which contains a biographical notice of the earlier part of Ciriaco's life and travels, written by his friend and townsman Scalamonti, that Tiraboschi was enabled to throw some light on the career of this indefatigable traveller. It appears that Ciriaco had written three large volumes of commentaries, with drawings, which are lost. The works of Ciriaco in print are: — 1. "Itinerarium," written about 1441, and addressed to Pope Eugenius IV. It was first published in print by the learned Mehus, at Florence, in 1742, with a preface concerning the author, and various epistles of the same, and to the same. 2. "Epigrammata reperta per Illyricum a Kyriaco Anconitano," edited by Moroni, librarian of Cardinal Francesco Barberini the elder, at Rome, in 1664. This little book, which is become very rare, contains more than two hundred inscriptions, besides drawings of monuments observed by Ciriaco in the Illyricum and the Peloponnesus. 3. In 1764, Compagnoni, bishop of Osimo, edited at Pesaro other fragments of Ciriaco's antiquities, being memoranda of his travels through Italy. This little work, to which the learned Annibale degli Abati Olivieri contributed some important notes, is noticed by Tiraboschi. Leandro Alberti, in his "Description of Italy," in treating of Ancona, mentions Ciriaco with great praise, and says that a part of his sketches and memoranda were published in Germany in 1534.

Mazzuchelli enumerates the following MS. works of Ciriaco as existing — 1. "De VII Mundi Spectaculis; de Familiis nobilibus Romanorum; et de Gregorio Theologo ad Friderieum Contarenum," in the Riccardi library at Florence. 2. "Anconitana, Illyricaque Laus, et Anconitanorum Raguseorumque Fœdus," in the Vatican library. This MS. contains a kind of historical panegyric of his native town, Ancona, with copies of inscriptions found at Ancona, Ragusa, and other places; a description of the suburbs of Constantinople, Pera, and Galata, extracted from the above-mentioned commentaries of Ciriaco; with mention of an alliance concluded between the two towns of Ancona and Ragusa, about 1440. 3. "An account in Latin of the naval battle of Ponza, between Alfonso, king of Aragon and Sicily, and the Genoese, in August, 1435." This account is found at the end of the biography of Ciriaco by Scalamonti, in the Treviso MS. 4. Ciriaco left also some Italian rhymes, which are found in several libraries at Florence. (Mazzuchelli, *Scrittori d' Italia*; Tiraboschi, *Storia della Letteratura Italiana*, vol. vi. b. i. chap. 5.) A. V.

ANCONITA'NO, L'. [Bonini.]

ANCO'RA, GAETA'NO D', an Italian antiquary and miscellaneous writer, was born at Naples on the 8th of October, 1757. His father, who was a wealthy merchant, bestowed a liberal education on all his sons, but especially on Gaetano, for whose instruction the best masters in Naples were retained. He early attracted the notice of Sir William Hamilton, the British ambassador, under whose patronage he produced his first work, a Latin dissertation on an antique terra-cotta, which had been then recently discovered. According to his Italian biographer, Ancora wrote this work at the age of twenty-one, but at the date of its publication he must have been six years older. It seems to have procured for him the post of secretary to the king, which he held during the long term of eight-and-thirty years. At a somewhat later period, he received from the king the appointment of professor of Greek in the royal university of Naples. The political troubles of his country took a deep hold on the mind of Ancora, and even affected his health, which visibly declined after the year 1799. Throughout the vicissitudes of the time, he remained faithful to King Ferdinand; and in 1803, when the emperor of Russia invited him to the university of Wilna, his love for his native country led him to decline the offer. On that occasion he was, however, made honorary professor of that university. On the restoration of King Ferdinand, in 1815, Ancora was fully reinstated in all his honours and emoluments, and was also appointed secretary to the commission of public instruction; but by this time his health had become fatally impaired. He expired, after a long illness, on the 4th of March, 1816.

The principal works of Ancora were, 1. "Bonæ Menti Sacrum," &c. This was the dissertation above noticed as dedicated to Sir W. Hamilton. 2. Memoria sulla Osservanza degli Antichi del Silenzio" ("Memoir on the Observance of Silence by the Ancients"), Naples, 1782, 4to. 3. "Saggio sull' Uso de Pozzi presco gli Antichi, specialmente per Preservativo de' Tremuoti" ("Essay on the Use of Wells among the Ancients, especially as a Preservative from Earthquakes"), Naples, 1787, 8vo. This curious work was originally published in Signorelli's "Vicende della Coltura delle Due Sicilie," and afterwards reprinted in a separate form. 4. "Ricerche Filosofico-critiche sopra alcuni Fossili Metallici della Calabria" ("Critico-philosophical Researches on some Metallic Fossils of Calabria"), Leghorn, 1791, 8vo. This production, which is highly spoken of by Carlo Amoretti and others, is dedicated to Sir Joseph Banks. 5. "Guida Ragionata per le Antichità e per le Curiosità Naturali di Pozzuoli e de' Luoghi circonvicini" ("Guide to the Antiquities and Natural Curiosities of Pozzuoli and its Neighbourhood"), Naples, 1792, 8vo. The author claims in his preface the merit of being the first to produce a Guide to Pozzuoli and its wonderful neighbourhood, for the use of strangers, notwith-

standing the frequency with which that part of the country had been visited. The book met with considerable success, and was translated into French by Barles de Manville, 1792. 6. "Dell' Economia Fisica degli Antichi nel construire de Città" ("On the Physical Economy of the Ancients in the Building of Cities"), Naples, 8vo. Besides these works, he produced an "Epitome of Greek Authors," probably for the use of his classes in the university, and an edition of Bos on Grecian Antiquities. He likewise contributed a large number of articles to periodical publications, on a great variety of subjects. Of these the most prominent were, "An Essay on the Public Games of the Greeks," printed in the Roman Ephemerides for 1790; "A Letter on the Fables of Æsop;" "Three Letters on Canova's Group of Venus and Adonis;" "Reflections on the History and Nature of Giants, on the Ideas of the Flux and Reflux of the Sea among the Ancients," &c. Ancora was a member of many learned societies; among others, of the Royal Society of London. His "Elogio," by Salvatore Galotti, appeared at Naples in 1816. (*Life*, by D. Vaccolini, in Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.* ii. 582—584.; Prefaces, &c. to several of Ancora's works.) J. W.

ANCOURT, FLORENT CARTON D', an eminent French dramatist, was born at Fontainebleau on the 1st of November, 1661, which was also the birth-day of the dauphin, son of Louis XIV., a circumstance which D'Ancourt did not fail afterwards to call to mind in his complimentary verses to the king. His father was the Sieur D'Ancourt, and his mother a descendant of the Londés, one of whom, according to a tradition in the family, had attained the honour of knight of the garter in England. Both parents had professed the reformed religion, but had conformed to the Roman Catholic church. The young D'Ancourt was educated at the Jesuit college at Paris, under the celebrated Father de la Rue, who endeavoured to induce his pupil to join the society, a design which was frustrated by his relish for the gaieties of life. He made choice of the law as his profession, and was admitted an advocate at the early age of seventeen. Two years after, the passion he had conceived for Thérese Lenoir, a favourite actress, drew him from the law, and induced him, to the scandal of his relatives, to go upon the stage. He appeared in 1680, shortly after he had married Thérese, and soon acquired great fame as an actor, especially in strongly-marked characters, such as those of the miser, the misanthrope, and the hypocrite. He attracted the special favour of Louis XIV., who, when he came to the theatre, was accustomed to send for D'Ancourt to read plays to himself and Madame de Montespan in the royal cabinet. It is recorded as a signal proof how highly he was honoured, that the king condescended to open the window with his own hands on one of these occasions, when the heat of the fire had overpowered the actor.

It was however as an author that D'Ancourt attained his highest celebrity. He was indefatigable with his pen, and seldom let slip an opportunity of turning any passing event, which attracted public attention, into material for the stage. Most of his pieces were exceedingly well received on their first production, and several of those which were not of mere temporary interest still retain a place on the stock-list of the French theatres. D'Ancourt continued writing and acting for nearly forty years, when serious thoughts acquired the mastery in his mind, and he resolved to give up the remainder of his life to devotion. He left the stage in 1718, and retired to his estate of Courcelles-le-Roi, in Berri, where he occupied himself entirely with religious meditation, and with the composition of a tragedy on a sacred subject, and a metrical version of the Psalms of David. He destroyed the plays which he was preparing for the stage when he retired, and his having any to destroy may be taken as a proof that his resolution to quit the gay world was somewhat suddenly taken. He died at Courcelles on the 6th of December, 1726, in his sixty-eighth year, leaving two daughters, both of whom were well married. His wife, who left the stage three years after her husband, died the year before him. He was buried in the chapel attached to his château, in a tomb which he had ordered to be built in his lifetime, and had inspected with perfect equanimity a short time before his death.

D'Ancourt retained so much of his first profession that he was through life a good orator. He was always the spokesman for his fellow-players, both with the public and with the authorities, and in that capacity, as well as for his excellence as a reader, he is reputed to have gained the admiration of Louis XIV. It is also related of him that once, upon the annual occasion of the presentation of the contributions of the actors to the Hôtel Dieu, he painted so eloquently the injustice of refusing Christian burial to those who were among the chief supporters of a truly Christian institution, that the President Harlay could only reply, "D'Ancourt, we have ears to hear and hands to receive; but we have no tongue to answer what you advance."

La Harpe places D'Ancourt only in the third rank of comic dramatists, but all other critics, Voltaire included, give him a much higher position; in fact, La Harpe's decision is grounded chiefly on a reference to his temporary pieces, which ought to be left out of the question, and are at the present day quite forgotten. D'Ancourt's talent lay especially in the delineation of peasants, whose language

and manners he reproduced on the stage with a fidelity and facility unequalled by any other author. Nor is he deficient in town scenes and characters: his comedies of intrigue are characterised by ease, rapidity, and sparkling dialogue, and his exemplifications of the absurdities of the would-be-fashionable citizens, male and female, are particularly happy. His verse is far inferior to his prose, although he had much practice, as many of his pieces abound with songs; his lines in these have a laboured appearance, which affords a strong contrast with the easy flow of his prose dialogue. As D'Ancourt was a dissipated man of the world throughout his dramatic career, the number of his plays led to a suspicion that they were not all his own; and a witty man of fashion, Saintyon, was supposed to have had a share in some of them. It is now generally admitted, however, that they all bear such indubitable marks of D'Ancourt's style, as to warrant the belief that he could have received only a small amount of assistance from others.

Most of the plays of D'Ancourt were published singly soon after their representation, and a collection of them appeared before his death, which had run through four editions by the year 1742. In 1760 an entirely new edition of his works appeared, in 12 vols. 12mo., which is the best and most complete impression, and includes the music of the songs. It comprises no less than fifty-two pieces, most of them in one or two acts, and of very light construction, but several of higher pretensions and greater length. It is not customary now to reprint the whole works of D'Ancourt, but collections of his best plays continue to be published from time to time. The "Chefs d'Œuvre de Dancourt," composed of fourteen pieces, appeared in 1783, in 4 vols. 12mo: the "Œuvres Choisies" in 1810, in 5 vols. 18mo. stereotyped, containing the same pieces, with six more: his "Chefs d'Œuvre Dramatiques" in 1822, in 3 vols. 18mo., as a part of the "Répertoire du Théâtre Français;" and in another edition, from the press of Didot, in 1 vol. 8vo., with commentaries by Charles Nodier and others, 1824. This collection consists of the twelve following pieces, whose titles are given, as the undoubted masterpieces of D'Ancourt, and the only portion of his works on which his reputation may now be said to rest. There is a list of the whole in Niceron. 1. "Le Chevalier à la Mode." 2. "La Maison de Campagne." 3. "L'Eté des Coquettes." 4. "Les Bourgeoises à la Mode." 5. "Le Tuteur." 6. "Les Vendanges de Suréne." 7. "Les Vacances." 8. "Les Curieux de Compiègne." 9. "Le Mari Retrouvé." 10. "Les Trois Cousines." 11. "Le Galant Jardinier." 12. "Les Bourgeoises de Qualité."

Several of D'Ancourt's pieces have been transferred to the English stage. Vanbrugh's "Country House" is a nearly literal version of "La Maison de Campagne;" Shadwell's "Humours of the Army" owes a good deal to "Les Curieux de Compiègne;" and the hint of Garrick's "Miss in her Teens" is borrowed from D'Ancourt's "Parisienne," although the characters are so thoroughly adapted to English life and manners that the foreign origin of the piece could hardly be suspected. (Moreri, *Grand Dictionnaire Historique* (edit. Drouet), i. 23.; Niceron, *Mémoires pour servir à l' Hist. des Hommes Illustres*, xvi. 287—297.; *Annales Dramatiques*, i. 264.; Quérard, *La France Littéraire*, i. 38.; La Harpe, *Lycée*, vi. 44.; Baker, *Biographia Dramatica*, ii. 138. 313. iii. 47.; *Œuvres de Dancourt.*) J. W.

ANCRE, LE MARE'CHAL D', was by birth a Florentine. His baptismal and family names were Concino Concini. His grandfather, Bartolommeo Concini, originally a notary in Florence, gained the confidence of Cosmo de' Medici by the skill and courage he displayed in executing a commission with which he was charged on the occasion of the last struggle of the republican party, and he was raised in time to be secretary of state under that prince. Giovanni Battista Concini, son of Bartolommeo, and father of Concino, was a member of the senate, and auditor to the Grand Duke Francesco. The year of Concini's birth is uncertain, and the adventures of his early life are imperfectly known. Bassompierre, however, has preserved in his memoirs a conversation which he had with the Maréchal d'Ancre not long before his death, which throws some light on this point. The maréchal said, "If you had not known me in my low estate, I would endeavour to conceal it from you; but you have seen me at Florence, debauched, sometimes in prison, sometimes banished, most frequently without money, always in irregularities and a lawless life." Bassompierre, to whom these words were addressed, and who, by his reporting them without comment, appears to imply that they contained the simple truth, paid a flying visit to Florence in 1596, and spent the greater part of 1597 there, in order to complete his education.

In 1600, when Maria de' Medici, married by proxy to Henri IV., sailed for Marseille, Concini's family had sufficient interest to procure his admission into her train. At that time, he afterwards said to Bassompierre, "though born a gentleman and of good parentage, I was not worth a penny, and my debts amounted to 800 crowns." The Canon Baccio Giovannini, who had conducted the negotiations previous to the marriage, on the part of the Grand Duke of Florence, accompanied the new queen to France. He had been originally a stable-boy in the service of Bartolommeo Concini, who, taking a fancy to him, had him educated and placed in the secre-

tary's office. Giovannini retained a grateful sense of what he owed to the family of Concini, and endeavoured to show it by introducing the young adventurer to the personal notice of Maria de' Medici on the journey. Their progress from Marseille was slow, and Concini, who had wit, carriage, and address, a goodly person and features, availed himself of his introduction into the royal circle to captivate the affections of Eleanora Galigai, the favourite attendant of the queen. By the time they reached Avignon he was her accepted lover.

The arrangements for organising the queen's household were begun as soon as the king met her at Lyon, the only previous stipulation having been that Eleanora Galigai was to have a place in it. The Florentines who had followed Maria disgusted Henri, as well as the French ministers; and even some of the queen's Italian relatives, by the shameless openness with which they sought to engross all the honourable and profitable stations in the household. A quarrel had by this time taken place between Giovannini and Concini. The latter had been severely bruised by a fall at the queen's entry into Lyon, and his life had in consequence been for some time considered in danger. During his illness he had reason to complain of the misconduct of one of his attendants, whom he dismissed on his recovery. The man was a relation of Giovannini, who took his part with such vehemence that Concini had a relapse in consequence of their altercation. Eleanora vowed vengeance on Giovannini; and when the arrangements for the household were making, so exasperated the queen against him, that, feeling himself on the eve of being excluded, he turned to the king, and succeeded in prepossessing him to the disadvantage of Eleanora and Concini. The first result of these intrigues was that the final settlement of the household was postponed; that the Countess de Lille was appointed dame d'atours to the queen; that Eleanora remained about her majesty without any specific office; and that both Giovannini and Concini remained unprovided for.

The Grand Duke of Florence took part with his minister Giovannini against Eleonora and Concini; but the influence possessed over the mind of the queen by the two latter, the nature and extent of which is explained in the life of the Maréchale d'Ancre, rendered the united efforts of the French and Florentine courts to remove them from her unavailing. The vices of Henri were the means of procuring for them a recognised position at court. The king insisted upon the queen's receiving his mistress the Duchess d'Entragues. The queen resisted at first, but her infatuation for Eleanora induced her to demean herself to request the good offices of the mistress to obtain the king's permission that her favourite should receive an appointment in the household, and be married to Concini. The consent thus unworthily sought was granted, and the feelings of the Parisians, which were strongly in favour of the queen on account of the insult offered her, turned as decidedly against her on account of the weakness she had shown. Eleonora was appointed dame d'atours, and her marriage with Concini was celebrated in a short time.

During the life-time of Henri, the husband and wife were obliged to keep in the background. The king disliked them on account of the insight he had obtained into their history and character; and this dislike was increased by his consciousness that the motives by which he had been induced to allow them to remain about his wife's person were in every point of view disgraceful to himself. The Concini, however, contrived to procure large sums of money from the queen, and Henri felt, or fancied he felt, their influence over her mind in all his domestic quarrels. In 1608, Henri lamented to Sully that he had not taken his advice, and sent them both back to Florence at the first. "They have grown so proud and daring that they do not spare to menace my own person if I undertake any thing to their prejudice, as I am not altogether disinclined, seeing that mischief may come of their intrigues; but I am averse to blood. I know that your wife spoke to mine about their project of buying Ferté from the Vidâme (a property worth two or three hundred thousand crowns), and urged her to prevent it, because such an acquisition on their part would make too much noise. The queen took her advice, but has never seen her since; and I am told that Concini had the effrontery to reproach the duchess in the most insolent language. Think too of my annoyance when I saw this fellow undertake to run a course at the ring against all the most gallant gentlemen of France; and moreover, saw my wife, attended by all her ladies, countenancing him by her presence." The complaints of Henri on this occasion present as graphic a picture as can be wished of a vain and luxurious man, inflated by vanity in his prosperity, galled by his equivocal position, and seeking to brave it out by expense and equipage.

In the course of the year 1609, Henri's suspicions of Concini and his wife assumed a darker character. In the latter part of that year, he came one day unexpectedly to Arsenal, where Sully resided, in a state of great agitation, and informed the minister that he had discovered the Florentine ambassador at Madrid kept up a close correspondence with the Concini, husband and wife, and their creatures; and that a project had been set on foot for marrying his son to a daughter of the King of Spain, and his daughter to the son of the same king. "All these projects," he added, "can only be built upon some prophecies which have been reported to me, that I am not to overlive my fifty-eighth year."

The eagerness with which the queen insisted upon being crowned, notwithstanding his reluctance to have the ceremony performed, heightened Henri's suspicions. He appears to have seen in the coronation nothing but a means of assuring Maria of the regency after his death, to have believed that it would be the signal for his assassination, and to have attributed the queen's pertinacity entirely to the inspirations of Concini and his wife. The irritable and suspicious temper to which Henri's own dissolute conduct, undermining his constitution, and the reckless intrigues of others, giving him reason to fear any atrocity, rendered him a slave in his latter days, oblige us to listen to these imputations with a certain degree of scepticism. There is no evidence that Concini ever contemplated such a bold career of guilty ambition as Henri attributed to him; and his whole history renders it extremely doubtful whether he had ability enough to conceive it. But that he was at this time engaged in political intrigues, and that he earned money by them, his own admissions to Bassompierre, at a later period, leave not the shadow of a doubt; and it seems well ascertained that he and his wife instilled such fears of her husband into the queen's mind, that at times she would eat nothing but what had been cooked in her own apartments for fear of being poisoned. It is not, however, probable that he did more than sell intelligence.

The death of Henri IV. removed an impediment from the way of Concini. Unlike most Italians, as Bassompierre remarks, he had no power of concealing his feelings and purposes. Secure of his wife's hold upon the queen, he gave vent to his triumph with the most reckless and vulgar audacity. Sully having reluctantly yielded to the urgency of his friends, sent one of his secretaries to Concini to intimate his desire to stand on good terms with him: Concini replied to the messenger in bad French, that Sully must no longer look to be the great man in France he had been under the late king; that the queen was now sole mistress, and he and his wife needed the protection of no one; that Sully had more need of their countenance than they of his; and that he would do well to pay more court to them, for, bating him and another, there was not a prince or lord at the court who had not come to visit them. Concini's first step was to obtain an ostensible office about the court. For this purpose he purchased from the Duc de Bouillon the reversion of the appointment of first gentleman of the chamber; and his influence with the queen enabled him in return for this concession to procure for the Duc de Bouillon payment of a contested claim of 200,000 livres, and the exemption of all goods entering his town of Sedan from the payment of the royal duties, and for the Comte de Soissons the government of Normandy. About the same time, Concini paid 330,000 livres for the marquisate d'Ancre in Picardy, which title he immediately assumed.

Having thus acquired the character of a French nobleman, his career of state office commenced. The Marquis de Crequi was induced to cede to him the lieutenant-generalship of Peronne, Roye, and Montdidier; and the same nobleman dying in 1611, about a year after this transaction, the Marquis d'Ancre was appointed his successor as governor of Amiens. With a view to strengthen his position, he attached himself at first to the party of the Duc de Bouillon; and it is a proof of the importance the party attributed to his alliance, that a marriage was nearly concluded in 1611 between the son of the Marquis d'Ancre and the daughter of the Comte de Soissons. Although this match was broken off, the alliance remained for a time unshaken, and towards the close of 1612, D'Ancre persuaded the queen to seek the support of his friends against her old partisans Guise and Epernon. The extravagant demands of the Prince of Condé, who had come to be recognised as leader of Bouillon's party, estranged the queen from them, and, for a time, D'Ancre appeared to be in danger of sharing in their disgrace. The ministers, however, knew the queen's character too well to make an enemy of the husband of Eleanora Galigai: he was recalled early in 1613; a contract of marriage was concluded between his daughter and the son of Villeroi; and the queen conferred upon him the baton of maréchal of France, left vacant by the death of the Maréchal de Fervaques. The strength of the new maréchal's re-established favour was exposed to a rude trial, but it survived the shock. The Duke of Savoy maintained a priest of the name of Maignat at Paris to procure for him intelligence of court politics. This spy was detected, and D'Ancre and his wife were found to have been his chief sources of information. The commissioners appointed to investigate the charges against Maignat received instructions to suppress every thing that bore against D'Ancre, and his creatures Dolé and the Marquis de Cormire, who escaped, while the priest was broken on the wheel alive, on the 31st of May, 1613.

In 1614, the last states-general of the old monarchy of France met on the occasion of Louis XIII. attaining his majority. This convention, and the event that led to it, were the means on the one hand of procuring for the Maréchal d'Ancre a powerful, and, had he been able to turn him to account, a useful confederate in the Bishop of Luçon, afterwards Cardinal Richelieu, who made his début as a politician on the meeting of the states, and commenced his official career as a partisan of the maréchal. On the other hand, the majority of Louis was a great step in the career of Albert de Luynes, destined to be

the conqueror of D'Ancre in the contest for court favour. And the misunderstanding between the court and the states-general led to the state of public feeling which encouraged the Prince of Condé and his party to throw themselves upon popular sympathy instead of continuing to fight their courtly rivals with the weapons of court intrigue. The members of the states-general left Paris on the 28th of March, 1615, in a state of high irritation. Not long after, Condé retired from the court, and began making overtures to the general assembly of the Huguenots, and to all the discontented. He complained loudly of the misgovernment of the court, and his most vehement attacks were directed against the Maréchal d'Ancre, in part, probably, from a desire to be revenged on him for deserting his party, and in part because the maréchal, as a mere court favourite and foreigner, suddenly sprung up from obscure poverty to wealth and power, and petulant and overbearing in prosperity, was an excellent object against which to direct popular animosity.

Up to this period D'Ancre does not appear to have meddled with politics except to sell information or to obtain appointments that might fill his pockets and gratify his vanity. He spent his whole time at the gaming-table, and although Richelieu and others owed their first rise to his patronage, that patronage was exercised much after the fashion that Gil Blas is represented as dispensing his. The discontented courtiers turned demagogues, first persuaded the people that D'Ancre was the originator of the most unpopular measures, and thus made a politician "malgré lui," he was obliged, like Molière's doctor, to assume the character in self-defence; and he did this with characteristic indiscretion.

Though obliged for the satisfaction of the Duc de Longueville to resign Amiens and renounce his pretensions to the government of Picardy, D'Ancre received by way of compensation the government of Upper Normandy. Terrified by his growing unpopularity he now began to enroll troops (he raised a body of three or four thousand men in the Netherlands) and strengthen the towns intrusted to him in a manner calculated of itself to excite umbrage. An accident about this time made the commonalty feel that arrogance, the display of which had hitherto galled the nobles exclusively. The king left Paris towards the close of 1615 to meet his Spanish bride at Bordeaux, and did not return till the middle of May, 1616. During his absence the unsettled aspect of the times caused a strict guard to be kept at the gates of Paris. The Maréchal d'Ancre attempted to pass one of the gates without the necessary passport, and was detained by a shoemaker of the name of Picard, a corporal in the municipal guard. The maréchal complained to the provost of the merchants, who affected to sympathise with him but did not punish Picard, who had only obeyed orders. Some time after the shoemaker was severely beaten by some domestics of the maréchal, and was immediately raised to the dignity of a popular martyr. The most distinguished dignitaries of the city paid him visits of condolence; the two grooms found guilty of the assault were hanged before his door; and a warrant was issued for apprehending the squire of the maréchal, who only escaped by keeping close in his master's hotel, and ultimately paying a large sum to Picard. This event skilfully used by the discontented increased the maréchal's public odium.

In the course of this year Condé made his peace with the court, and promised D'Ancre his protection. By this time, however, the rancour of the public against the foreign favourite had grown to such a height that the prince was obliged to intimate to the maréchal that he retracted his promise of protecting him. On the 1st of September Condé was arrested while paying a visit at the Louvre. Popular indignation at once attributed this step to the Maréchal d'Ancre. The mob of Paris attacked and plundered his hôtel; for three days the police was afraid to interfere with them, which gave the turbulent courage; and the compensation made to D'Ancre out of the public moneys for what he had lost became a new grievance.

On the 2d of January, 1617, the maréchal's daughter died, and her loss, of itself a severe blow, was aggravated by the superstitious view he took of it as a presage of his approaching overthrow. It was on this occasion that he called to recollection in a conversation with Bassompierre the distress which had preceded his prosperity. By his own statement he who had entered France in 1600 with heavy debts, and not a penny he could call his own, had acquired, at the close of 1616, the domains belonging to the marquisate of Ancre and to the property of Lesigny, his hotel in the Faubourg, and the value of its costly furniture destroyed by the mob for which he obtained payment; his paternal estate in Florence, which he had repurchased, worth one hundred thousand crowns; two hundred thousand crowns in money at Florence, and the same sum at Rome; furniture, jewels, gold and silver plate, and ready money in Paris, over and above what was destroyed, to the value of a million; a claim of six thousand crowns on the money-changer Feydeau, and a hundred thousand pistoles invested in various securities; the government of Normandy, the place of first gentleman to the queen, the office of maréchal of France, and besides these a number of minor appointments held by him or his wife which he valued at a thousand livres annually. To these remained to be added the place of dame d'atours to the queen held by his

wife, and a private purse which she had made up for herself, looking forward to the time when the bearing of D'Ancre to the French nobles would instigate them to his overthrow. Alarmed at seeing his destruction made the ostensible aim of a great party which had been formed in France, the maréchal wished to purchase the usufruct of the duchy of Ferrara from the pope for the lives of himself and his wife for six hundred thousand crowns, which would have left him two millions in gold to settle on their children, and to retire to Italy. The wavering fidelity of several of his retainers, the rebuffs he had received in the case of Picard, the loss of several of his appointments, and lastly the death of his daughter, had goaded his desire to effect this retreat into a sense of feverish impatience. But his wife refused to desert her mistress, and he was obliged to remain with impending destruction haunting his daily thoughts and his nightly dreams.

The public hatred of D'Ancre had now been stimulated to such a degree, that his rivals who wished to make the young king their instrument for destroying him ventured to urge that weak prince to extremities. Louis was persuaded that his life was in danger from the machinations of the Italian; and De Vitry was bribed by the gift of the baton of maréchal to kill him. On the forenoon of the 24th of April the Maréchal D'Ancre left his apartments according to his custom about ten o'clock, and proceeded to his wife's apartment to wait till he should be summoned by the queen. A guard had been stationed at the gate of the Louvre to give notice of his approach. As soon as De Vitry was informed he was coming he left his apartment, and taking with him all the gentlemen in waiting met D'Ancre at the drawbridge. "M. de Vitry," says Fontenay Mareuil, "was so excited that he was about to pass without seeing his victim, but M. de Hallier said, 'Brother, here is the maréchal.' De Vitry turned and asked 'where is he?' Guichaumont said 'there he is;' and drawing a pistol discharged it at D'Ancre. Others fired about the same time, but the general impression is that he fell by Guichaumont's fire." The maréchal endeavouring to rise gained his knees, but De Vitry and his associates dispatched him with their swords. They rifled the body, and found in a concealed pocket obligations and bonds to the amount of two millions of livres, which led to the conjecture that the murdered man had kept himself in constant readiness to fly. The king threw open the windows of the great hall and thanked the assassins. The body, stripped of its rich clothes and covered with a few rags, was carried to the church of St. Germain de l'Auxerrois, and interred by stealth at night beneath the organ. Though precautions were taken to obliterate every sign of the pavement having been moved, some traces remained, which led people to conjecture that the corpse was there. The servant of a certain Sieur de Hurtevan, who had been executed not long before, it was suspected at the instigation of the maréchal, broke out in execrations against the memory of his master's supposed murderer; the contagion of wrath spread through the gathering crowd; the body was dug up, carried to the Pont Neuf, and exposed on a gibbet, and ultimately cut in pieces and the morsels carried through all the streets. The press teemed with congratulations on the murder, and lampoons of the deceased. A list of those disgustingly ferocious publications is given in the second volume of Le Long's "Bibliothèque Historique de la France," p. 412—417.; they are the homage paid to the court of 1617 by the same class of literary vagabonds who became mob-courtiers in 1792. The part taken by the legislative and judicial authorities of France in this tragic drama is related in the life of the Maréchale d'Ancre, and the fate of her son is also noticed there. The whole French nation may be said to have participated in the murder of the Maréchal d'Ancre, and perhaps there is not an instance in the whole of history where such an amount of popular fury was so utterly misdirected; in which the accumulated crimes of a government were so successfully bound upon the shoulders of one unfortunate scape-goat, whose criminality did not rise higher than the petty larceny offence of taking advantage of the confusion created by state intrigues to fill his own pockets, in the belief that he was not observed. (J. C. L. Sismondi de Sismondi, *Histoire des Français*, tom. xxii. Paris, 1839, 8vo.; Galluzzi, *Istoria del Granducato di Toscana sotto il Governo della Casa Medici*, tom. iii. Florence, 1781, 4to.; Scipion Dupleix, *Histoire de Louis le Juste*, Paris, 1635, fol.; Maximilian Due de Sully, *Mémoires, ou Œconomies Royales de Henri le Grand*, Paris (Amsterdam), 1564—1662, fol.; Le Maréchal d' Estrées, *Mémoires contenant la Régence de la Reyne Marie de Medicis*, Paris, 1673, 12mo.; Le Maréchal de Bassompierre, *Mémoires contenants l'Histoire de sa Vie*, Amsterdam, 1692, 12mo.)

W. W.

ANCRE, LA MARE'CHALE D', was, like her husband, a Florentine by birth. Dupleix calls her foster-sister of Maria de' Medici; but this seems doubtful. Galluzzi merely says that she had been placed about Maria from her infancy. He represents her as "the daughter of a carpenter, and a lady who had lost her reputation, and been reduced to accept of a menial situation in the court of Florence in the time of the Grand Duke Francesco, when such persons found it no difficult matter to gain access." At Florence the future maréchale went by the name of her father, and was called Eleonora Doria: when about to accompany her mistress to

France, says Galluzzi, "foreseeing that a great fortune awaited her, she got herself ennobled, by being acknowledged by the noble house of Galigai." It is possible her mother may have belonged to that family, and been disclaimed on account of her vices. The subject of this sketch was first known in France as Lenore Galigai.

Galluzzi describes her as devoid of personal attractions, without education, but endowed with a fine tact. She had been the confidential personal attendant of Maria de' Medici from the infancy of that princess, who had been brought up in strict seclusion, ignorant of the world, and taught scarcely any other duty than that of being respectful and obedient to the grand duke. Eleonora had made use of her opportunities to gain a complete ascendancy over the empty and timid mind of her mistress. This was shown when, in consequence of Henri IV. and the Grand Duke of Florence having been unable to agree on the question, whether the queen's household should be organised before she left Florence or after her arrival in France, the decision was referred to herself. She decided to postpone the arrangement of the matter till she arrived in France, making only one condition, that Eleonora Galigai should be allowed to accompany and remain with her.

The matrimonial engagement of Eleonora with Concini, and the intrigues which arose out of it at Lyon and on their first arrival in Paris, are narrated in the life of the Maréchal d'Ancre. The marriage was not improbably one of affection on the part of the lady, for she was capable of attachment; she never had been handsome, and was past the prime of life; and Concini was a handsome man, of a bold and gay disposition. There was little difference between the views and wishes of husband and wife during the reign of Henri IV. Both were irritated at the attempts of the king and his ministers to remove them from court; both had reason to congratulate themselves on the liberality of their royal mistress. Their different dispositions were however even then apparent. The cautious Eleonora Concini managed to conceal, except from very close observers, the power she possessed over her mistress; and, with the exception of the king, even those few were not aware of the extent to which she exercised it. Sully himself, in 1604, wrote of "Madame Conchine, whom I have always found one of the best intentioned and most reasonable of those who approach your majesty." Concini, on the other hand, had already given umbrage to many by his forwardness. But as yet it was only in trifles he had it in his power to offend, and the exuberance of spirit which offended Henri and Sully sat well on the handsome man in the eyes of his more reserved and partial wife, who as yet foresaw not the dangerous excesses into which it was to lead him. Besides they had two promising children, the best cement of matrimonial union; all contemporary writers admit the promise of young Concini and his sister, and the care bestowed by their parents on their education.

The burst of insolence into which Concini was betrayed by his dawning fortunes at the death of Henri IV. is noticed in his life. From this time there appears to have been discord between him and Eleonora. Equally intent upon acquisition she had none of his love of display. She had fallen into an unhealthy state of body, and a natural hypochondriacal tendency, and a large share of ignorant superstition made her the slave of the most fantastic apprehensions. Her fear of witchcraft was increased in 1612 by the discovery that De Bellegarde had called in the aid of sorcerers in order to revenge himself upon her husband. She was surrounded by quacks, who professed to cure her headaches by applying to her head a cock newly killed. She had exorcisms pronounced over her in the church of the Augustines by priests brought from Italy for the purpose; and wherever she went she kept moulding little pieces of wax between her finger and thumb as a defence against witchcraft. In this state of mind the growing irritation of the nobles against her husband filled her with terror. She endeavoured, but in vain, to persuade him to restrain his love of display. D'Ancre confided the annoyance he received from his wife's frequent remonstrances on the subject of his arrogance to the Marquis de Coeuvres, afterwards the Maréchal d'Estrées, on the occasion of the breaking off of the projected match between his son and the daughter of the Comte de Soissons. He spoke at first in general terms "of his domestic grievances in having a fantastic and imperious wife," protesting that her "troublesome humours had often made him resolve to quit her and the court and reside in his government;" then becoming more specific, he said that "she had fancies and strange superstitions, and had made a vow not to hear of her son's being married till he had completed his seventeenth year," and that "knowing her power and credit with the queen she made him bend to her will." It would appear from these complaints that well grounded fears of the consequence of her husband's vain aspirings had taken in the diseased mind of Eleonora the colours of superstition, and that she was bent upon preventing their alliance with the house of Bourbon, viewing it as a sure prelude to their ruin. From this time she began to accumulate "the private purse" alluded to in the life of her husband, and to keep her private property distinct from his.

In this unhappy state the Maréchale d'Ancre passed the four years during which the public hatred was concentrating upon her husband. The misunderstandings just

noticed showed that her judgment, though weakened and enervated by hypochondriasis, was superior to his; their last difference showed that, in the capability of lasting attachment to a benefactor, she was equally above him. When his disgrace in the contest with Picard, the loss of the governments of Picardy and Amiens, the sack and plunder of his hotel, and lastly the death of his daughter, had struck him as omens of approaching ruin, and inspired the wish to secure a retreat in some other country, she who had long foreseen with the timidity of sickness what was coming, refused to desert or to allow him to desert the queen. "For some months," the maréchal said to Bassompierre on the evening of his daughter's death, "I have at every new crack of the whip urged my wife to fly. I have been this whole afternoon with her conjuring her to consent to our flight. I have knelt to her to add force to my persuasions; but she is more obstinate than ever, reproaches me with cowardice and ingratitude in wishing to abandon the queen, who has given or put us in the way of acquiring so much wealth and so many honours. In short, sir, I am lost beyond recovery. Judge, then, if I have not reason to be afflicted with this second torment added to the death of my daughter." While the bold-faced gambler — let us do him justice, the brave man when he could meet his enemy sword in hand — who had preserved untroubled spirits in treading his dangerous path, thought only of personal safety regardless of the claims of gratitude, and by his complaints against his wife for obstructing his cowardly flight gave evidence of a vulgar soul, the timid woman, whom the bare apprehensions of distant evil had rendered well nigh distracted, strong in grateful love, awaited her inevitable fate without flinching. The maréchal wherever he went carried a large sum of money in bills concealed about his person to afford him the means of momentary flight. His wife made no preparations for removing.

After the murder of the maréchal the queen-mother, in her selfish terror, refused to afford an asylum to his widow. The assassins of the husband dragged the widow from her bed in order to search it for jewels and money. On the 29th of April she was imprisoned in the Bastile. She had been previously stript of every thing but such garments as were required to cover her. A domestic contrived to pass a small parcel containing two hundred crowns to her; but even of this she was deprived when removed to the Conciergerie on the 11th of May. She was subjected to repeated examinations in prison from the 26th of April to the 4th of June, and was interrogated in presence of the three chambers of parliament on the 6th of July. She was accused of sorcery; the quackery of her physicians, and the very precautions she had taken to defend herself from the incantations of others being adduced to prove her a witch. She was also accused of lèse majesté. She defended herself with much sagacity and self-possession; rebutted the charge of impiety in thought or act; denied that she was responsible for any political offences of her husband, seeing that it was notorious to the whole court that for two years she had lost all control over his actions. The judges, although predetermined to condemn her, were shaken. But D'Albert and his brothers, and as is suspected the Duc de Bellegarde, canvassed for her condemnation. Five judges refused to vote; one declared that he felt declining to vote would render him equally guilty with those who declared her guilty, and pronounced her innocent; but the remainder of the court, on the 8th of July, declared Eleonora Concini and her husband, whose name had been included in the act of accusation, guilty of lèse majesté, human and divine; sentenced her to be beheaded, and to have her body and head burned; and ordered their house to be rased, their goods to be confiscated to the crown, their son to be disennobled and declared incapable of holding any office under the crown.

Eleonora thought at first of trying to postpone the execution of the sentence by alleging that she was pregnant; but being reminded by her judges that from her own account of the terms upon which she had latterly lived with her husband, such a plea must be destructive to her honour, she resigned herself without further struggle to her fate. From that moment she was calm and courageous. When she mounted the scaffold and looked round on the multitude assembled to witness her death she said gently, "What a number of people to gaze on one poor sufferer!" Her quiet courage inspired the very rabble who had torn her husband from his grave, rent his body in pieces, and paraded the gory fragments in triumph through their streets, with respect and sympathy. It has been said that when questioned at her trial by what sorcery she had retained her ascendancy over the queen's mind, she replied, "by no other than that which strong minds exercise over weak ones." There is no evidence of her having given such an answer, and it is too epigrammatic to be probable. But the statement contained in it is true, and the strong mind of Eleonora, her gratitude which nerved her to dare every danger rather than desert her mistress, and the quiet decorum of her death, lend a character of heroic dignity to the close of her career. [ANCRE, LE MARE'CHAL D'.]

W. W.

ANCUS MA'RCIUS, the fourth of the seven kings of Rome. He was a son of the daughter of Numa Pompilius the second king. The plebeian branch of the Marcii claimed him as its founder. Ancus, like his

maternal grandfather, was distinguished for his care of the religious institutions of Rome, which had fallen into neglect in the reign of his immediate predecessor, Tullus Hostilius. Ancus caused the pontiffs to inscribe on oaken boards and to set up in public the ceremonial law, so that all men might read and know it. He is said also to have borrowed from the Æqui, and introduced at Rome the law of the fetials, which regulated the forms of declaring war and concluding treaties of peace and alliance. Cicero, however, attributes to Tullus Hostilius the first employment of fetials. The common law of the plebeians also was believed to have originated with Ancus, because in his reign the plebeians seem first to have assumed a distinct political existence. But his reign was not, like that of his ancestor Numa, a season of uninterrupted peace. The neighbouring states inferred from his zeal for religion and the laws that the new king of Rome was unwarlike, and the Latins, the Sabines, and the Etruscans broke the truce they had made with King Tullus, and plundered the Roman territory. Ancus, however, was a soldier as well as a legislator. He drove the Latins from the district between Rome, Ostia, and Ardea, and at the town of Medullia so completely routed them that, the annals said, he carried many thousand captives to Rome. These he made citizens of Rome without enrolling them in the three existing tribes, and settled them upon the Aventine Hill and in the valley which divides it from the Palatine, where they became the germ of the future plebeian order. His victories over the Latins extended as far as Velitræ, which lay beyond the Alban Hills, and which, although better known in history as one of the capitals of the Volsci, was in the reign of Ancus still a Latin town. His Etruscan campaigns made Ancus master of both banks of the Tiber, of a district valuable for its timber called the Mæsian wood, and of a portion of the coast of the Campagna. At the mouth of the Tiber he built the town of Ostia, the port of Rome, and the first Roman colony whose foundation can be considered as historical, and gave it a staple trade by the formation of salt works in the neighbourhood, nearly on the site of the present Casone del Sale. Ancus divided the lands which he had thus acquired, not among the three patrician tribes which had already received assignments, but among the subject population, the original Latin proprietors, subject probably to a fixed tribute and to military service. And on this account, apparently, after the expulsion of the Tarquins, one class of legends, the plebeian, denominated him "Ancus the Good" and "the Just," while patrician chronicles, on the other hand, represented him as vain and boastful, and courting popularity. (Ennius, iii. 53. "*Bonus* Ancus;" Lucretius, iii. 1037.; Zonaras, vii. 7. ἐπιεικὴς ὤν; Virgil, *Æneid*, vi. 815. "*Juctantior* Ancus.")

Rome was both enlarged and strengthened by Ancus, although the pomœrium, or boundary of the patrician city, was not extended by him. He enclosed the new quarter of the Aventine by a deep trench, the Fossa Quiritium or ditch of the Quirites. It is probably the same as the modern La Marrana, a continuation of the Fossa Cluilia; and while it served as a defence for the open ground between the Cœlian and the Palatine Hills, it drained the valley of the Murcia, between the Palatine and the Aventine. On the opposite bank of the Tiber, Ancus occupied and fortified, as a barrier against the Etruscans, the hill Janiculus, and connected it with the city by a wooden bridge, the Pons Sublicius or Bridge of Piles, the most ancient structure of the kind on record. The oldest remaining monument of Rome also, the prison, formed out of a stone-quarry on the Capitoline Hill, and immediately above the forum, was accounted the work of Ancus. Ancus, like his progenitor Numa, died peacefully, and, according to the vulgar chronology of early Roman history, after a reign of twenty-three or twenty-four years. He was buried, according to Varro (*Fragmenta*, p. 241. Bipont ed.) on the Palatine Hill, near the Porta Mugonia; but, according to Solinus (*Polyhistor.* i. 23.), near the commencement of the Via Sacra.

The legends which relate to Ancus Martius are much less poetical in their character than the stories of the preceding kings, or those of his successors the Tarquins. His actions indeed, but for their adaptation to a fictitious chronology, may be regarded as historical. The statement that he was a son of Numa's daughter shows him to have been of Sabine origin, and a member of the Titian or second tribe of Rome; and the account of his restoration of the ceremonial law points also to the Sabine sources of the Roman ritual. His Latin wars are connected with the Latin origin of the plebeian estate, and illustrate the manner in which the plebs was gradually formed beside the patrician tribes or nation of the Romans. His wars with the Etruscans of Veii point to the period at which Rome extended her frontier to the western coast, and laid the foundation of her extensive commerce and maritime power in the latter years of the monarchy. The reign of Ancus is therefore an important æra in the history of the kingly period of Rome: and seven centuries after his death his memory was cherished by the Roman people, who associated his name with those of Romulus and Tullus in the hymns which they addressed to the Gods for the welfare and perpetuity of the nation. Ancus left two sons who were excluded from the throne by Tarquinius Priscus, his successor. (Catullus, xxxii.; Horace, *Carmin.* iv. 7. 15.; Dionysius

Halicarnass. iii. 36—46.; Livy, i. 32—35.; Cicero, *De Republicâ*, ii. 18. 33. 35.; Niebuhr's *Roman History*, 3d ed. Eng. trans. p. 352—356.; *History of Rome*, published by the Useful Knowledge Society, part i. p. 16, 17. part v. p. 129—132. In both these works the History of Ancus Marcius is critically examined.) W. B. D.

ANCWITZ, N., count, was born about the year 1750, of one of the most distinguished families of Poland. In 1792, after the insurrection against the Prussians and Russians, he was sent by the Polish republic as ambassador extraordinary to Copenhagen, but he returned shortly to Warsaw, having effected little by his mission. He opened the diet at Grodno on the 17th of June, 1793, and by his talents and eloquence was one of the most powerful members of this assembly. He likewise took an active part in the various proceedings which led to the second division of Poland, and signed, on the 23d of July, 1793, as minister plenipotentiary for King Stanislas, the treaty by which this partition was completed. How far he may have contributed to the dismemberment of his country cannot be ascertained with certainty, but he was strongly suspected of being a partisan of Russia. After the conclusion of the treaty he received from the Russian government a pension of thirty thousand florins, and was, at the same time, made marshal of the permanent council, and took up his residence at Warsaw. On the 18th of April, 1794, the inhabitants rose and attacked the Russians, slaughtering the greater number, and driving the rest from the city. The popular fury was directed against every one suspected of favourable sentiments towards Russia. On this ground Ancwitz was seized and imprisoned. The revolutionary tribunal condemned him to death, and he was forthwith hanged before the Hôtel de Ville. His dead body was exposed during the whole day to the insults of the populace. It was asserted that papers had been seized which supplied ample proof of his treason, and justified this summary punishment. By others he was regarded as the victim of blind revolutionary fury. There is certainly strong ground for believing that, if not actively promoting, he had at least acquiesced in the measures by which Poland ceased to be a kingdom. (Arnault, *Biographie des Contemporains*; *Biographie Universelle* (*Supplément*); Rabbe, *Biographie des Contemporains*.) J. W. J.

A'NDALA, RUARD, was born on the 3d of January or of June, according to two different accounts, in the parish of Burgwerd, near Bolswaard in Friesland, at the hamlet of Andlahuizen, from which he took his name, that of his father being Gerlof Ruirds. He lost both of his parents, who were in very humble circumstances, before he was ten years old, but by that time his love for learning, which, according to Vriemoet, was all he was attached to, as he did not like play and detested work, had attracted the attention of Tjaard van Aylva, grietman, or lord of the manor of Wonseradeel. Aylva, after keeping him at school at Bolswaard, sent him in 1679, at the age of fourteen, to the university of Franeker, where he studied under Perizonius, Marckius, and Vitringa. On the 11th of July, 1688, the very day that he was admitted as a candidate for the ministry, he received a call to the pastorship of Arum, from which he passed to that of Makkum, and then to that of Bolswaard, which he quitted on the 18th of February, 1701, for the professorhip of philosophy at Franeker, to which he had been chosen on the death of Schotanus. One of the chief recommendations of Andala to this office was, that he was a warm adherent of the Cartesian philosophy, and those who had the patronage of the university felt a desire that both the new and the Aristotelian, which was the old system of philosophy, should be fairly represented in the course of studies. Andala was soon engaged in a controversy with Regius or Le Roy, the Aristotelian professor, but by the acknowledgment of Le Roy himself, he was, though an uncompromising opponent, always a courteous colleague. That he was, indeed, a warm supporter of the doctrines of Des Cartes even in their most objectionable points, is shown by a disputation at which he was præses, in which a certain J. L. Chaufepié maintained that brutes are automatons (bruta esse mera automata). The controversy terminated in the triumph of neither party. Andala was the last Cartesian professor at Franeker, and Le Roy, who survived him, witnessed the decided triumph of Newtonianism. Andala, who became professor of theology in 1712, and was regarded as the uncompromising champion of orthodoxy as well as of Cartesianism, died on the 12th of September, 1727.

A nearly complete list of the writings of Andala is given by Vriemoet; the most important are as follow:— 1. "Dissertationes Academicæ in Philosophiam primam et naturalem," Franeker, 1709, 4to.,— some academical dissertations on Philosophy. 2. "Syntagma Theologico-physico-metaphysicum, complectens Compendium Theologiæ naturalis, Paraphrasin in Principia Philosophiæ Renati Des Cartes, ut et Dissertationum Philosophicarum Heptada," Franeker, 1711, 4to.,—a collection of his academical discourses and dissertations, arranged in three divisions, each of which has a separate title-page and pagination, and may be considered as a separate work; the first containing a summary of natural theology, the second a paraphrase of the system of Des Cartes, and the third consisting of seven miscellaneous philosophical treatises on the union of the mind and body, the immortality of the human mind, &c.

To the second part are subjoined some tables of meteorological observations made by Andala, and nine canons deduced from them to foretell the approach of a storm. 3. "Dissertationum Philosophicarum Pentas," Franeker, 1712, 4to.,— a collection of five controversial dissertations directed against Leibnitz, Le Clerc, Deurhov, and Geuling. 4. "Cartesius verus Spinosismi Eversor et Physicæ experimentalis Architectus," Franeker, 1719, 4to. "Des Cartes in reality the Destroyer of Spinosism and the Architect of experimental Philosophy," in reply to a work by Le Roy entitled "Cartesius verus Spinosismi Architectus," or "Des Cartes the real Architect of Spinosism." Andala published some other works on this controversy of less extent and interest. 5. "Verklaring van de Openbaringe van Johannes, met een Sleutel en Tafel der Gezichten," Leeuwarden, 1726, 4to. "Elucidation of the Revelations of St. John, with a Key and Table of the Visions." This book was in high esteem with the Dutch orthodox theologians. Andala wrote some other works of less consequence, in particular five letters in Dutch to Balthazar Bekker, author of the famous work entitled "De Betooverde Weereld," or the "Enchanted World," in which the existence of witches and enchantments was called in question. Andala, though Bekker was, like himself, a Cartesian, took up arms on this occasion in defence of the old notions of witchcraft. (Vriemoet, *Athenæ Frisiacæ*, p. 728—737.; Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 241—243.; Ypeij and Dermout, *Geschiedenis der Nederlandsche Hervormde Kerk*, ii. 458.) T. W.

ANDALO DE NEGRO. [NEGRO.]

ANDELO. [ANDLO.]

ANDELOT. [DANDELOT.]

ANDELY, HENRI D'. [HENRI D'ANDELY.]

ANDELY, ROGER D'. [ROGER D'ANDELY.]

ANDE'REDUS, a monk of Corvey in Lower Saxony, who lived in the tenth century, is mentioned in the annals of Corvey (*Annales Corbeienses*) as a very celebrated painter and musician. He died A. D. 958. (Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland.*) R. N. W.

ANDERLI'NI, LU'CIO FRANCESCO, a Bolognese, was a surgeon in S. Angelo in the duchy of Urbino. In his leisure from practice he wrote an anatomical poem entitled "L'Anatomico in Parnasso," Pesaro, 1739, 4to. Both the anatomy and the poetry are very bad; the former is only an imperfect enumeration of the parts of the body. He is said also (*Biographie Médicale*) to have published a collection of poems with the title "Poesie Facete," Venice, 1754, 8vo. (Anderlini, *L'Anatomico in Parnasso.*) J. P.

ANDERSEN, GEORGE, a traveller, was born at Tonderen in Schleswig, about the commencement of the seventeenth century. He describes himself as having been in early life a soldier in Germany. His travels are published in one of the collections of Olearius, as referred to below. According to his very precise diary, he left the Texel on the 24th of April, 1644, and sailed for the Cape of Good Hope, whence he proceeded to Java and Sumatra, and landing in Hindustan went by Goa and Surat to Agra, in reference to which he gives a description of the Mogul empire. Leaving Hindustan he visited Mocha in Arabia, went thence to Ceylon, returned to Hindustan and spent some time in Tranquebar, and thence proceeded by Malacca to Japan. Intending to return to Java he was shipwrecked on the coast of China, and after a variety of adventures managed to cross the great wall and enter Tartary, whence he wandered round by Persia, and having travelled through Asia Minor and Palestine returned home through Italy and Germany. He reached Gottorp on the 23d of November, 1650. Olearius informs us that Andersen resisted all the solicitations of Frederick, duke of Holstein-Gottorp, to obtain an account of his adventures; that at last the duke succeeded in obtaining from day to day a verbal narrative, during the recital of which Olearius, concealed behind a curtain, took a written report of its substance to be preserved in the ducal library. To supersede this imperfect narrative Andersen prepared a more full and accurate account, which was afterwards published. It is to be regretted that it does not appear in the English and French translations of the collection of Olearius. Andersen obtained an appointment from the duke. The time of his death is not recorded. (*Orientalische Reise-Beschreibung*; Jürgen Andersen *aus Schleswig*, und Volquard Iversen *aus Hollstein, &c. herausgegeben durch* Adam Olearium, &c. Hamburg, 1696.; Ersch und Gruber, *Allgemeine Encyclopädie.*) J. H. B.

ANDERSEN, PETER, a Danish historical painter, the scholar of Magnus Berg, painted easel pictures in oil, and excelled in colouring. Andersen was court painter at Friedrichsborg. He died at an advanced age towards the end of the eighteenth century. (Weinwich, *Kunstens-historie*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANDERSOHN or ANDRESOHN, ERASMUS, an engraver of the end of the seventeenth and of the early part of the eighteenth century, of moderate ability, born at Marieböe, in Denmark; but he lived chiefly at Leipzig, where he worked for the booksellers. He made also some drawings in Indian ink. He died about 1731. Heineken enumerates a bust of Asclepiades and eight portraits by him. He wrote his name also Andreä-Sohn. (Heineken, *Dictionnaire des Artistes, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANDERSON. There are several minor

mathematicians of this name, of whom we shall state what we know, taking them in order.

ROBERT ANDERSON, who lived in the latter half of the seventeenth century, is known to have been a weaver; but at least in the last part of his life he must have had wealth, since he made extensive experiments in gunnery. He published, according to Hutton, "The genuine Use and Effects of the Gun," in 1674; "To Hit a Mark," in 1690; and "To Cut the Rigging, &c." in 1691, all in 4to. He published also, "Stereometrical Propositions, variously applicable, but particularly intended for Gauging," in small 8vo. 1668. Hutton says he was noticed and encouraged by the celebrated John Collins. In the Macclesfield Collection of Letters, lately published at Oxford (a most interesting miscellany, but without either index or table of contents), Collins writes (i. 152.) of "Anderson, a weaver, in company of Mr. Streete;" and again (ii. 471.), of "one Mr. Anderson, a knowing weaver;" also (ii. 484.), "concerning Mr. Anderson the weaver, a reserved person, I never had any papers or so much as a theorem from him." And James Gregory (ii. 190.) writes to Collins, "If ye mind to write against Mr. Anderson, ye have indeed matter enough;" and goes on to criticise the work on gauging very severely. All this does not look as if Anderson was much under the notice and protection of Collins. And Wallis (ii. 499.) mentions Anderson's work as barbarous in its language; and again (p. 587.) refers to Anderson and Streete's gunnery as though it had been their joint production; the fact was that tables of projection were added by Thomas Streete, the author of the "Astronomia Carolina."

GEORGE ANDERSON. Of this person we know nothing whatever except from the Macclesfield collection above cited, in the first volume of which there are seven letters from him to Jones, the father of Sir W. Jones, so well known in the mathematical history of the period. These letters run from 1736 to 1740, and shew a person so well acquainted with the mathematics of his time, and of so much power, that his name is worthy of record. The editor of the collection conjectures, we think on insufficient grounds, that he was in humble life. Since his last letter is dated from Leyden, and begins, "being now somewhat settled, and got into the train of studies and exercises we are to pursue this year;" we rather conjecture that he became a student at Leyden university, having previously had a good education. Nothing more is known of him.

GEORGE ANDERSON. Gorton, from the "Annual Necrology," states that he was humbly born at Weston in Buckinghamshire in 1760. By the genius he displayed in arithmetic he found a protector who placed him at school, and sent him to Wadham College, Oxford. Here he continued till 1784, in which year he published a translation of the "Arenarius" of Archimedes, with a good preface, notes, and illustrations, and with a translation of the dissertation of Clavius subjoined. In the following year he obtained a place under the Board of Control, and rose to be accomptant-general. He published nothing further except a general view of the affairs of the East India Company since 1784. He died in 1796. A. De M.

ANDERSON, ADAM, author of the well-known History of Commerce, was a native of Scotland, and is supposed to have been born in the year 1692. He was brother to James Anderson, author of the "Royal Genealogies." Nothing is known of his education or early life. He obtained, about the year 1725, a situation in the South Sea House, in which he remained forty years, rising by degrees till he was appointed chief clerk of the stock and new annuities. He was selected as one of the trustees for establishing the colony of Georgia in North America, by charter, dated 9th June, 1732, and was a member of the court of assistants of the Scots' corporation in London. He died in Red Lion Street, Clerkenwell, on the 10th January, 1765.

Anderson's great work was published in 1762, London, 2 vols. folio; a second edition appeared in 1764, and a third in 1797-9 (which being logographed, or printed with a separately cast type for each word, was re-issued in 1801), in four volumes 4to.; the last volume is an appendix and continuation by the editor, Mr. Walter, who takes credit for having in some instances amended Anderson's barbarous style. The title of this edition is "An historical and chronological Deduction of the Origin of Commerce from the earliest Accounts, containing an History of the great Commercial Interests of the British Empire; to which is prefixed an Introduction, exhibiting a View of the ancient and modern state of Europe, and of the foreign and colonial Commerce, Shipping, Manufactures, Fisheries, &c. of Great Britain and Ireland, and their Influence on the landed interest." The style of this work is at least fifty years older than the date of its first publication, and is characterised by a verbose formality with which the author had evidently been impregnated by the unceasing perusal of acts of parliament, charters, treaties, and articles of agreement. The leisure hours of his forty years' service in the South Sea House are said to have been entirely devoted to the collection of materials for this work, and there are very few books in the English language which carry with them the evidence of so much patient research. Literature afforded scarcely any precedent for such a work, and the author had no predecessor in the same department to prepare

the way for him. He was not a scholar. He seems to have had some acquaintance with the Latin language; but the writers who afterwards trod the same path discovered that he took his knowledge of the Greek and Roman authors from French and English translators, and that he gave their information very inaccurately. In a work written before the publication of the "Wealth of Nations," by a man who was a laborious searcher after facts and not a philosopher, it will readily be supposed that there are many politico-economical errors. The theory of a balance of trade is carefully adhered to, and a nation's prosperity is estimated by the exeess of the exports over the imports. Anderson was an enthusiastic admirer of the colonial system, and believed that foreign possessions were a benefit at any cost, while he was totally unconscious of the influence of capital on the extent of a nation's trade. On the other hand, he held many opinions on important subjects which the progress of political economy has not subverted, and which procured him from Adam Smith the character of a "sober and judicious writer." He viewed landed wealth as the creature of industry, and considered rent as a pereentage on the commercial transactions of a country. He was alive to the danger of any issue of inconvertible paper currency; he supported a labour test as a sound principle in poor laws; and he attacked all internal monopolies and restrictions on trade. "The Annals of Commerce," published by Macpherson in 1805, are justly considered as merely an improved and corrected edition of Anderson's book. (*Gentleman's Magazine*, lxiii. 41, 42.; Books referred to above.) J. H. B.

ANDERSON, ALEXANDER. All that is known of this excellent geometer (besides his writings) amounts to the following: that he was of Aberdeen; that he was domiciliated at Paris as professor of mathematics (but not, as far as is known, in the university) in the early part of the seventeenth century, and probably in the latter part of the sixteenth; and that he was one of the friends of Vieta (who died in 1603). Dr. Hutton adds that the daughter of his cousin, David Anderson of Finshaugh, was the mother of the celebrated mathematician James Gregory. To this we can add, from the information of one of that family, that the said David Anderson was known in Aberdeen by the nickname of "Davie do a' thing;" and that there is a print of Alexander Anderson in existence, in the description of which he is said to be thirty-five years of age in 1617, so that he must have been born in 1582.

Anderson's writings are in the old geometrical style, with something of the algebra which he had learned from the writings of Vieta, and display great acuteness. They are as follows, so far as they are known: — 1. "Supplementum Apollonii Redidivi," and "Variorum Problematum Practicæ," Paris, 1612. 2. "Ad angularium Sectionum Analyticen Theoremata *καθολικώτερα*," Paris, 1615. These were problems sent by Vieta to Anderson, to which the latter made demonstrations, and they are reprinted as Vieta's problems, with Anderson's demonstrations, in the collected edition of Vieta's works by Schooten. 3. "Ἀπολογία pro Zetetico Apolloniani Problematis a se" (se. Alex. And.) "jampridem edito in Suppl. Apollonii Redidivi," Paris, 1615. 4. "Vindiciæ Archimedis, sive Elenchus Cyclometriæ novæ à Philippo Lansbergio nuper editæ," Paris, 1616. 5. "Animadversionis in Franciscum Vietam à Clemente Cyriaco nuper editæ brevis *Διάκρισις*," Paris, 1617. The work to which this is a reply is, "Problemata duo nobilissima quorum nec . . . videntur . . . Demonstrationem satis accuratam repræsentasse Franciscus Vieta et Marinus Ghetaldus, nunc demum a Clemente Cyriaco diligentius elaborata," Paris, 1616. 6. "Exercitationum Mathematicarum Decas Prima," Paris, 1619. In this tract Anderson refers to a work of his on stereometry, which probably has never been published. He was also the first editor of the tracts "De Recognitione et Emendatione Æquationum," which Vieta had left unpublished, and which Anderson obtained from his executor, and published in 1615. Mr. T. S. Davies, of the Royal Military Academy, Woolwich, has given in the appendix to the Ladies' Diary for 1840 an abstract of the principal geometrical writings of Alexander Anderson, which is highly interesting from the extreme rarity of the works themselves. A. De M.

ANDERSON, ALEXANDER, M.D., for many years superintendent of the botanic garden in the island of St. Vincents. He was early in life sent to the Caribbee Islands, and made many observations on their geological character and vegetation. In 1780 he described a tree, called *kirkina piton* in the island of Ste. Lucie, the bark of which possessed medical properties. An account of this discovery, and of some experiments made with the bark, was given in Rozier's "Observations sur la Physique." In 1789, he communicated a paper to the Royal Society of London, which was printed in the Philosophical Transactions, being an "Account of a bituminous Lake or Plain in the Island of Trinidad." In this paper, in addition to the account of the remarkable mass of bituminous matter occupying a space of three square miles, he describes the existence of several hot springs, and the general geological features of the island. In 1798 he forwarded a paper to the Society for the Encouragement of Arts and Manufactures, on the "State of some of the most valuable Plants in his Majesty's Botanic Garden in the Island of St. Vincents." Among the plants described was the bread-fruit tree of

Otaheite (*Artocarpus incisus*), which had been brought to the garden by Captain Bligh; also an account of the growth and cultivation of the East Indian bread-fruit tree. A description was also given of the success attending the cultivation of the plants producing cloves and cinnamon in the botanic garden of St. Vincents. For this paper a silver medal was awarded him by the Society of Arts, and he was made a corresponding member. The paper was published in the sixteenth volume of the Society's Transactions. In 1802, two papers appeared in the twentieth volume of the Society's Transactions by Dr. Anderson. One of the papers was on the clove plant (*Caryophyllus aromaticus*) as cultivated at St. Vincents. This was one of the first attempts that had been made to cultivate the clove in the West Indies. The specimens of cloves accompanying the paper were pronounced by a committee of the Society of Arts to be as good as those from the East Indies. This paper was accompanied by a drawing of the *Caryophyllus aromaticus*. The second paper was on the cinnamon tree, as cultivated at St. Vincents. Specimens of the cinnamon bark accompanied this paper, and although inferior to the cinnamon of the East Indies, they were considered superior to the cassia. For these papers the gold medal of the Society of Arts was awarded in 1802. He was a fellow of the Royal Society of Edinburgh. Anderson died about the year 1813, and since his death the experimental garden at St. Vincents has been abolished. (*Trans. Soc. of Arts.* xvi. xx.; *Phil. Trans.* 1789; Callisen, *Medicinisches Schriftsteller Lexicon.*) E. L.

ANDERSON, ANDREAS. [FELDBORG.]

ANDERSON, SIR EDMUND, chief justice of the court of Common Pleas in the reigns of Elizabeth and James I., was the younger son of a gentlemen of Scottish descent, who had settled at first in Northumberland, and subsequently at Flixborough, a small village near Glanford Bridge in Lincolnshire. The precise date of Sir Edmund Anderson's birth is not recorded; but, as his monumental inscription states that he was upwards of seventy-four years of age at the time of his death in 1605, he was probably born about the year 1531. The particulars of his education are unknown, except that Anthony Wood says that he was a student of Lincoln College, Oxford, and that he removed from thence to the Temple, where he went through the ordinary course of education for the bar. The date of his call to the bar is also unknown; but the registers at the Inner Temple show that in 1567 he was Lent and summer reader, and in 1574 double reader. In 1577 he was called to the degree of serjeant at law, and two years afterwards was made queen's serjeant. His practice in the courts of Westminster Hall was very extensive. Lloyd says that "his father left him a thousand pounds, which he multiplied into many by his great proficiency in the common law." (Lloyd's *State Worthies*, 803.) In the autumn of 1581 he was associated with Sir Christopher Wray, who was then lord chief justice, in the commissions for the Norfolk circuit. At this period, the proceedings of the sectarians called Brownists occasioned much uneasiness to the government, especially in the eastern counties; and the lord chief justice and Serjeant Anderson gained credit by the vigorous measures which they adopted for their prosecution and suppression. The Bishop of Norwich in a letter to Lord Burleigh eulogizes "Master Justice Anderson and the lord chief justice for having bridled the Brownists' factions, and dismayed their followers," and strongly recommends them to the queen's thanks "for their painful travail in that behalf." (Strype's *Annals*, vol. iii. part i. p. 22, 23.) Shortly after the performance of this service, Sir James Dyer, the chief justice of the Common Pleas, died, and in May, 1582, Serjeant Anderson was appointed to succeed him in that office.

He presided in the court of Common Pleas more than twenty-three years, having been continued in his office by James I. upon his accession. He died on the 1st of August, 1605, and was buried at Eyworth, in Bedfordshire, leaving large estates to several sons. Two families of baronets descended from him; and the Lords Yarborough (better known by their assumed name of Pelham) are in male descent from him. As chief justice, Sir Edmund Anderson assisted officially at most of the state trials and important judicial proceedings of the period. He was a commissioner on the trials of Mary Queen of Scots; of the several conspirators in the Babington plot in 1586; of Sir John Perrott, the lord deputy of Ireland, in 1592; and of Sir Walter Raleigh in 1603; and he attended with the other judges in the House of Lords on the trials of the Earl of Arundel in 1589, and of the Earls of Essex and Southampton in 1600; but it does not appear that on any of these occasions he took a prominent part in the proceedings. He was also one of the special commissioners appointed for the trial of Davison on the charge of expediting, without authority, the instrument for the execution of the Queen of Scots; and some of his biographers have censured the opinion imputed to him on that occasion, in saying that Davison had done "justum sed non juste." But by the report of the case in the "State Trials," this expression is ascribed to the chief baron, Sir Roger Manwood, and not to Sir Edmund Anderson.

In his judicial conduct Anderson appears to have been in general moderate and correct. He has been accused, indeed, of intemperance and unseemly violence in the proceedings

against the Puritans and other Protestant sectarians of those days. In particular, a letter written in 1596 describes him as "using many oaths and reproachful revilings on the bench" respecting the Brownists; and the same authority states, that on occasion of the trial of a clergyman at the assizes for omitting to *read some* of the prayers in the liturgy, "Lord Anderson, standing up, bent himself towards him with a strange fierceness of countenance, called him 'knave' oftentimes, and 'rebellious knave,' with manifold reproaches besides." (Strype's *Annals*, vol. iv. p. 367.) Much of this, however, may be imputed to the exaggeration of the writer, who was obviously an angry partizan; and in the numerous trials on state prosecutions in which Anderson was a judge, his language and demeanour were unexceptionable.

In general it may be remarked, that the conduct of the judges in the reign of Elizabeth displayed far more dignity and respectability than characterised their successors under the Stuarts. An instance of resistance by Anderson and the other judges of his court to the encroachment of the crown displays judicial independence of so high a character as to deserve particular notice. In the year 1587, Elizabeth was prevailed upon to grant to a follower of the Earl of Leicester the office of making certain writs in the court of Common Pleas, together with the fees derived from this service, which had always belonged to the prothonotaries and clerks of the court by virtue of their offices; and the queen ordered the judges of the court to admit her grantee accordingly. As the effect of this admission would have been to deprive the ancient officers of the profits of their freehold offices, the judges did not comply. Upon this, a letter under the sign manual was delivered to them, enjoining them forthwith to sequester the profits of the office until the right to appoint could be properly decided. The judges considered that a sequestration of the profits would constitute a wrongful disseisin of the persons who claimed those profits as arising from their freehold. They, therefore, refused the sequestration. The consequence was a second letter under the sign manual, peremptorily requiring them on the first day of the ensuing term, to admit the queen's grantee to the use and profits of the office; and this letter was delivered to the judges in the presence of the lord chancellor and the Earl of Leicester, who were commanded by the queen to receive the answer. The judges, after a short consultation, replied that "they were desirous in all lawful points dutifully and humbly to obey her majesty, but that in this respect they could not do so without a violation of their oaths, which they were well assured that the queen would not command or require." Upon this refusal, the queen directed the lord chancellor, the chief justice of the Queen's Bench, and the master of the Rolls to hear fully the reasons of the judges of the court of Common Pleas, and commanded her learned counsel to argue the point in support of her prerogative. But Anderson and his companions, after hearing the argument, adhered to their determination, saying, "that they had no interest in the profits in question, which did not belong to the judges, but to the clerks and prothonotaries of the court; and that if the latter were not by law entitled to them, they might by law be deprived of them. They avowed that they had not obeyed the queen's letters, not out of offence or disrespect to her majesty, but because the commands therein contained were against the law of the land," as they showed by several precedents. The chancellor reported the reasons of the judges to the queen, with his own approbation of them, "which her majesty, as I have heard (says Anderson, who relates the occurrence in his "Reports," vol. i. p. 152.), took in good part, and nothing more was done, or at least heard of by the judges in the matter, either in that or the following term, which moved them to think that nothing more would come of it." If the position of the judges at this period is considered, as well as the temper of the queen, whose personal interest and feelings were thus directly opposed, this instance of judicial firmness will perhaps bear a comparison with subsequent examples of the same virtue, which, being better known, have been the subject of exalted eulogy.

Chief Justice Anderson was a profound and industrious lawyer; and it is evident from the reports of proceedings in the court of Common Pleas in his time, that he was assiduous in his attendance and singularly ready in the application of his great learning to the legal questions which were moved before him. Serjeant Fleetwood says, that "he dispatched more orders, and answered more difficult cases in one forenoon, than were dispatched in a whole week in his predecessor's time." (Strype's *Annals*, vol. iii. part i. p. 198.) Lloyd, however, who was nearly his contemporary, says "He was a pure legist, that had little skill in the affairs of the world, always alleging a decisive case or statute on any matter or question, without that account of a moderate interpretation some circumstances of things require, being so much the less useful as he was incompliant." (*State Worthies*, p. 803.)

His "Reports," which were first published in 1664, consist of notes of cases which occurred in different courts, taken for his own use when in practice at the bar, and after he became a judge. They have always been considered as good authority in Westminster Hall, especially that portion of them which comprehends cases which came under his judicial consideration, and which are more circumstantial and instructive than those of

an earlier date. The collection of cases which are called "Gouldsborough's Reports" has been ascribed to Sir Edmund Anderson by many of his biographers, for no other apparent reason than that they chiefly consist of his decisions. They were in truth compiled by the person whose name they bear, and who was one of the prothonotaries of the court of Common Pleas at the period during which Anderson presided in that court. (*Biographia Britannica*; Wood, *Athenæ Oxonienses*; Lloyd, *State Worthies*; Granger, *Biographical History*; *English Baronetage*, vol. iii. part ii. p. 428., part i. p. 191.)

D. J.

ANDERSON, GEORGE. [ANDERSEN.]

ANDERSON, JAMES, was born on the 5th of August, 1662. His father, the Rev. Patrick Anderson, was one of the non-juring clergymen who were persecuted during the reign of Charles II. and had been imprisoned in the state prison on the Bass Rock. James Anderson studied at the University of Edinburgh, where he took the degree of M.A. on the 27th of May, 1680. He chose the profession of a writer to the signet; and after an apprenticeship under Sir Hugh Paterson, was admitted a member of that society (a body of practising attorneys holding some peculiar privileges), on the 6th of June, 1691. He appears from his correspondence to have become intimate, at an early period, with Captain John Slezer, the author of the "Theatrum Scotiæ," whose antiquarian pursuits and disappointments so much resembled his own.

Anderson first appeared as an author in 1705. William Atwood, ex-chief justice of New York, had written a book called "The Superiority and direct Dominion of the imperial Crown and Kingdom of England over the Crown and Kingdom of Scotland," in which he referred to Anderson as a voucher for the authenticity of certain charters on which he founded his argument. The charters in question are those well-known documents supposed to have been forged by Harding the chronicler, of which no one now supports the authenticity. Atwood's book created intense excitement in Scotland, and, unfortunately for him, he had referred to the authority of the very man who was most capable of refuting him. Anderson published his "Historical Essay, showing that the Crown and Kingdom of Scotland is imperial and independent." It is a clear and learned, and was at the time a conclusive criticism on the forged charters. So much light has been lately thrown upon the whole subject of the early connection between England and Scotland by Sir Francis Palgrave, that little valuable instruction can be now obtained from Anderson's book, but it had the merit of clearing history of some falsehoods. It is a remarkable illustration of the influence of national prejudice, that he who was so acute in discovering forgeries against his country, sanctioned a palpable forgery in the first deed inserted in his great collection of charters mentioned below. His own nation received Anderson's work with great enthusiasm. The Scottish Parliament voted him thanks and a sum of money, and Atwood's book was publicly burnt by the hangman. The assurances of support which he received on this occasion tempted him to give up his profession, and commence his great undertaking — a collection of fac-similes of Scottish charters and other muniments. It appears that before the union he had received a grant of three hundred pounds. In the last parliament held at Edinburgh his claims were brought forward by a committee, who reported on the 12th February, 1707, that they "do presume to give it as their humble opinion, that the said Mr. James Anderson has made as great advance in the said matter as the time and difficulty in the performance could permit, and that his learned industry in a matter so useful, undertaken on the recommendation of parliament, deserves farther encouragement to enable him to support the charge, and carry on the design uniformly, and with that beauty of execution which will be expected in a work begun by so great authority."

It was found that besides the three hundred pounds voted to him he had spent five hundred and ninety pounds in his project. The parliament recommended to the queen the repayment of this sum and the advance of a thousand guineas to Anderson; and "in consideration of his good services to his country, and of the loss he suffers by the interruption of his employment in prosecuting the said work, do further recommend him to her majesty as a person meriting her gracious favour in conferring any office of trust upon him." It was a favourite practice of the Scottish parliament to vote sums of money to public benefactors, leaving them to collect the money as they best could. This was the principle on which the unfortunate Slezer had been dealt with. In Anderson's case there was not even a vote, for the Scottish parliament had met only to cease for ever, and he merely obtained a recommendation to a body on which his peculiar claims were likely to have little influence — the parliament of Great Britain.

Soon after the union, Anderson removed to London, where for many years his time was divided between the labours of completing his project, and a series of unsuccessful efforts to get his claims attended to by government. His MS. correspondence of that period, which the writer of this notice has at present before him, exhibits a sad series of fruitless exertions, hollow promises, and hopes over and over again excited to be as often destroyed. In Lockhart's "Memoirs" (i. 371.), the following curious illustration is given of the disappointments he was subject to: —

"This gentleman, by his application to the subject of antiquities, having neglected his other affairs, and having in search after antient records come to London, allmost all the Scots nobility and gentry of note recommended him as a person that highlie deserved to have some beneficiall post bestowed upon him; nay, the queen herself (to whom he had been introduced, and who took great pleasure in viewing the fine seallis and charters of the antient records he had collected) told my Lord Oxford she desired something might be done for him; to all which his lordship's usuall answer was, that ther was no need of pressing him to take care of that gentleman, for he was *thee* man he designed, out of regard to his great knowledge, to distinguish in a particular manner. Mr. Anderson being thus put off from time to time for fourteen or fifteen months, his lordship at length told him that no doubt he had heard that in his fine library he had a collection of the pictures of the learned both antient and modern, and as he knew none who better deserved a place there than Mr. Anderson, he desired the favour of his picture. As Mr. Anderson took this for a high mark of the treasurer's esteem and a sure presage of his future favours, away he went and got his picture drawn by one of the best hands in London, which being presented was graciously received (and perhaps got its place in the library), but nothing ever more appeared of his lordship's favour to this gentleman, who having thus hung on and depended for a long time, at length gave himself no furder trouble in trusting to or expecting any favour from him; from whence when any one was asked what place such or such a person was to get, the common reply was, a place in the treasurer's library."

In Anderson's correspondence there is a letter of the 5th of February, 1709, in which his wife, in great alarm from a report that he had been attacked by robbers, says, "I begg of you for the Lord's sake, if you would satisfie your poor afflicted and grieved wife, to let me know the true matter, and if you have got any wounds, for it is taked here that you and Mr. Sample should be killed, and the rest drouned." This woman, who seems to have been illiterate and ill-tempered, was apparently a second wife left with the charge of the children of a previous marriage, of whom she makes a very bad report in her letters to their father.

In 1715 Anderson received the appointment of postmaster-general for Scotland, but he only retained it for a year and a half. It appears however, from a memorandum in his handwriting, that he continued to draw the salary of that office (two hundred pounds a year) in the form of a pension. In that memorandum, dated 1723, he states that of his outlay before the union, 140*l.* was still uncompensated; and, crediting the government with 1500*l.* (200*l.* a year for seven years and a half), he states the balance due to him at 4202*l.* He had in the meantime made an attempt, through his friend and correspondent Sir Richard Steele, to relieve his embarrassments by selling his library to George II., but the negotiation failed. Meanwhile, to the utmost of his available funds and credit, he proceeded with the execution of his plates. His work was in magnificence and costliness far beyond what the gentry of Scotland could in that day afford to patronise, while to Englishmen it offered few inducements. Among Anderson's papers, there has been found a prospectus, on which he attempted to obtain subscribers for his book, at two guineas a copy; a desperate alternative, apparently to save him from ruin, as it is impossible that the work could have been published for double that sum. When it appeared, copies were sold at from ten to fifteen guineas. While the great object of his life thus remained uncompleted, he was enabled to publish "Collections relating to the History of Mary Queen of Scotland," 4 vols. 4to. 1724—1728; a collection of documents well known to those who study the history of the period. The best testimonial to the honesty of this work is to be found in the attacks of Chalmers, who, taking up an opposite opinion on the question of Queen Mary's conduct, makes general charges of dishonesty against Anderson, but does not fortify them by specific instances. Anderson died in 1728. In the note-book of Wodrow the historian there is the following notice of his death:—"Worthy and learned Mr. James Anderson, of whom, last month, I hear died at London, April 3. last. If I do not forget, he was very well the day before, and had been out that evening walking in St. James's Park, and came in very well at eleven of the clock. He took a kind of fainting, and went to bed, and died before two of the clock in the morning. It's well his collections are finished, just three or four days before his death." He had been compelled to pledge the plates of his "Diplomata," and in 1729 they were sold by auction for five hundred and thirty pounds. They were afterwards put into the hands of Ruddiman, by whom the long-contemplated work was published in 1739, with the title "Selectus Diplomatum et Numismatum Scotiæ Thesaurus, in duas Partes distributus: Prior Syllogen complectitur veterum Diplomatum sive Chartarum Regum et Procerum Scotiæ, una cum eorum Sigillis, a Duncano II. ad Jacobum I., id est, ab anno 1094 ad 1412. Adjuncta sunt reliquorum Scotiæ et Magnæ Britanniæ Regum Sigilla, a prædicto Jacobo I. ad nuperam duorum Regnorum in unum, anno 1707, Coalitionem; item Characteres et Abbreviaturæ in antiquis Codicibus MSS. Instrumentisque usitatæ. Posterior continet Numismata tam aurea quam argentea singulorum Scotiæ Regum, ab Alexandro I.

ad supradictam Regnorum Coalitionem perpetuâ Serie deducta; subnexis quæ reperiri poterant eorundem Regum Symbolis heroicis." Ruddiman supplied a learned and elaborate introduction to this magnificent volume, which, both for its deep research, and the beauty of the engraved fac-similes, was long looked upon as an honour to Scotland. It is not precisely known how far Anderson left behind him materials for the Introduction, but his papers show that his archæological reading was liberal and profound. Chalmers's *Life of Ruddiman*, 151—164.; Maidment's *Analecta Scotica; Catalogues of Scottish Writers*, privately printed at Edinburgh, 1833; *The Anderson Papers, MS.*, Advocates' Library; *Works* quoted in the text.) J. H. B.

ANDERSON, JAMES, a genealogical compiler, often confounded with the author of the "Diplomata Scotiæ." The date of his birth is not known. He was a brother of Adam Anderson, the historian of commerce. He was for many years clergyman of the Presbyterian congregation in Swallow Street, Piccadilly, and was known among his own friends by the epithet "Bishop Anderson." He was chaplain to a lodge of free masons, and in 1723 he published "The Constitutions of Free Masons," London, 8vo. In 1732 he published an enormous folio, called "Royal Genealogies; or the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times; in two parts. Part I. begins with the chronological history of the world from the beginning of time to the Christian era, and then the genealogies of the earliest great families and most ancient sovereigns of Asia, Europe, Africa, and America, down to Charlemain, and many of 'em down to these times. Part II. begins with the grand revolution of Charlemain, and carries on the royal and princely genealogies of Europe down to these times; concluding with those of the Britannic Isles." He states that the preparation of this work occupied seven years, and there are few instances of literary labour so unprofitably bestowed. The book is a collection of all the fabulous and miraculous genealogies of all countries, showing that its author had profited little by the elucidations of Petau and Newton. There is another work by Anderson not mentioned in Watt's "Bibliotheca," called "A Genealogical History of the House of Yvery in its different Branches of Yvery, Luvel, Pereeval, and Gournay," written under the eye and printed privately at the expense of the Earl of Egmont. 2 vols. 8vo. London, 1742. It brought much ridicule on the author. It is not mentioned by Watt because of its being privately printed. Anderson was a sufferer in the South Sea scheme. The time of his death is not known. (*Gentleman's Magazine*, liii. 41.; Chambers's *Biographical Dictionary of eminent Scotsmen*; *Works*, as referred to.) J. H. B.

ANDERSON, JAMES, a writer on political economy, agriculture, and natural science, and one of the founders of the Scottish system of husbandry, was born in 1739, at the village of Hermiston, in the vicinity of Edinburgh. He lost his parents in early life, and at the age of fifteen took on himself the management of a farm which the family had cultivated for several generations. His relations appear not to have intended that he should have a learned education, and his knowledge was almost all self-acquired. At the early age at which he commenced practical farming, he began to perceive the utility of a knowledge of chemistry to the agriculturist, and he somewhat surprised Dr. Cullen with the novel spectacle of a young farmer attending the chemistry class in the university of Edinburgh, with a view to the pursuit of his profession. As he did not remain many years at Hermiston, he must have been a very young man when he introduced among the Midlothian farmers the use of the small two-horse plough without wheels, now commonly known by the name of the Scotch plough. The use of this implement is perhaps the most conspicuous single element in the superiority of the agriculture of Scotland. When he left Hermiston, he took a long improving lease of a farm in Aberdeenshire, called Monkshill, consisting of thirteen hundred acres. The very fact of his thus operating upon soil so very different from that of Midlothian, that his mere practical experience in that district could be of little use to him, shows how wide were his views of the application of science to agriculture. In 1771 his first literary effort, called "Essays on Planting," appeared in Ruddiman's "Edinburgh Weekly Magazine." In 1776 he published a "Practical Treatise on Chimneys;" and in 1777, "Essays relating to Agriculture and Rural Affairs," 3 vols. 8vo. The subjects of this last work were chiefly suggested by the local agricultural peculiarities of the district in which he lived. Its soil is thin, and rests on a granite basis. A great part of the surface is suited only for pasture, and much of it is totally useless. The removal of the masses of stone, the erection of strong and durable fences, and the liming of the land (an invaluable means of improvement in the northern districts of Scotland), are thus specimens of the class of subjects of which this work treats. It has still its practical value in Aberdeenshire, where agriculture has undergone little change since the work was published. Nearly contemporaneously with this work he published several pamphlets and essays, the most important of which probably is "Observations on the Means of exciting a Spirit of National Industry," Edinburgh, 4to. 1777. In 1780 he received the degree of LL.D. from one of the universities of Aberdeen. He had been married in 1768 to Miss Seton, of

Mounie in Aberdeenshire, and having a large family, he removed to Edinburgh in 1783 for the sake of the education of his children. In that year he privately printed some remarks on the fisheries on the western coast and the isles of Scotland which attracted the attention of government, and were the occasion of his being employed in 1784 to make a practical survey of these districts, and report on their capabilities of improvement. He was never remunerated for this service, though it is stated in his correspondence with Washington, printed in 1800, that Pitt had promised a suitable recompense, and had no better reason for withholding it, than because he "dared do so." The improvement of the fisheries on the western coast may be said to have been Dr. Anderson's favourite object. He was a strong advocate of the principles of forced protection and encouragement, with which almost all his expressed opinions on other branches of our national economy are at variance. Bentham, with whom he was on intimate terms, in vain endeavoured to disabuse him of this opinion. It appears, however, that Anderson yielded so far to his friend's remonstrances as to abstain from publishing the pamphlet written in 1783. "I will own myself," says Bentham, "anxious that this pamphlet may never see the light, and that much more on account of your reputation than your purse. There is really a combination among your friends — who are, indeed, very much your friends, or they would never undertake so invidious a task — to strangle this unhappy bantling in its cradle." Anderson published the substance of his report to the government in 1785, with the title "An Account of the present State of the Hebrides and Western Coasts of Scotland; in which an attempt is made to explain the circumstances that have hitherto depressed the industry of the natives; and some hints are suggested for encouraging the fisheries and promoting other improvements in those countries." 8vo.

In 1790 Dr. Anderson established in Edinburgh a weekly periodical, called "The Bee, or Literary Weekly Intelligencer; consisting of original pieces, and selections from performances of merit, foreign and domestic." On its title-page it is said to be "a work calculated to disseminate useful knowledge among all ranks of people at a small price," words which are of themselves a testimony how far the editor of "The Bee" was in advance of the opinions of his age. In this periodical the editor's favourite subjects naturally predominate, but there is no department of pleasing or instructive literature which has not its share of attention; and the essays on political economy and law reform were certainly not equalled by any other popular work of that time. "The Bee" was continued till 1794, and fills eighteen volumes. The opinions of Dr. Anderson were in favour of free political institutions, and both his own papers and those of his contributors frequently attacked the government of Pitt. A series of contributions, called "Essays on the Political Progress of Great Britain," so far excited the displeasure of the government, that the sheriff of Edinburgh was directed to make investigations regarding them, with a view to a prosecution. Anderson refused to give up the name of the author, and stood forth as personally responsible for what he had published. He was a man, however, who was too much esteemed, and who had too many resources in his good character and high talents to be a promising subject for a government prosecution, and the matter was carried no farther. Subsequently, an individual of the name of Callender, having had the audacity, for some malicious purpose, to charge Lord Gardenston, a judge of the court of session, with the authorship of these papers, Dr. Anderson thought it necessary to make it known that their real author was Callender himself. In 1797 Dr. Anderson removed to Isleworth, near London, where he spent a retired life in the bosom of his family, varying his literary labours with occasional expedients for the improvement of agriculture and floriculture. At this time he became a member of that brilliant circle of literary and political men by whom Lord Lansdowne was surrounded. In 1799 he commenced the publication of a monthly periodical, called "Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature," which was continued till 1802, and fills six octavo volumes. It is beautifully printed, and contains many exquisite wood-cuts. Anderson seems to have been partial to elegant typography; and it is a common thing to meet with large paper copies of this and of some of his other works. The most valuable papers in the recreations were contributed by himself. The work has lately attracted considerable attention from the circumstance that the doctrine as to the origin of rent, afterwards promulgated by Malthus, West, and Ricardo, had been there fully developed by Anderson. The exposition is contained in an essay called "A comparative View of the Effects of Rent and of Tythe in influencing the Price of Corn," contained in the thirtieth number of the "Recreations," vol. v. p. 401—428. In this essay, the principle that the portion of the value of the produce of land which goes to the proprietor in the form of rent, consists of the difference between the cost of raising produce on the more fruitful, and that of raising it on the less fruitful soils brought into cultivation, is clearly laid down, with a precision which no later political economist has surpassed. Anderson had promulgated the same theory at an earlier date in a tract now very rare, published by him in 1777, called "An Inquiry

into the Nature of the Corn Laws, with a View to the Corn Bill proposed for Scotland." The passage containing this explanation of the theory is printed by Mr. M'Culloch in his edition of Smith (1838), p. 453. Dr. Anderson's first wife died in 1788, and in 1801 he married a second wife who survived him. He was a man of strong constitution and of temperate and healthy habits; but as he advanced in life, the intensity of his literary labours hastened his death, which took place on the 15th of October, 1808. He has been affectionately remembered by his countrymen for his services in the promotion of their fine system of arable husbandry, and for his not less successful endeavours to turn their attention to the value of their vast mountain districts as pasture for sheep. His character is described by those who knew him as kind and generous, and his conversation as animated and full of apt illustration. He had a wide circle of personal friends among the eminent literary men of his age, and carried on an active correspondence with them, though he says of himself, "You know that I would rather walk a dozen of miles than write a letter at any time; and I always put it off till the last hour." He was a correspondent of the "Gentleman's Magazine," and of various other periodical works, and contributed archæological papers to the Scottish Antiquaries' Society. His scientific information was wide and accurate. The article "Monsoon," which he wrote in the first edition of the "Encyclopedia Britannica," has received high praise from natural philosophers. His daughter, Mrs. Outram, still holds a pension from government, which is noticed in the report of the select committee on pensions, in 1838, as having been bestowed in consideration of her father's services. Among the more important of his works not already mentioned are—"Observations on Slavery; particularly with a View to its Effects on the British Colonies in the West Indies," Manchester, 1789, 4to. "A general View of the Agriculture and Rural Economy of the County of Aberdeen: with Observations on the Means of its Improvement; chiefly drawn up for the Board of Agriculture," Edinburgh, 1794, 8vo. "On an universal Character: in two Letters to Edward Home, Esq." Edinburgh, 1795, 8vo. "A practical Treatise on draining Bogs and swampy Grounds; with cursory Remarks on the Originality of Elkington's Mode of Draining," 1797, 8vo. Some of his tracts, being anonymous, are not easily identified, and several of his works are very rare. In the "Gentleman's Magazine," as referred to below, there is a list of his works. There is a still more complete one in Watt's Bibliotheca; but the best is in the "Encyclopedia Britannica." (*Gent. Mag.* lxxviii. 1051—1054.; *Encyclopedia Britannica*; *Works of* Jeremy Bentham, x. 127—129. 254—258.; Books referred to above.) J. H. B.

584

ANDERSON, JAMES, M.D. and A.M., physician-general of the East India Company's army at Madras. He was distinguished for the zeal and ability with which he laboured for the purpose of increasing the productive resources of the British possessions in Hindustan. His first published work on this subject was a series of fourteen letters to Sir Joseph Banks, who was then president of the Royal Society, on the subject of the cochineal insect which Dr. Anderson had discovered at Madras. These letters were published at Madras in 1787, 8vo. They give an account of the first discovery of an insect at Madras closely resembling the cochineal, and affording, when used in a similar manner, a dye of the same colour. The East India Company was thus induced to take up the subject, and plants of the cactus, the food of the cochineal insect, were extensively cultivated in India. These plants were obtained from Canton, Manilla, the Isle of France, and also from the royal gardens at Kew, where the cochineal cactus had been for some time cultivated. It was found however that the native insect discovered by Dr. Anderson did not yield a permanent dye, and accordingly some insects brought by Captain Neilson from Brazil were introduced. They were first reared in a cactus garden or nopalry under the superintendence of Dr. Anderson, and from thence the plants were distributed throughout the various districts of India. Although the East India Company spent large sums of money in endeavouring to introduce the rearing of the cochineal insect, it does not appear to have answered, on account of the inferior quality of the insect procured from Brazil, and the Company has now offered a large reward for the successful cultivation of the Mexican plant and insect, which obtains a higher price in the market. The letters of Dr. Anderson excited at the time great interest, and during the whole of his life he spent much time in endeavouring to improve and extend the production of cochineal in India. These letters were republished at Madras in 1788. In 1789 he published also at Madras several letters from various individuals, giving details of the progress of the cultivation of the nopal, the native name of the cactus, and the rearing of the insect. In 1790 another series of letters was published, with the title, "Conclusion of Letters on the Subject of Cochineal," Madras, 8vo.

Dr. Anderson having thus in one department turned his attention with a considerable measure of success to the productive capability of British India, pursued his inquiries with regard to the introduction of a variety of other useful productions. The result of these inquiries he published in a small volume at Madras in 1791, with the following title, which sufficiently explains its contents: "Correspondence for the Introduction of

Cochineal Insects from America, the Varnish and Tallow Trees from China, the Discovery and Cultivation of White Lac, the Culture of Red Lac, and also for the Introduction, Cultivation, and Establishment of Mulberry Trees and Silk Worms, with a Description and Drawing of an improved Piedmontese Reel for the Manufacture of raw Silk, together with the Cultivation of the finest Cinnamon Trees of Ceylon, Indigo, and some other valuable Articles," 8vo. The cultivation of the mulberry tree for the purpose of rearing silk worms, Dr. Anderson prosecuted with great diligence, and had the satisfaction of seeing his suggestions acted on with great vigour in various districts of the Madras presidency. In 1793 he published at Madras a number of letters on this and other subjects which he had sent to and received from various individuals both in Europe and Asia, with the title "Some additional Letters, principally regarding the Cultivation of raw Silk and the Progress of the Italian Filature of the Coast of Coromandel," Madras. At subsequent periods Dr. Anderson published all his correspondence on points connected with the introduction and cultivation of plants which yielded articles of commerce adapted to the climate and soil of the various districts of Hindustan, and more particularly those of the Madras presidency. Amongst the principal of these may be mentioned the sugar cane, the coffee plant, the American cotton, and the European apple. The following are the titles of these publications as they appeared:— "Miscellaneous Communications. Madras." Containing letters from the 13th of March, 1794, to the 13th of September, 1795. "An Account of the Importation of American Cochineal Insects into Hindostan. Madras. 1795." 8vo. This tract gives an account of the introduction of the Brazil insects. "State of the Silk Manufacture at Vellout and Panniwaddy. Madras. 1795." "Communications from the 1st of October until the 12th of December, 1795." "Letters," &c. Madras, 1796. These are communications on the same subjects as the above, from July 17. to October 1. 1796. "Letters," &c. Madras, 1796. From June to August.

Although the cultivation of cochineal in India, and the manufacture of silk in the Madras presidency, have not succeeded to the extent that was anticipated by Dr. Anderson, yet the greatest praise is due to him for the unwearied zeal which he exhibited in endeavouring to introduce amongst the British subjects of India branches of industry that would have benefited them as well as the mother country. The want of success, however, in the extensive production of silk and cochineal in India has arisen more from a want of attention to natural laws in the cultivation of the cactus and mulberry, and in the feeding and selection of the insects, than to any want of capability in the climate and soil of India to produce these articles of commerce. The failure in the production of such articles as these is the more to be regretted, as they are not only useful to the consumer, but would give a healthful and profitable occupation to the producer. This is not the case with all the introduced articles of cultivation in India. Unfortunately opium has succeeded beyond all expectation, and the consequence has been alike demoralising on the population engaged in its cultivation and on the infatuated consumers of this drug in other countries.

Dr. Anderson published the following works, the titles of which are taken from Watt, "Bibliotheca Britannica:"—1. "An Attempt to discover such Minerals as correspond with the Classification of Cronstedt, and thus lead to a more extensive Knowledge of the Mineralogy of this Country (Coromandel). *The Phœnix*, 1797, p. 14—17. 80—84. 116, 117." 2. "Journal of the Establishment of Napal and Tuna for the Prevention or Cure of Scurvy, Dysentery, and Ulcers on Shipboard and Navigation; of Famine on Shore, Madras, 1808."

Dr. Anderson was a fellow of the Royal Society of Edinburgh, of the American Philosophical Society, and a member of the Society of Planters at St. Helena. We have not been able to ascertain precisely the time of his death. His name disappears from the list of officers of the medical establishment at Fort St. George, of which he was the first member for some years, in 1810. In Dodwell and Miles's list of the officers of the medical establishments of India, James Anderson is recorded as having died August 5. 1809, having been appointed assistant-surgeon in 1765, surgeon in 1786, and a member of the medical board in 1800. (Anderson's *Letters, &c.* in the British Museum Library; Royle's *Essay on the productive Resources of India.*)

E. I.

ANDERSON, JOHANN, burgomaster of Hamburg, and author of a description of Iceland, Greenland, and Davis Straits, was born in Hamburg on the 14th of March, 1674. His father, a wealthy merchant of Swedish origin, bestowed great care on the education of his son, who was originally destined to the church, but ultimately permitted to adopt the legal profession. Young Anderson obtained at an early age the reputation of a good Greek and Latin scholar, and an accomplished mathematician.

In 1695 he was sent to the university of Halle, which had been opened the preceding year. His teachers were satisfied with his progress in his legal studies. The favourite pursuits of the hours left at his own disposal were languages (of which he mastered the French, English, and Italian), civil and natural history, and the antiquities of the law and language of Germany. He received the

degree of doctor of laws at Leyden on the 8th of August, 1697, having previously held a disputation, "De Juramento Zenoniano."

The year before he entered the university of Halle, Anderson visited the most remarkable towns and mines of Saxony. In 1697 he made a tour through Holland, in which he contracted an intimacy with Leeuwenhoeck and Musschenbroek, and visited the Hague during the negotiations which preceded the peace of Ryswick.

On his return to Hamburg (his father had died in 1797) he began to practise as an advocate, soon obtained the confidence of the public, and was well employed. On the 18th of October, 1702, he was elected secretary to the council; on the 19th of November, 1708, syndic; on the 5th of February, 1723, he was chosen one of the burgomasters, and became senior burgomaster in 1732, an office which he continued to fill till his death on the 3d of May, 1743. Anderson was twice married: by his first wife (who died in 1700) he had only one daughter, who died an infant; by the second, ten daughters and one son, of whose literary acquirements his father's biographer speaks in high terms.

During the fifteen years that he filled the office of syndic, Anderson was repeatedly engaged in important negotiations. In August, 1711, he was sent on an embassy to Frederic IV. of Denmark; in the course of the same month he concluded, in the name of the Hanse Town, Hamburg, a treaty of commerce and navigation with the ministers of Brandenburg, Wolfenbüttel, and Hanover; in 1713 he represented his native city at the Congress of Utrecht; in 1715 he was a member of the embassy from Hamburg to Louis XIV. The death of Louis prolonged and complicated the negotiations which were the object of the embassy, and it was not till the 27th of September, 1716, that a treaty of commerce between France and Hamburg was concluded. So high did the reputation of Anderson stand as a statesman in the north of Germany, that George I. made strenuous and repeated efforts to induce him to enter his service when he ascended the throne of Great Britain. This and a similar invitation from Duke August Wilhelm, of Brunswick, Anderson declined: he preferred being burgomaster of Hamburg to being servant of a prince.

All these diplomatic employments, and the still more laborious and unintermitting domestic business of the republic, did not prevent Anderson's finding time for literary and scientific pursuits. Even during his juvenile excursion through Saxony, he kept a journal which showed that natural history and statistics had already charms for him. His intimacy with Leeuwenhoeck and Musschenbroek, during his visit to Holland in 1697, matured his taste for natural history. After the peace of Utrecht, he travelled through the greater part of Holland and Switzerland; his voluminous journals bear testimony to the attention with which he examined all the libraries, cabinets of natural history, manufactures, &c. that came in his way. During his prolonged residence in Paris in 1714—1716, the antiquarian tastes he had cultivated at college appear to have influenced the selection of his associates. The Benedictines Montfaucon and De la Rue were his most frequent companions, but he also cultivated the friendship of Cassini, Jussieu, Réaumur, Geoffroy, and Fontenelle. While in Paris he made a collection of one thousand select impressions from the gems in the royal cabinet. After his return home with this acquisition, he began to collect a cabinet of natural history, to enrich which he spared no expence. His literary correspondence was extensive. Eckart acknowledges important contributions to his etymological dictionary from Anderson; and Leibnitz, in many of his letters, speaks in high terms of Anderson's acquirements.

It is as an accomplished publicist, as a fine specimen of the wealthy magistrate of the Hanse Towns in the eighteenth century, that Anderson is to be regarded — not as an author. He printed nothing of his own during his life, and only one of his works has found its way to the press since his death. He completed and superintended the publication of Gerard Meyer's Glossary of the old Saxon tongue ("Glossarium Linguæ veteris Saxonicæ"). There were found among his papers after his death — 1. "Glossarium Teutonicum et Allemanicum," containing explanations of words used by writers of the middle ages. 2. A commentary on Heineccius' law of the Germanic empire ("Observationes Juris Germanici, ad ductum Elementorum Juris Germanici beati Heineccii"), which contains much curious information respecting the legal antiquities of Germany. 3. Valuable collections, illustrative of feudal law, and the public and statutory law of Hamburg.—The account of Greenland, Iceland, and Davis Straits, by which Anderson's memory has been preserved beyond the limits of the town which was the principal scene of his activity, was published in 1746, with a sketch of his life prefixed: it is entitled "Herrn Johann Anderson, I. U. D. und weyland ersten Bürgermeister der freyen Kayserlichen Reichstadt Hamburg, Nachrichten von Grönland und der Strasse Davis zum wahren Nutzen der Wissenschaft und der Handlung." Hamburg, 1746, 8vo. It is an unpretending account of the information which the author had collected regarding these countries from the narratives of sailors and others with whom he had opportunities of conversing. A tone of deep religious feeling and kindliness runs through and gives a charm to the whole. A Danish translation appeared in 1748; a French one in 1754. Horrebow has corrected many errors into which Anderson

had been led by his informants respecting Iceland. (Life prefixed to the German edition of Anderson's account of Iceland, &c.; Jöcher, *Allgemeines Gelehrten Lexicon*, and Adelung's *Supplement*.) W. W.

ANDERSON, REV. JOHN. Of the early life of this eminent Scotch Presbyterian minister very little is known, except that he was born in 1671, and was educated at St. Andrew's, where he took the degree of M. A. He was preceptor to John Campbell, second duke of Argyll; and in one of his works he states that he had resided in Edinburgh for twenty-five years in early life. He appears to have been at one time a schoolmaster, as "Curat Calder," one of his literary opponents, upbraids him with having been "an old pedantic dominie, teaching *hæc dat a*." In 1704 Anderson became minister of Dumbarton, and while there he began to publish the controversial works by which he is chiefly known. One of the earliest of these, 1. "A Dialogue between a Curat and a Countreyman concerning the English Service or Common Prayer Book of England," was printed at Glasgow, in quarto, in 1710 or 1711. In this work he endeavours to prove that the liturgy which was used in Scotland for some years after the establishment of the Protestant religion, was not the English liturgy, but the liturgy used by the English church at Geneva; in opposition to those episcopalians who, having recently introduced the English liturgy into their church service, were anxious to give it every possible sanction. Of the latter party was Mr., afterwards Bishop, Sage, who asserted the early use of the English liturgy in Scotland in his "Fundamental Charter of Presbytery examined." Very soon after, Anderson published, 2. a "Second Dialogue" on the same subject, in which the opinions of South, Beveridge, Hammond, and Burnet are opposed, while it is avowed that "there is hardly any thing of importance which is not said in the very words of the writers of the other side." These were followed by, 3. "A Letter from a Countreyman to a Curat," which drew forth several answers, one of which, written by the Rev. Robert Calder, an Episcopalian, was replied to by Anderson in a pamphlet, 4. entitled, "Curat Calder Whipt." 5. He shortly after published "A Sermon preached in the Church of Ayr at the Opening of the Synod, on Tuesday, the 1st of April, 1712," which was printed, in quarto, by the desire of the Synod of Glasgow and Ayr. 6. In 1714 appeared, in quarto, the work for which Anderson is chiefly known, "A Defence of the Church Government, Faith, Worship, and Spirit of the Presbyterians, in answer to a Book entitled 'An Apology for Mr. Thomas Rhind.'" About the commencement of the year 1717, Anderson was invited by the people of Glasgow to become one of the ministers of that place; but, as appears by the letters of Wodrow, printed in the memoir prefixed to Burns's edition of his "History of the Sufferings of the Church of Scotland," pp. xxii. and xxv., his appointment was violently opposed by the ministers of Glasgow, who appear to have been incensed against him by some severe remarks which he had made upon them in a letter addressed to Walter Stewart of Pardovan, which was published in 1717. After some sharp controversy in the synod, his appointment was carried, and in 1720 he removed to Glasgow, where he became minister of the North-west, or Ram's Horn, Church.* In the same year he published, 7. his "Letters upon the Overtures of the Commission of the General Assembly concerning Kirk Sessions and Presbyteries," in 12mo. according to Chambers, or 8vo. according to Watt's "Bibliotheca Britannica." The subject was, he observes, the most melancholy one he ever wrote upon, since it was devoid of the pleasure which accompanied the duty of attacking the prelatic adversaries of his church; and this partook more of the character of a civil war than the controversy in which he had previously taken part. These letters, though on an ephemeral subject, contain, like his other controversial writings, much curious historical information, and a considerable share of satire; but it is to be regretted that, while he showed himself well-versed in theological literature, he often indulged in intemperate language. He wrote many pamphlets not mentioned above, but they are mostly of a temporary or local interest only. Chambers observes that the precise date of Anderson's death is not ascertained, but that, as his successor was appointed in 1723, it is evident that he did not long survive his removal to Glasgow; it is, however, stated in the other work referred to below, that he died in 1720. The monumental inscription erected by his grandson, of whom an account is given hereafter, styles him "a pious minister and an eloquent preacher, a defender of civil and religious liberty, and a man of wit and learning;" and it adds that "he lived in the reigns of Charles II., James II., William III., Anne, and George I." (Chambers's *Biographical Dictionary of Eminent Scotsmen*; *Scottish Biographical Dictionary*, by Scoto-Britannicus, 12mo. Edinburgh, 1822.) J. T. S.

ANDERSON, JOHN, professor of natural philosophy in the university of Glasgow, was born at Roseneath, Dumbartonshire, in the

* The inscription to his memory, put up by order of his grandson, Professor Anderson, states that he was minister of this church in 1720; but Chambers says that, according to M'Ure, it was not founded till 1721, nor finished for "a year or two thereafter." The anonymous "Scottish Biographical Dictionary" referred to in the list of authorities at the close of the article states that Anderson removed from Dumbarton to Glasgow in 1716.

year 1726, and was the eldest son of the Rev. James Anderson, minister of that place, and grandson of the Rev. John Anderson, tutor to the Duke of Argyll. Having lost his father in early life, he was educated under the care of an aunt named Turner, who was widow of a minister at Stirling; and during his residence in that town, he became an officer in a burgher corps formed to support government during the rebellion of 1745-6. Anderson subsequently became a student in the university of Glasgow, where, in 1756, he was appointed professor of Oriental languages. In 1760 he was removed to the chair of physics, or natural philosophy, an appointment much more congenial to his peculiar talents and inclinations. At the time when the second professorship was conferred upon him, Anderson was residing at Toulouse in France. He entered upon the duties of his office with enthusiastic ardour; and in addition to the ordinary engagements of the professorship, which he performed in a manner that entitles him to honourable distinction, he devoted much attention to the practical application of science, and visited the workshops and manufactories of Glasgow, imparting to the artizans such scientific knowledge as might be applicable to their respective occupations, and deriving from them, in return, a valuable fund of experimental and practical information. It has been observed that the most estimable characteristic of Professor Anderson, and one which, from its greater rarity, was even more meritorious in his time than at the present day, was a liberal benevolence in regard to general instruction. This feeling prompted him to establish, in addition to his ordinary class, which was strictly mathematical, one for the instruction of the working classes, and of other persons whose pursuits or inclinations did not allow them to pass through a regular course of academical study. He met this, which he styled his *anti-toga* class, twice a week during the session, to the end of his life; and he rendered his lectures, which he delivered extempore, highly attractive by illustrative experiments, by an easy and graceful style, and by the frequent introduction of appropriate anecdotes. It is related, as an illustration of his liberal good sense and disregard of unnecessary formality, that he immediately acceded to a suggestion offered by a mechanic, who had scarcely time to change his dress between the hour of leaving his employment and that of opening the class, that operatives should be allowed to attend the lectures in their working-dress.

Anderson was distinguished by a sturdy independence of character, and an ardent love for civil and religious liberty. The former led him to repay his aunt the expenses of his education, with interest, as soon as his appointment in the university enabled him to do so; and the latter made him a highly interested spectator of the earlier struggles of the French revolution. Ever after his assistance in the defence of Stirling against the troops of the young Pretender, he displayed a liking for military science; and among other applications of his skill in this department, he planned the fortifications which were erected for the defence of Greenock against the French captain Thurot, which have been removed to make way for the extension of the town. He also made experiments upon various kinds of projectiles, and contrived a cannon in which the recoil was counteracted by the condensation of air in the carriage. Having failed in his attempts to attract the attention of the British government to this invention, Anderson took his model to Paris in 1791, and presented it to the National Convention, who placed it in their hall, inscribing it "The gift of Science to Liberty." While in France he had a six-pounder made from his model, with which he made several experiments in the neighbourhood of Paris, in the presence, among others, of Paul Jones, who considered that such a gun would be very useful for firing from the round-tops and poops of vessels of war, and also in landing troops from boats. During this visit, Anderson took a lively interest in political transactions, and he witnessed the return of Louis XVI. from his intercepted flight, and took part in the subsequent ceremony of administering to him the oath of fidelity to the constitution. The Emperor of Germany had, about this time, drawn a military cordon along the frontier of France, in order to prevent the introduction of French newspapers into Germany; and this led Anderson to suggest a plan, which was put in practice, for conveying newspapers and manifestoes, by attaching them to small balloons of oiled paper inflated with gas, which were despatched whenever the wind was favourable.

The opinions of Anderson led him generally to take the popular side in controverted questions at the university, and prevented him from being on the best of terms with some of his brother professors. He took an active part with the students in a dispute respecting the election of their rector; and, in another dispute about the mode of keeping the college accounts, he commenced, but lost, an action against his brethren; but it was proved, some years afterwards, that maladministration had existed to so serious an extent as to occasion a loss of 10,000*l.* to the funds of the college.

The principal, if not the only work published by Anderson in connection with his favourite studies, was a valuable book entitled "Institutes of Physics,"* which made its

* Owing to a curious mistake, in a very brief notice of Professor Anderson in the "Biographie Universelle," the title of this work is converted into "Institutions de *Médecine*," and the author is styled a physician.

first appearance in 1786, and went through five editions within the next ten years. He wrote many articles for periodical publications, and a paper entitled "Observations upon the Roman antiquities lately discovered between the Forth and the Clyde," which was published in the appendix to General Roy's "Military Antiquities of the Romans in Britain," in 1793, and was printed separately by Andrew Foulis, in 1800, as a quarto pamphlet. An important collection of Roman remains found in the neighbourhood of the wall of Antoninus, was procured for the university of Glasgow, principally through his activity and influence. In the memoir of Anderson published in 1825, in the "Glasgow Mechanics' Magazine," which was the first of any extent that ever appeared, it is stated that about the time of the exhibition of his gun at Paris, he translated his Essays on War and Military Instruments into French, and distributed several copies in Paris; but we are not informed whether they were ever published in English.

Professor Anderson died on the 13th * of January, 1796, in the seventieth year of his age, and the forty-first of his professorship; and by his will, made a few months previously, he bequeathed the whole of his philosophical apparatus, museum, library of books and manuscripts, household furniture, and effects, to eighty-one trustees, for the formation and support of an educational establishment, by means of which the inhabitants of Glasgow should continue to enjoy those advantages which he had so anxiously promoted during his life. Shortly after Anderson's death, the trustees proceeded to carry out his plan as far as was practicable, and to open a public subscription in aid of the funds bequeathed; and on September 21. 1796, they elected Dr. Thomas Garnett, professor of natural philosophy, that science being, according to Anderson's will, to be taught in preference to all others. On the 21st of June, 1797, the institution was incorporated by what is termed "a seal of cause," with the usual privileges of a body corporate. According to the founder's design, the institution was to consist of four colleges, for arts, medicine, law, and theology, respectively; and each college was to have nine professors, of whom the eldest should be the president or dean. In addition to the more scientific course of instruction, he also prescribed a popular illustration of the science of physics, in which it is deemed sufficient to instruct the students in general results, without leading them through the minutiæ of mathematical demonstration and deduction. The funds proving inadequate for so extensive a plan, the institution was commenced with a single course of lectures on natural philosophy and chemistry by Dr. Garnett; and this course was attended by nearly a thousand persons of both sexes. Dr. Garnett removed, in 1800, to the Royal Institution in London, and was succeeded by Dr. Birkbeck, who, in addition to the labours of his predecessor, introduced a familiar course of philosophical instruction for five hundred operative mechanics, free of all expense. Since that time the establishment has been gradually extended nearer, and nearer to the original design, and has been productive of an amount of public benefit which entitles its founder to the most honourable remembrance. In the memoir above alluded to, it is observed that, without any intention to detract from the well-deserved fame of Dr. Birkbeck, it is impossible to dispute "that Professor Anderson, at a time when education, all but the mere elements of reading and writing, was confined to those who had the means of going through a course of college education, broke through existing prejudices, and opened the temple of science to the hard-labouring mechanic, and the hitherto despised artificer."

Anderson had the academical degree of A.M., and was a fellow of the Royal Societies of London and Edinburgh, and of the Society of Antiquaries of Scotland, and member of several other scientific associations. He was buried on the 16th of January, in the Ram's Horn church-yard, Glasgow, where inscriptions were erected by his direction for himself and his grandfather, who had been the first minister of that church. A portrait of him is prefixed to the third volume of the "Glasgow Mechanics' Magazine." (*Glasgow Mechanics' Magazine*, vol. iii.; Chambers's *Biographical Dictionary of Eminent Scotsmen*; *View of the Constitution and History of Anderson's Institution.*) J. T. S.

ANDERSON, JOHN, of Dowhill, or Dovehill, Glasgow, was descended from a family which had held a high rank among the magistracy of Glasgow from the beginning of the seventeenth century. He early devoted his talents and influence to the cause of his persecuted church, and suffered much by fines and imprisonment. Wodrow relates, that on the 28th of June, 1677, he was brought before the committee of public affairs, to whom he voluntarily acknowledged having for some years deserted his own church at Glasgow, and attended the ministrations of the "indulged," or tolerated nonconformists, by one of whom he had had a child baptized; and, as he refused to engage to hear his parish minister, he was fined five hundred pounds sterling, and in default of payment committed to the Edinburgh Tolbooth, where he was detained until the following October, when the council ordered him to be liberated on payment of two thousand pounds Scots. In 1678 Anderson was again imprisoned for a short time, on

* On page 2. of an octavo pamphlet, with which we have been favoured by a Glasgow correspondent, entitled a "View of the Constitution and History of Anderson's Institution," the 12th is given as the date of his death; but the above date appears on page 14. of the same pamphlet, and in other authorities.

occasion of a false rumour that an insurrection was contemplated by the persecuted Presbyterians; and on the 25th of July, 1683, he, in company with many others, was once more indicted and sent to prison on a charge of rebellion and other treasonable crimes. He held a prominent place among the burgesses in the convention of estates at Edinburgh, when they offered the crown of Scotland to William and Mary, and his name appears among the signatures to the public deeds on that occasion. Anderson represented Glasgow in the first parliament after the revolution, and took an active part in the committees on matters of trade and commerce. He was also provost of Glasgow several times, between 1689 and 1704. (Wodrow's *History of the Sufferings of the Church of Scotland*, edited by Burns, ii. 360. 387. iii. 466.) J. T. S.

ANDERSON, JOHN, M.D., a physician who practised for some years at Kingston-on-Thames, and subsequently became physician to the general sea-bathing infirmary at Margate, where he died in June, 1804, at an advanced age. He wrote, 1. An Inaugural Dissertation, "De Scorbuto," which was published at Edinburgh in 1772. 2. "An Essay on Evacuations," which was first published, as an octavo pamphlet, in 1786, at London; again in 1787, enlarged, and entitled, "Medical Remarks on natural, spontaneous, and artificial Evacuation," in the same form; and again in 1788, in duodecimo, with further revisions and additions. This is called the second edition, though it was really the third, probably because it was the second under the same title. The preface speaks of the very favourable reception of the work, and shows that Anderson removed from Kingston to Margate some time between May, 1787, and April, 1788. In 1795 he published, 3. "A practical Essay on the good and bad effects of Sea-water and Sea-bathing," which forms an octavo pamphlet. (*Gentleman's Magazine*, lxxiv. 978.; *Works*, as above.) J. T. S.

ANDERSON, JOHN, surgeon, of Hamilton, Lanarkshire, eldest son of James Anderson, supervisor of excise at Oban, was born June 6. 1789, at Gilmerton House in the county of Mid-Lothian. In 1813 he was admitted a licentiate of the Edinburgh Royal College of Surgeons; and soon afterwards, by the interest of the Duke of Hamilton, he was appointed first surgeon to the royal Lanarkshire militia. He subsequently settled at Hamilton, where he had a large practice. He devoted his leisure to genealogical pursuits, and published, in 1825, "Historical and Genealogical Memoirs of the House of Hamilton," to which he added a supplement in 1827. He intended to publish also a statistical account of Lanarkshire, and a history of the Robertsons of Struan, but was prevented by death. He died December 24th, 1832, in consequence of excessive fatigue in attending patients suffering under cholera. (Chambers's *Biographical Dictionary of Eminent Scotsmen*, iv. 477.) J. T. S.

ANDERSON, LARS. [ANDREÆ, LAURENTIUS.]

ANDERSON, PATRICK, a physician who lived during the seventeenth century. He wrote a small book, called "The colde Spring of Kinghorne Craig, his admirable and new tryed Properties, so far foorth as yet are found true by experience," Edinburgh, 4to. 1618. This is a very animated description of the numerous virtues of a medicinal well near the village of Kinghorn, in Fifeshire. He wrote also "Grana angelica; hoc est, Pilularum hujus Nominis insignis Utilitas, quibus etiam accesserunt alia quædam paucula de durioris Alvi Incommodis propter Materiæ Cognitionem, ac vice Supplementi in fine adjuncta," Edinburgh, 12mo. 1635. This little book is so very rare that there are not perhaps above three or four copies of it extant. The medicine which it describes has had a very different fate. Anderson's pills are still a well known popular medicine in all parts of Scotland. The privilege of vending them by ancient patent still exists in the individual who has succeeded to the right, and they are sold at an old house in the High Street of Edinburgh, which has a decayed portrait of Anderson hanging over the door. They are mild aperients. In his book Anderson disclaims the merit of inventing them, and says he brought the prescription from Venice. He wrote a history of Scotland in three volumes folio, which is preserved in MS. in the Advocates' Library. It is entitled "The Historie of Scotland since the Death of James the First, where Boetius left off, untill the Death of King James the Sext of happie Memorie, cairfullie and most fathfullie collected and digested into 6 Bookes." J. H. B.

ANDERSON, ROBERT, M.D., a literary critic and biographer, was born at Carnwath in Lanarkshire, on the 7th of January, 1750. He received a classical education under Robert Thomson, master of Lanark school, who had married a sister of Thomson the poet. He was destined by his mother, who became a widow when he was only nine years old, for the church; but after having gone through part of the prescribed course of ecclesiastical instruction at Edinburgh, he found that his taste was in a different direction, and he studied medicine. His first literary effort was the publication, in 1773, of a collection of poems by James Græme, a fellow-student of his own who had entered life with similar prospects, but who had early been cut off by consumption. These poems never acquired any reputation, but Anderson again exhibited his affectionate zeal for his early companion's fame by inserting them in his edition of the "British Poets." He became surgeon to the dispensary of Bamborough Castle in Northumberland, where he married, in 1777, the

daughter of Mr. Grey of Alnwick, a relation of Sir Charles, afterwards the first Earl Grey. After having practised for a short time as a physician in Alnwick, he removed to Edinburgh in 1784, discontinued the pursuit of his profession, and gave all his time to literature. He was for some years occupied in preparing his edition of the "British Poets," of which the first volume was published in 1792, and the last (the series consisting of fourteen volumes) in 1807. This collection contains the works of forty-nine poets not given in Johnson's collection. In the case of the minor poets, the editor does not profess to give their complete works. Attached to the works of each poet there is a preface "Biographical and critical," containing a laborious and well-digested memoir. The life prefixed to the poetical works of Johnson was afterwards enlarged by the author, and as "The Life of Samuel Johnson, with critical Observations on his Works," went through several editions. This work contains some curious notes by Bishop Percy, and other valuable illustrative matter; but, as might naturally have been expected, the book has sunk before the superior claims to attention held out by Boswell's work. A less elaborate, but perhaps on the whole more valuable, memoir written by Dr. Anderson is "The Life of Tobias Smollett, M.D., with critical Observations on his Works," Edinburgh, 8vo. 1803. This work also went through several editions, and as the best history of a man of genius whose life had been so strangely checkered, it could not fail to be interesting, though perhaps it might have been more so, if the author had possessed more sympathy with the erratic character of his subject. In 1820 he edited the "Works of John Moore, M.D.," prefixing a "Memoir of his Life and Writings." Dr. Anderson died at Edinburgh on the 20th of February, 1830, after having completed his eightieth year. He had gathered round him a large circle of literary friends in his old age. He was a kind friend to younger literary aspirants, and as an illustration of the feeling he thus created, it may be mentioned that Thomas Campbell dedicated to him the first edition of the "Pleasures of Hope." (*Encyc. Brit.*; *Works*, as referred to.) J. H. B.

ANDERSON, ROBERT, was born at Carlisle on February 1. 1770. He was the youngest of nine children, and his parents being poor, he received the rudiments of education at a charity school. At the age of ten he was taken from school to assist in the support of an aged and infirm father. His first employment was under his brother, a calico-printer, but, having a taste for drawing, he was afterwards apprenticed to a pattern drawer. The last five years of his time were spent in London, where he suffered much wretchedness from the villany of his master, who confined him for some months to a miserable garret. From his earliest years, he had a love of poetry, which he traced to an old Highland woman, for whom he used to run on errands when a boy. A visit which he paid to Vauxhall, in 1794, called forth his talent for composition. He was so disgusted with the words of the songs he heard there, that the next morning he produced a ballad called "Lucy Gray," and three others, which he offered to Mr. Hook, the composer to the gardens, by whom they were set to music. They were sung at Vauxhall in the summer of 1794 with great applause.

In 1796 he removed to Carlisle, and two years after published a volume of poems, which produced him nothing but fame. In 1801 he composed a poem in the Cumberland dialect, "Betty Brown," which was so well received, that he wrote many others in a similar style. He occasionally sent some of his poems to the newspapers, and, in 1805, a sufficient number had accumulated to form a volume, which appeared in that year at Carlisle, under the title of "Ballads in the Cumberland Dialect," with notes and a glossary by the author's friend, Mr. Thomas Sanderson. The work became very popular, and ran through several editions, from which however Anderson derived no benefit, as he had disposed of the copyright, and as the first edition was a failure in a pecuniary point of view in consequence of the defaults of the subscribers. Soon after its appearance, Anderson left England for a situation at Belfast, where he remained for several years. On his return to Carlisle, he was advised to collect and publish his works, in order to make some provision for his declining years. Two volumes were accordingly published at Carlisle in 1820, accompanied by an "Essay on the Characters and Manners of the Peasantry of Cumberland," by Mr. Sanderson, and an autobiography of the poet. He died at Carlisle on the 27th of September, 1833, and was interred in the burial-ground of the cathedral. A handsome monument has since been erected to his memory in the cathedral by the subscriptions of his admirers, as well as a tombstone in the graveyard. For the last year of his life he had been supported by a monthly subscription of his friends.

Anderson's works enjoy a high reputation in his native district. They are chiefly of a humorous cast, his perception of the ludicrous being his strongest point, and fairs, weddings, and merry-makings his most constant theme, with the exception of love. He paints strongly, but coarsely, in a style which accords well with the rustic simplicity of the subjects of his pictures; and with them he enjoyed the advantage of being thoroughly acquainted. His originality is not great, and several of his songs bear too much resemblance, even in words and manner, to the productions of other writers. The editor of

Miss Blamire's works accuses him of printing some of that lady's compositions as his own.

A selection from Anderson's poems is given in a collection of "Dialogues, Poems, &c., in the Westmoreland and Cumberland Dialects," published at London, 1839, 12mo., and his popularity in Cumberland seems not at all on the decline. He left numerous writings in MS. behind him, amongst them a complete opera called "The Chief of Skye." (Life in *Dialogues, Poems, Songs, and Ballads in the Westmoreland and Cumberland Dialects* 213—218.; which is chiefly taken from the autobiographical memoir prefixed to Anderson's *Works*; Miss Blamire, *Works*, (edited by Maxwell), x. xi.; Anderson, *Ballads in the Cumberland Dialect*, Carlisle, 1805.) J. W.

ANDERSON, THOMAS, surgeon. He resided at Leith, and was a fellow of the Royal College of Surgeons of Edinburgh. In 1781 he read a paper before the Philosophical Society of Edinburgh, which was published in the second volume of the Transactions of the Royal Society of Edinburgh in 1790. This paper was entitled "Pathological Observations on the Brain," and consisted of a series of interesting cases of injury to the brain, from which the author drew the conclusions which had already been maintained by many distinguished anatomists: — 1. That when one side of the brain is affected, it produces its effects on the opposite side of the body. 2. That when both sides are affected, the whole body suffers. Watt, in the "Bibliotheca Britannica," refers to the following papers published by Mr. Anderson: — 1. "Account of a very extraordinary enlargement of the stomach discovered on dissection. *Med. Com.* ii. 294. 1774." 2. "History of a case in which a quantity of pus from near the rectum found its way into the scrotum, giving the appearance of hernia. *Ib.* ii. 423." 3. "Two cases of dislocation of the femur, with the method of reduction. *Ib.* iii. 424. 1775." (Watt, *Biblioth. Brit.*; *Trans. of the Royal Society of Edinburgh*, vol. ii.) E. L.

ANDERSON, WALTER, D.D., an historical and critical writer, was for fifty years minister of the parish of Chirnside in Berwickshire. The date of his birth is unknown. In 1755 he printed anonymously, "The History of Crœsus, king of Lydia, in Four Parts, containing observations, 1. On the Ancient Notions of Destiny; 2. On Dreams; 3. On the Origin and Credit of Oracles; 4. and the Principles on which their Responses were defended against any Attack." This little work (of 211 widely printed duodecimo pages) is now very rare, and biographers, in adducing it as an illustration of tedious enlargement on a trifling subject, appear to have been misinformed as to its size. It is little more than a translation of the narrative about this king of Lydia, in the first book of Herodotus, with all the responses of the oracles. The author seriously discusses the question, whether the oracles spoke under the influence of inspiration. In 1769, Dr. Anderson published "The History of France during the Reigns of Francis II. and Charles IX.; to which is prefixed a Review of the General History of the Monarchy, from its Origin to that Period," 2 vols. 4to. In 1775 he published a continuation down to the Ediet of Nantes, 1 vol. 4to.; and in 1783 a farther continuation down to the Peace of Münster (in 1648), 2 vols. 4to. This work never acquired much popularity or reputation. In 1791 he published "The Philosophy of Ancient Greece investigated in its Origin and Progress to the Æra of its greatest Celebrity in the Ionian, Italic, and Athenian Schools, with Remarks on the delineated Systems of their Founders; and some Accounts of their Lives and Characters, and those of their most eminent Disciples," 4to. This work exhibits great reading, and a marked improvement in the author's style. It might have become a popular compendium had it not been superseded by Enfield's Abridgment of Brucker. The character of all Dr. Anderson's works is, that he simply retailed the results of his reading, without subjecting them to any eritical analysis. He died at Chirnside on the 31st of August, 1800. (*Gent. Mag.* lxx. 802. 999.; Chambers's *Lives of Illustrious Scotsmen.*) J. H. B.

ANDERSON, WILLIAM, naval surgeon and naturalist. He was appointed surgeon's mate on board the Resolution in Cook's second voyage round the world in the years 1772, 1773, 1774, 1775. Whilst the Resolution was in Port Sandwich, and off the island Malicolo, some fish were caught and eaten by the officers and crew which were of a poisonous nature. The details of the symptoms produced and the treatment pursued were given by Mr. Anderson in a paper published in the sixty-sixth volume of the Philosophical Transactions, entitled "An Account of some Poisonous Fish in the South Seas; in a letter to Sir James Pringle, Bart. F.R.S., from Mr. William Anderson, late Surgeon's Mate on board his Majesty's Ship the Resolution, now Surgeon of that Ship." This letter is dated April 23. 1776, and was read at the Royal Society in June of the same year. In the sixty-eighth volume of the Philosophical Transactions Anderson published an account of a large detached stone which exists about thirty miles from Cape Town, Africa, and which is known by the name of the Tower of Babel, or the Pearl Diamond. This communication was dated "Cape of Good Hope, November, 1776," and was read at the Royal Society in January, 1777. This paper was written whilst he was accompanying Cook in his last voyage, in which he went out as surgeon to the Resolution. He died on ship-board during the

voyage. Sprengel states that an island was named after him in the North Pacific Ocean, but its name does not occur in recent works on geography. He left behind him a manuscript volume, which is now in the Banksian Museum at the British Museum, containing descriptions of new birds and other animals which he had met with during his voyages; also of several plants, chiefly from Van Diemen's Land. He also wrote a paper on the use of the cabbage-tree as an anthelmintic. Robert Brown has named a genus *Andersonia*, belonging to the natural order Epacridaceæ, to commemorate the subject of this article, as well as Alexander and William Anderson; the former was superintendent of the botanic garden at St. Vincent's, the latter is still living, and is curator of the botanic garden at Chelsea. The plants and animals which were collected by Anderson, and which are not numerous, are deposited in the collection of the British Museum. (Brown's *Prodromus Floræ Novæ Hollandiæ*; Anderson, *MS.* British Museum; *Philosoph. Trans.* vols. lxvi. and lxviii.; Cook's *Voyages*; Watt, *Biblioth. Brit.*) E. L.

ANDERTON, HENRY, an English portrait painter of great repute towards the end of the seventeenth century. He was the pupil of Robert Streater, sergeant painter to Charles II., visited Rome, and spent some years in the study of the antique there. When he returned to England Anderton painted the portrait of the beautiful Duchess of Richmond, through which picture he got Charles II. to sit to him, and afterwards the principal persons of his court. Anderton interfered with the business of Sir Peter Lely, and had a great share of reputation in his time. He painted likewise landscapes and still life, and was a good imitator of his master, Streater, "till he left his way and fell to face painting." Anderton died soon after the year 1665. (*The Art of Painting, &c. from the French of Monsieur de Piles: to which is added an Essay towards an English School.* London, 1706.) R. N. W.

ANDERTON, JAMES, a Roman Catholic controversial writer of the early part of the seventeenth century, whose biography is involved in considerable obscurity. Several works were published at that period under the name of "John Brereley, priest," which Dodd, the Roman Catholic church historian, asserts to be "a fictitious name, or at least assumed by James Anderton, of Lostock, in Lancashire, a person of singular parts and erudition, as well as master of a plentiful estate." To confirm this statement, which he says that he met with in various authors, Dodd mentions that the manuscripts of Brereley's works in Anderton's handwriting were still preserved in the family at the time when he was writing his history, about a hundred years ago. He expressly and emphatically states that this Anderton was a layman. According to the pedigree of the family, printed in Baines's "Lancashire," the master of the "plentiful estate" (which was finally forfeited for the share taken by the last baronet of the family in the rebellion of 1715), during the earlier part of the seventeenth century, was Roger Anderton, of Birchley, who died in 1640; and the supposition that he is the person referred to receives some, though slight, confirmation from the circumstance that Barwick, in his "Life of Bishop Morton," calls the controversialist "Mr. Roger Brereley." But Roger Anderton had a brother James, of whom it is said in Baines, that he "went abroad, and became a Catholic clergyman. He was called for his eloquence 'Golden-mouthed Anderton,' and was a learned writer." Gee, in his list of "Names of the Romish Priestes and Jesuites now resident about the City of London, March 26. 1624," printed in his "Foot out of the Snare," mentions a "F. Anderton, a Jesuite, a Lancashire man, yet not the same Anderton who goeth by the name of Scroope." On the whole it seems probable, in spite of the stress which Dodd lays on his being a layman, and of landed estate, that Anderton was a priest and a younger brother.

The works of Anderton are—1. "The Protestant's Apologie for the Roman Church," which passed through three editions. In the preface to the second, which appeared in 1608 in the shape of a closely printed quarto of more than eight hundred pages, the writer complains of the "untymely and preposterous hast of some who upon their casuall viewing an imperfect, uncorrected, and not fynished copie of this treatise, did against my known mynd detayne and so publish the same in print." The first edition thus complained of, seems to have been published in 1604. It attracted much attention. Dr. Morton, afterwards bishop of Durham, in the preface to his answer to it, acknowledges that whatever of real pith had been said against the Protestant cause "seemeth herein to have been collected, urged, and reinforced against us with as singular choice of matter, with as ponderous weight of consequence, with an as exact and exquisite a method and style, together with as sober a temper of speech as they" (the writers of the "Apologie," of whom he assumes more than one), "by their diligence, judgment, wit, art, and moderation could easily perform. This seene," he adds, "forthwith our most reverend, careful, and religious metropolitane" (Archbishop Bancroft) "commanded a certain number of divines, then at hand, to employ their studies for the perfecting of a satisfiable reply." Owing to various obstacles, however, the task fell upon Morton alone, who in 1610 published his answer under the title of "A Catholike Appeale for Protestants," in one volume folio. The plan adopted in Brereley's book

was to convict the Protestants of inconsistency, by producing from many of their writers passages in which they separately admitted each claim of the Roman Catholic church. The plan of Morton was to show that each of the doctrines of the Protestants had been held by some of the Catholics who were admitted to be orthodox. His biographer, Barwick, claims for him complete success, and adduces as a proof, that none of his adversaries was ever so hardy as to attempt an answer. Dodd, on the contrary, alleges that the Roman Catholic authors quoted by Morton were irregular in their opinions, and not approved of by the rest of that communion, and that "the various disagreements he mentions were not concerning essential, but indifferent matters;" and that "these two considerations render his reply insignificant." As the controversy is still of interest, and the dates and other circumstances respecting it have been erroneously given in some respects by Barwick, Dodd, and others, these particulars have been collected from the books themselves. A third edition of the "Protestant's Apologie" was issued in 1615, and a Latin translation of it by William Rayner, a doctor of the Sorbonne, was published in the same year. 2. "A Treatise of the Liturgy of the Mass, concerning the Sacrifice Real Presence, and Service in Latin," Cologne, 1620, 4to. Owing, probably, to a misapprehension of the two last words of the title, it is stated in the "Biographie Universelle" that the work is in Latin. 3. "St. Austin's Religion;" giving an account of his opinion in matters of controversy between Catholics and Protestants, 1620, 8vo. This was replied to by Compton, in a work entitled "St. Augustine's Sum; or, St. Augustine's Religion agreeing with that of the Protestants, in answer to John Brereley," London, 1624 and 1625, 4to., the second edition of which was revised by Archbishop Laud, by the express direction of king Charles, as appears from a passage in the archbishop's diary. In addition to these, Gee, in the catalogue of Popish books in his "Foot out of the Snare," mentions, 4. "The Reformed Protestant, by Brereley." That vulgar and illiberal writer adds, "There was a printing-house suppressed about three yeers since (1621) in Lancashire, where all Brerely his works, with many other Popish pamphlets, were printed." The only remark Gee makes on the "Apologie" is, that it was "reprinted and sold for seventeene shillings, and might bee afforded for six shillings, or lesse." (Dodd, *Church History of England from* 1500 *to* 1688, *chiefly with regard to Catholics*," Brussels, 1739, ii. 386.; Barwick, Ιερονικης (*Funeral Sermon on Bishop Morton*), London, 1660, p. 132.; Gee, *The Foot out of the Snare*, London, 1624, unpaged; Baines, *History of the County Palatine of Lancaster*, Pedigree at p. 453. vol. iii.) T. W.

ANDERTON, LAWRENCE, was born at Blackburn in Lancashire about the year 1576, of a Protestant family, and was sent first to Blackburn grammar school, then to Christ's College, Cambridge, where, according to Anthony a Wood, he was for his eloquence called "Golden-mouthed Anderton," and, according to Dodd, "Silver-mouthed Anderton," an epithet which appears to have been wrongly transferred by Baines to his contemporary and countryman James Anderton of Lostock. "Being much addicted to read books of controversy," says Dodd the Roman Catholic historian, "he could not get over some difficulties he met with concerning the original occasion and doctrine of the Reformation, which at last ended in his conversion to the Catholick church." Anthony a Wood says that "his mind hanging after the Roman Catholic religion, he left the college and his country, and shipping himself beyond the seas, entered into Roman Catholic orders, and became one of the learnedest among the papists." He entered the order of Jesuits at Rome in 1604, and afterwards returned to Lancashire, where he spent nearly forty years as a missionary priest in times of difficulty and danger. He died in Lancashire on the 17th of April, 1643.

Anderton was the author of three works, all in English: — 1. "The Progeny of Catholics and Protestants," Rouen, 1634, 8vo., intended to show the continued series of Catholic priests from Christ, and the recent origin of the Protestants. 2. "The Triple Cord," St. Omer, 1634, 8vo., in which he endeavours to demonstrate the heads of the Roman Catholic faith in three ways, — from the Scriptures, from the exposition of the Fathers, and from the consent of the Protestants themselves. 3. "One God, one Faith," 8vo., no place mentioned. The two former works are anonymous, the third bears the initials W. B. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu, Opus continuatum a* Sotvello, p. 538.; Wood, *Athenæ Oxonienses*, Bliss's edition, ii. 514.; Dodd, *Church History of England from* 1500 *to* 1688, iii. 100.) T. W.

ANDI'NO, CHRISTOBAL, a Spanish artist of the sixteenth century, distinguished for the beauty of his designs for iron gratings, which he made for the cathedral of Palencia and other places. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ANDLO, GEORG VON, is mentioned by Peter von Andlo in the dedication to his treatise, "De Cæsarea Monarchia," as the patron of the author, and the first to instigate him to compose the work. Georg was, according to that dedication, of an Italian family settled in Germany, whose remote progenitors had been patricians of the old Roman empire, but the dedication does not intimate that he was a relation of the writer. Georg was provost

of the churches of Bâle and Lauterbach, and Schöpflin says that his opinions had great weight with the prelates at the council of Constanz. When Pius II. conferred the privileges of a "Studium generale," or university, upon the seminary at Bâle, Georg von Andlo was the first who held the office of rector. He died in 1466. (*Representatio Reipublicæ Germanicæ* (Oelhafen ?), Nürnberg, 1657; Schöpflin, *Alsatia*, ii. 698.) W. W.

ANDLO (sometimes written ANDLAU, ANDELO, or ANDELOW), HERMAN PETER VON, was, according to his own account, the descendant of a certain Pantaleon de Andlo, a citizen of Bologna; elsewhere, however, he only calls himself, "Peter, surnamed from the town of Andlau." His family had, it appears, at the time of his birth, been settled for several generations in Alsatia, where they possessed the castle of Andlau. The little we know of Herman Peter is gathered from the allusions to his Italian ancestry in his treatise on the German empire, from a few lines of Latin verse prefixed to a MS. copy of that work in the king's library at Paris, and a MS. volume in his handwriting preserved in the public library at Strassburg. The year of his birth is unknown. He was a student at Pavia in the years 1443 and 1444: the former date is appended to a copy of the comedies of Terence in his volume of MSS. at Strassburg; and the latter to six lines of Latin verse which he has written on the first page of the volume. The note at the end of Terence states that, attracted by the sweetness of the verse, he, "Petrus de Andlo," had copied the book with his own hand while residing at Padua to prosecute his studies; and the verses state that he, "de Andelo Petrus," had transcribed the contents at Pavia, where poetry strewed its flowers over those whose minds were nourished with the divine milk of the "Canons." The same volume contains an oration ("arenga" he calls it) "delivered by me, Peter de Andelo, licentiate of theology, at the opening of a public disputation held at Bâle in 1450. An anonymous writer in Millin's Magazin Encyclopédique (vol. ii. p. 226.) states, that in the MS. in the king's library at Paris, Peter de Andlo is designated "doctor of the decretals, and provost of the collegiate church of Lauterbach;" but perhaps this writer confounds him with Georg von Andlo, provost of the churches of Bâle and Lauterbach mentioned in Peter's dedication. In that dedication he calls himself a canon of the church of Colmar. The treatise on the German empire ("De Cæsarea Monarchia,") is dedicated by the author to the Emperor Frederick III., and allusion is made in it to the taking of Constantinople by the Turks as a recent event; it has therefore been inferred that the work was composed about the year 1460. After this date nothing is known of the life or death of Peter von Andlo. The work which has preserved his memory is his treatise in two books on the German empire. It was first published in 1612 by Marquard Freher, who found the MS. in the library at Heidelberg. It was reprinted in 1657, in the collection entitled "Repræsentatio Reipublicæ Germanicæ," published by Freher, but in some catalogues attributed to Oelhafen. This work is curious as the first attempt at systematic exposition of the public law of Germany known to have been made. The two books of which it consists contain, the first sixteen, the latter twenty chapters. The sources from which he derives his legal doctrines are — the Bible; Justinian's compilations; the papal decrees; the glosses of the doctors of civil and of canon law; and the Golden Bull of the Emperor Charles IV. In the first book he traces the history of the authority of the Roman emperors; and the transference of their authority, first to the Grecian, and afterwards to the German emperors. In the second book the author treats, in chapter one, of the institution of the seven prince electors; in chapters two to nine inclusive, of the election of the emperor and his installation; in chapter ten, of the administration of the imperial authority during an interregnum; in chapters eleven to fourteen, of the nobles, the seven classes into which they are divided, their coats of arms, &c.; in chapter fifteen, of the etiquette of the imperial court; in chapter sixteen, of the duties of the emperor and the causes which weaken his authority; in chapter seventeen, of the duty of the emperor to protect the church; in chapter eighteen, of his duty to preserve peace and clear the highways of robbers; and in chapter nineteen, of the ceremonies with which the emperor is received in cities. The twentieth chapter contains some general remarks upon the vocation and destinies of the Germanic empire. The author has evidently been more of a humanist than a lawyer; and he writes with all the contempt of the consuetudinary laws of Germany, which a student of canon law was apt to contract in an Italian university. He argues stoutly in defence of the position, that the emperor derives his authority from the pope. As an historical monument the work is of little value, for the author, if he knew any thing of German law, has not allowed it to appear. As the first attempt in Germany to compile a system of public law, it deserves to be noticed. Freher and Oelhafen believed that the MS. of this work in the Heidelberg library was the only one in existence. The writer in the Magazin Encyclopédique above alluded to, mentions another in the king's library, which he says contains material variations from the printed copy. A chronicle compiled by Peter von Andlo in the German language was believed to exist, but Schöpflin sought for it in vain.

A MS. was discovered on the occasion of the pillage of the abbey of Gebwiller in Alsatia, in a popular insurrection in 1789, which was believed by Oberlin to contain the missing chronicle and a collection of letters, among which was one from Von Andlo about a diet held at Frankfurt. Doubts were expressed at the time as to whether the MS. contained the whole chronicle, or merely an abstract of it, which Oberlin was unable to solve; and as nothing further has been published respecting it, the matter still remains doubtful. (*Repræsentatio Reipublicæ Germanicæ*, Nürnberg, 1657, 4to.; Pütter, *Literatur des Deutschen Staatsrechts*, vol. i. Göttingen, 1776, 4to.; Millin, *Magazin Encyclopédique*, vols. i. and ii. Paris, 1795, 8vo.) W. W.

ANDO'CIDES (Ἀνδοκίδης), an Athenian orator, called one of the Ten Orators, was the son of Leogoras. He was born in B.C. 467, of a noble family, some members of which had done good service to the state. His great grandfather, Leogoras, assisted in expelling Hippias and his partizans from Athens (B.C. 510). His grandfather, Andocides, was employed by the Athenians in negotiating the Thirty Years' Truce (B.C. 445). His father, Leogoras, only distinguished himself, as far as we know, by his luxurious habits. The mother of the orator was a daughter of Pisander.

Andocides was appointed (B.C. 432), with Glaucon, to the command of a fleet of twenty ships, to assist the Corcyræans in their contest against the Corinthians. This fact is recorded by Thucydides (i. 51.), but it is not mentioned by the orator on an occasion when he might have mentioned it, in his speech on the mysteries. If a passage in the oration against Alcibiades is trustworthy, he was afterwards employed on various public missions to Thessaly, Macedonia, the country of the Molossi and Thesproti, and to Italy and Sicily. In the same oration it is stated that he had been put on his trial four times, but on what charges it is not said; and that he was on all the four occasions acquitted.

The event in his life which exercised the chief influence on his fortunes has associated his name with that of Alcibiades. Shortly before the expedition of the Athenians to Sicily (B.C. 415), the affairs of the mutilation of the Hermæ and the alleged profane celebration of the Eleusinian mysteries took place. [ALCIBIADES.] Among the persons denounced by Dioclides as engaged in the affair of the Hermæ were Andocides, his father, and other members of his family. Andocides, seeing his danger, turned informer also, and, professing to give a full account of the matter, named as the guilty parties some who had been already put to death, some who had fled, and four persons, who had not hitherto been named. He thus saved himself, his father, and his kinsmen. The four persons whom he denounced made their escape. According to his own statement, he thus saved the lives of innocent persons and relieved the city from the state of alarm and confusion into which it had been thrown by the affair of the Hermæ, which was supposed to be connected with some plot for the subversion of the constitution. He admits that his conduct exposed him to odium, but he contends that under the circumstances it was the best thing to do, and that he was rather to be pitied than blamed for being placed in so embarrassing a situation. Thucydides (vi. 60.), who alludes to the conduct of Andocides without naming him, is unable to pronounce whether he acted an honest part or not. After this affair he left Athens, and visited various countries, among which Cyprus is mentioned, and he appears to have been engaged in commerce. He is accused by the writer of the "Lives of the Ten Orators," attributed to Plutarch, of carrying off a kinswoman of his, the daughter of one Aristides, and making a present of her to the King of Citium in Cyprus. During the administration of the Four Hundred (B.C. 411), Andocides obtained permission from Archelaus, king of Macedonia, to carry from Macedonia supplies to the Athenian fleet, which was then at Samos. Thinking he had thus secured the favour of the Four Hundred, he returned to Athens; but in the mean time the fleet at Samos had declared against the Four Hundred, and on his arrival Andocides was thrown into prison as an enemy to the state, for his aid to the forces at Samos, and he was not released till he had suffered much. On the establishment of the tyranny of the Thirty (B.C. 404) he left Athens again. According to one account he spent his exile at Elis. The oration of Lysias against Andocides (which is a doubtful authority) makes him visit during this period Sicily, Italy, Ionia, Cyprus, and other countries; but there is an apparent confusion between these supposed travels and his movements after the first time when he left Athens. He is again spoken of as taking a part in public affairs at Athens, whither he had ventured to return, confiding in the general amnesty that had been declared after the overthrow of the Thirty by Thrasybulus and his partizans (B.C. 403). In the year B.C. 391, the fifth year of the Corinthian war, he delivered his oration on the peace with Lacedæmon, which he advised, and he was himself, it is said, one of the persons appointed to negotiate it. The success of the negotiation did not answer the expectation of the Athenians, and Andocides was again obliged to leave Athens. Nothing more is known of him. Many of the events of his life are obscurely told by the extant authorities, and there are some discrepancies in them. His political career may not have been worse than that of most of his contemporaries, but his character is not free from suspicion. It is however a very unfair inference of one of

his commentators, that he admits his own moral depravity, because he contents himself with retorting that his accuser was guilty of the practices with which he charged Andocides (Περὶ τῶν Μυστηρίων, c. 17.).

Four extant orations are attributed to Andocides, but he wrote others which are lost. The oration entitled, "On his Return from Exile" (Περὶ τῆς ἑαυτοῦ Καθόδου), it is contended by some critics, was delivered after the overthrow of the administration of the Four Hundred, but the time cannot be accurately ascertained. The oration on the Mysteries (Περὶ τῶν Μυστηρίων) was delivered after the overthrow of the Thirty, and about B. C. 400, or three years after his second return to Athens. It is a defence of himself against a process named in Attic law an Endeixis (ἔνδειξις), the object of which, in his case, was to show that he laboured under certain disabilities in consequence of his conduct in the affair of the Mysteries and the Hermæ, and other things. The orator accordingly gives the whole history of the proceedings in these matters: he mentions that he was guiltless of all participation in the informations as to the profanation of the Mysteries, and that he was innocent of the affair of the Hermæ. Besides this, he relies on the acts of amnesty that had been passed after the expulsion of the Thirty. He draws a striking picture of the state of Athens during the investigation of these acts of sacrilege, which, compared with the narrative of Thucydides, forms one of the most singular cases on record of popular credulity and alarm. One of the causes of the enmity of his persecutors was, according to Andocides, the circumstance of his outbidding them for the farm of a part of the revenue of Athens, and thus giving the state the full value, instead of letting a portion go into the pockets of the former contractors. The speech on the Peace (Περὶ Εἰρήνης) has already been mentioned. Its genuineness was doubted by Dionysius and Harpocration, and the internal evidence is strongly against it. Among other things the writer speaks of the Thirty Years' Truce having lasted thirty years, which is a palpable blunder. Several passages in this speech and in that of Æschines on the Embassy (Περὶ Παραπρεσβείας), are nearly the same, and are either from a common source, or the writer of one of the speeches has borrowed from the other. The oration against Alcibiades (κατὰ Ἀλκιβιάδου) has been the subject of much discussion. The orator mentions himself, Alcibiades, and Nicias as three persons who were threatened with ostracism; and he argues in favour of Alcibiades being entitled by his vices to the distinction of ostracism in preference to himself. Now, as Phæax was one of the three, and Andocides is not mentioned as one of them, it is contended by Taylor that Phæax is the author of the extant oration. But the best opinion is, that it is neither by Andocides nor by Phæax. Ruhnken, who has answered some of Taylor's arguments, decides, from the style, in favour of the oration of Andocides being genuine, an opinion which, from so eminent a scholar, is rather singular, for the oration is an ill-constructed rhetorical exercise, as feeble in thought as it is trivial in expression. It could hardly have been delivered in its present form before the expedition to Sicily, of which Nicias, Alcibiades, and Lamachus had the command; for the orator mentions a son of Alcibiades by a captive woman of Melos. Now, Melos was taken near the end of B. C. 415, and the expedition set sail about the middle of B. C. 414; the appointment of Nicias and Alcibiades was made in the spring of B. C. 414. The two genuine orations of Andocides are very different from this spurious speech. The oration on the Mysteries, delivered by a man sixty-seven years of age, is a specimen of clear statement and sound argumentation, expressed in vigorous language.

The orations of Andocides were first published in the collection of Aldus, Venice, 1513, fol. They have been printed in the collections of H. Stephens, Reiske, and Dobson. The best edition of the text is by Imm. Bekker in his "Attic Orators," 1822, 8vo. They were edited separately by C. Schiller, Leipzig, 1835, 8vo.; and by J. G. Baiter and Herm. Sauppe, Zürich, 1838, 8vo. There is a German translation by A. G. Becker, 1832, 8vo. Leipzig; and a French translation by Athan. Auger, 1783, 8vo., with the orations of Lycurgus and others. (Thucydides, vi. 27, &c. 60.; *Lives of the Ten Orators*; Photius, *Biblioth. Cod.* 261.; Sluiter, *Lectiones Andocideæ*; Thirlwall, *Hist. of Greece*, iii., and Appendix; Clinton, *Fasti Hellenici*.)

G. L.

ANDOQUE, a French writer, of whom little appears to be known, except that he was a counsellor in the court of the presidency of Béziers. Le Long fixes his death A. D. 1664. He published the following two works:—1. "Histoire du Languedoc jusqu'en 1610, avec l'Etat des Provinces voisines," fol. Béziers, 1648. Le Long gives two dates, 1623 and 1648, as if the work had gone through two editions, but David Clement has shown that the insertion of the date 1623 is an error, and that the only edition is that of 1648. 2. "Catalogue des Evêques de Béziers," 4to. Béziers, 1650. The history of Languedoc is held in very low estimation; truth and falsehood are mingled together in such a manner as to show that either the author had bad materials, or was deficient in discrimination. "Andoque, who has written after him (Catel) the history of this province, would have done better (says Germain de la Faille) not to have meddled with it; one can hardly conceive the number of blunders that this honest man (bonhomme) has made. I

have noticed innumerable mistakes, which I have marked in the margin of his book in going through it." Yet when published it had prefixed to it a strong recommendation from the president, lieutenant, and counsellors and magistrates of the court of the seneschal and the court of the presidency of Béziers. (David Clement, *Bibliothèque Curieuse, &c.* i. 297. Göttingen, 1750; Germain de la Faille, Preface to his *Annales de Toulouse*; Lenglet du Fresnoy, *Méthode pour étudier l'Histoire*, tom. iv. p. 233. 236. edit. Paris, 1729; Le Long, *Bibliothèque Historique de la France.*) J. C. M.

ANDRA'DA or ANDRA'DE, ALFONSO DE, a Spanish Jesuit born at Toledo in 1590. He became an associate of the college of St. Bernard at Toledo, and taught philosophy in the Athenæum of that city. He was afterwards raised to a rectorship of his order, and was sent on several missions across the eastern and western seas: he nevertheless found time to compose upwards of thirty volumes, the titles of which are given by Nicolas Antonio; the greater part of these volumes have been published. The following are some of the titles:—1. "El buen Soldado Catolico, y sus Obligaciones," 1 vol. 8vo. Madrid, 1642. 2. "El Estudiante perfecto, y sus Obligaciones," 1 vol. 8vo. Madrid, 1643. 3. "Itinerario Historial que debe guardar el Hombre para caminar al Cielo," 2 vols. Madrid, 1648, another edition ibid. 1657. 4. "Idea del perfecto Prelado y Vida del Cardenal Arzobispo de Toledo, Don Balthazar di Moscoso y Sandoval," 4to. Madrid, 1658. 5. "Varones illustres de la Compañia de Jesus," 2 vols. folio, Madrid, 1666, 1667. Andrada died at Madrid in 1672. (N. Antonius, *Bibliotheca Hispana Nova.*) W. C. W.

ANDRA'DA or ANDRA'DE, FERNAN PEREZ DE, lived in the fourteenth century, was a brave and faithful adherent of Enrique or Henry, count of Trastamara (afterwards Enrique II. king of Castile and Leon), in his disputes with his half-brother King Pedro, styled "el Cruel." Argote de Molina, on the authority of el licenciado Molina, author of a description of Galicia, and Gandara, in his "Armas y Triunfos, &c. de Galicia," both state that when Pedro and Enrique were grappling in a mortal struggle in the tent of Du Guesclin, after the battle of Montiel, and when Pedro had thrown down and was holding Enrique under him, Andrada being present assisted Enrique, so that he became uppermost and slew his brother. The phrase used by Andrada on this occasion has been handed down: "Yo no quito ni pongo rey, sino libro a mi señor" (I neither set up nor put down a king, but free my lord). If we are not mistaken, the estates of Andrada were in the feudal domain of the Conde de Trastamara. The Spanish historians generally attribute this act in favour of Enrique to Du Guesclin: Amelot de la Houssaye states that Du Guesclin was the person. Froissart says a Viscount de Roquebertin (Rocaberti) was the man; but the assertion of writers of Andrada's own province is of more weight. That Andrada rendered Enrique of Trastamara important service cannot be doubted, for after his coronation Enrique granted him a large extent of territory adjacent to the Andrada hereditary estate. This grant is said to have comprised all the land seen from the top of the castle of Andrada to Cape Prior or Prioiro, which is between Coruña and Cape Ortegal. Andrada married, according to Argote de Molina, a daughter of Gomez Perez de las Marinas.

Andrada was called "o Bo," which is in Galician "the Good." He built or rather renewed the large and strong castle called "el Castillo de Andrada." This castle stands on an isolated rock to the eastward of Puente de Eume. At what exact period this work was accomplished is not known, but it was before Andrada's possessions were enlarged by King Enrique. The greater part of the castle is now in ruins, but the remaining walls are near three yards thick: the large square tower is entire; it commands an extensive view of land and sea, taking in Coruña, Ferrol, and other places. The arms of Andrada are sculptured over the gateway, and there are signs of an inscription, now illegible. A description of this castle, which is an imposing feature in a very picturesque landscape, is given in the "Diccionario Geografico" of Miñano, article "Puente de Eume." Andrada also built a bridge over the æstuary of the river Eume, which is still one of the most remarkable constructions of its kind in Spain. The bridge is three thousand and forty-five Spanish feet in length, and it had fifty-eight arches, but one of them is closed up. Formerly there was a chapel on the bridge, in which two masses were said weekly, one for the soul of King Enrique and the other for the soul of Andrada. There was also an hospitalillo, or small house of reception for pilgrims to Compostela, with four beds. Andrada left to the convent of Montefaro provision in land for the support of the chapel and house of reception. This great work was begun by Andrada in 1382 and finished in 1388. Andrada built two other bridges, called "del Porco" and "de Naharío:" he also built the convent of Montefaro, and rebuilt the convent of San Francisco in the town of Betanzos. Works like these may give some idea of the power and resources of the ancient hidalguia or untitled nobility of Spain. Andrada has been said by Lopez de Haro to have been "privado" or confidential minister of Enrique II., and by Gandara to have been "testamentario" or executor of the will of that king.

Andrada died without issue, and his estates

fell to his brother, Pedro Fernandez de Andrada. (Lopez de Haro, *Nobiliario Genealogico de los Reyes y Titulos de España*; Argote de Molina, *Nobleza de Andalusia*; *Les Chroniques de* Sire Jean Froissart, Paris, 1836; Gandara, *Armas y Triunfos de Galicia.*)

W. C. W.

ANDRA'DA or ANDRA'DE, FERNANDO PEREZ DE, a Spanish nobleman, Conde de Andrada y Villalba, born at the castle of Andrada at Puente de Eume in Galicia, in the latter part of the fifteenth century. Andrada acquired considerable reputation as an officer in the wars of the Spaniards against the French in Italy in the time of Ferdinand of Aragon. He accompanied Don Luis Portocarrero as second in command of an army which was sent to Calabria in February, 1503, and Portocarrero dying soon after his arrival in Calabria, Andrada succeeded him in the command. He shortly after won the battle of Seminara over Everard d'Aubigny, general of the French forces in Calabria. The French were completely routed in this engagement, and D'Aubigny, who fled to the castle of Angitola, was afterwards taken prisoner.

Some misunderstanding arose between Andrada and Gonzalo de Cordoba, who had the chief command of the Spanish army in Italy. The place of Portocarrero, to which Andrada had succeeded, not having been subordinate to Cordoba, Andrada considered himself entitled to act independently, as Portocarrero's successor. But orders coming from King Ferdinand that he should place himself under Cordoba, Andrada obeyed, and was appointed to the cavalry.

At the celebrated battle of the Garigliano, when the power of the French in Naples was utterly broken, Andrada had the command of the rear guard, and contributed mainly to the success of the Spaniards.

At the close of these campaigns Andrada returned to Galicia, and married Doña Francisca de Ulloa y Zuñiga, Countess of Monterrey, by whom he had only one child, Doña Teresa de Andrada. Andrada appears afterwards to have become obnoxious to King Ferdinand, for when disturbances arose in various parts of the kingdom, Ferdinand ordered the ports of Galicia to be guarded, and commanded Andrada and the Conde de Lemos to quit Galicia, where Mariana tells us they were very powerful; but he does not say whether they did quit it. After King Ferdinand's death and the accession of Charles the Fifth, and on the election of Pope Adrian the Sixth, Andrada accompanied Pope Adrian to Rome in August, 1522, with 4000 troops, principally Galicians, and remained at Rome till the death of Adrian, when he returned to Puente de Eume. In 1538 the archbishop of Santiago or Compostela, Don Bartolome Raloy y Losada, having rebuilt the church of Puente de Eume, Andrada added the great chapel to it as it now stands; and the Andrada arms are sculptured over the principal entrance. Andrada also built a new palace on the river bank. Andrada's daughter, Doña Teresa, was married to Don Fernan Ruiz de Castro, marquis of Sarria and count of Lemos; and by this marriage the Andrada estates passed over to the house of Sarria, Lemos y Andrada. The estates have since gone to the family of the Dukes of Berwick. (Guicciardini, *Istoria d' Italia*; Mariana, *Historia General de España*; Lopez de Haro, *Nobiliario Genealogico, &c.*) W.C.W.

ANDRA'DA or ANDRA'DE, FRANCISCO RADE'S DE, was born, according to Tamayo de Vargas, at Toledo. Andrada was a licentiate of theology and a priest of the knightly order of Calatrava: he was afterwards made prior of the Benedictine convent at Jaen, and chaplain and almoner of King Philip the Second of Spain. Andrada's principal work is the history of the three Spanish orders of chivalry, Santiago de la Espada (Saint James of the Sword), Calatrava, and Alcántara, and as a large number of the principal Spanish combatants against the Moors during many ages were members of these orders, Andrada's work contains much genealogical and biographical information respecting the titled and untitled nobility of Spain.

Andrada's work possesses unquestionable merit; it was praised by his contemporaries, and is still highly prized by those for whom the history of Spain has any interest. Argote de Molina speaks of the thousand beauties of Andrada's style, and says that he has laid the nation under a great debt. Ambrosio Morales names Andrada as one who "excels in diligence and truth;" and Nicolas Antonio calls him an "industrious historian and a faithful and judicious writer." The titles of Andrada's works are — 1. "Catalogo de las Obligaciones que los Caballeros, Comendadores, Priores y otros Religiosos de la Orden de la Caballeria de Calatrava tienen en Razon de su Habito y Profesion," 1 vol. 8vo., printed at Toledo by Juan de Ayala, 1571. 2. "Coronica de las tres Ordenes y Caballerias de Santiago, Calatrava, y Alcantara," folio, Toledo, 1572. Andrada left in manuscript a "Nobiliario," called by Alarcon, Mendez Sylva, and other genealogists, "Los Linages de España." Andrada also left in manuscript a genealogy of the house of Ponce de Leon, ancient lords of Marchena, Mairena, Baylen, and Rota. The famous Marquess of Cadiz who distinguished himself in the wars of Granada, was of the Ponce family, and the present Duke of Arcos, and the Marquis of Castilleja del Campo are Ponces de Leon. (N. Antonius, *Biblioth. Hisp. Nov.*; Argote de Molina, *Nobleza de Andalusia*; Lopez de Haro, *Nobiliario genealogico de los Reyes y Titulos de España*; Mariana, *Historia general de España*; Er-

nesti, *Bibliotheca Hispanica;* El Marques de Aviles, *Ciencia Heroica;* Caro y Torres, *Historia de las Ordenes Militares.*) W. C. W.

ANDRA'DA or ANDRA'DE, JACINTO FREIRE DE, a Portuguese writer, born at Beja, in Alentejo, in 1597. He embraced a religious life, and became abbot of the monastery of Santa Maria de Chaus, in Galicia. He afterwards rose to some distinction at the court of Philip the Fourth of Spain, who was at that time also king of Portugal; but his attachment to the house of Braganza made him obnoxious to Philip's minister, Olivares. Andrada was compelled to withdraw into obscurity, but he aided in promoting the views of John duke of Braganza and his party until the year 1640, when John of Braganza was proclaimed king of Portugal with the title of João the Fourth. King João wished to reward Andrada's services by sending him on a diplomatic mission, but he was prevented from doing so by fear lest Andrada's uncontrollable wit should endanger the successful issue of his embassy. The king offered him the bishopric of Viseu, but Andrada declined it, foreseeing that the pope, who recognised no king of Portugal except King Philip, would not confirm the nomination. Andrada's name is conspicuous in the history of Portuguese literature, both for his poetical and his prose writings. "Wit so highly cultivated," says Bouterwek, "had never shown itself in Portuguese verse." Sismondi gives Andrada the credit of parodying in a very happy manner the peculiarities of the school of Gongora, the "estilo culto," which long deformed both the poetry and prose of Spain by its tiresome mythology and incongruous imagery. Andrada's burlesque of the fable of Narcissus is exquisite, and his Polifemo e Galatea is a broad caricature of the Polifemo of Gongora. Andrada's wit however never passed the bounds of good humour. He says himself that he sought relief in these fanciful compositions from the real ills of life. But Andrada's reputation as an author rests principally on a biography of Dom João de Castro, fourth viceroy of Portuguese India, a work which, on its publication, was held to be superior to any thing of the kind that had appeared in Portugal. The first passage of the book indicates the spirit which pervades it. "I propose," says Andrada, "to write the life of Dom João de Castro, a man greater than his name, greater than his victories, the recital of whose deeds is to this day in India handed down successively, from father to son, a living record of his fame. We will aid with this small book of ours in the universal proclamation of his glory, because memories endure less faithfully in tradition than on the written page." Bouterwek attributes to Andrada great merit in the narration of events. His opinion however that Andrada's language is not only natural, but no where poetical, must be received with qualification. Ferdinand Denis, a French writer on Portuguese literature, views Andrada as one of those rare historians to whom nature has given energy and an elevated mind, who know how to observe and to paint what they have observed, who can survey a train of mingled events, and select from them such as best characterise the whole. He chose a fine subject, and he has treated it in such a manner that his work has always been proposed as a model for the study of the Portuguese language. There are however, in this biography, passages and expressions, which if they do not approach the style which Andrada had previously ridiculed, partake certainly of the figurative style of poetry. Andrada died at Lisbon in 1657. His poems are printed in a collection called "A Fenix renascida, ou Obras poeticas dos melhores engenhos Portugueses," a second edition of which was published at Lisbon in 1746, *in* 3 vols. 8vo. The first edition of the "Vida de Dom João de Castro, Quarto Visorey da India, por Jacinto Freire de Andrada," was printed in folio by Creasbeck, at Lisbon, in 1651; a neat 8vo. *edition* at Paris in 1759; and in 1835 *the* Academia Real das Sciencias at Lisbon ordered an edition to be printed with notes and original documents made and collected by D. Fr. Francisco de S. Luiz, bishop of Coimbra. A copy of this last named edition, with the notes and extracts from the documents, was published at Paris by Aimé Andre, 1837. We know of no translations, except one into English in the seventeenth century by Henry Herringman, and another into Latin by the Italian Jesuit del Rosso. (N. Antonius, *Biblioth. Hisp. Nov.*; Bouterwek, *History of Spanish and Portuguese Literature;* Sismondi, *Literature of the South of Europe; Résumé de l'Histoire Littéraire de Portugal*, par Ferdinand Denis; *Dictionnaire Universal Historique, &c.*, neuvième édition, par une Société des Savans.) W. C. W.

ANDRA'DA E SILVA, JOSE' BONIFACIO, was born at Santos in the province of San Paulo, one of the mining districts in Brazil, of an old and highly respected family, about the year 1762. José was sent with his two younger brothers, Antonio Carlos and Martin Francisco, to the university of Coimbra, about 1783. The eldest brother took his degrees in jurisprudence and natural philosophy, Antonio in jurisprudence and philosophy, and the third in mathematics. Soon after José had left Coimbra for Lisbon, he was chosen a member of the Academy of Sciences at Lisbon; and in June, 1790, at the recommendation of the academy, he was sent to travel through Europe at the expense of the Portuguese government, to improve his knowledge of chemistry, mineralogy, and metallurgy. He was absent from Portugal ten years and three months, during which he visited France, Holland, Scandinavia, Ger-

many and Italy. He remained some time at Paris, where he became acquainted with Fourcroy, Duhamel, Jussieu and Brongniart, and several years at Freiberg, where he studied mineralogy under Werner. On his return to Portugal he was appointed general superintendent of mines, and also held a professorship at Coimbra. At the time of the French invasion, he headed a corps formed from among the students to repel the invaders and conducted himself with distinguished bravery. On the re-establishment of the Academy of Sciences after the war he was appointed temporary secretary, and afterwards full secretary to that body, the proceedings of which he superintended for seven years, till 1819, when he took his leave for the purpose of returning to Brazil. The foregoing dates are principally taken from the farewell speech which he delivered on that occasion. In this speech he alludes with some acrimony to persons unnamed, who had "sought to embitter his weary existence, and to defeat his patriotism and his good designs;" but he remarks that "the study of nature and of books, in the bosom of friendship, together with the voice of conscience, were the salutary balsam which had cicatrized these wounds of the heart," and that therefore "it behoved him to forget the past." The only reason assigned for his quitting Portugal was his wish to spend the remainder of his life in repose in his native country. His brothers had returned to Brazil some years before, and Antonio had been implicated in the republican insurrection of 1817 at Pernambuco, where he was ouvidor or judge, and was suffering imprisonment in consequence at Bahia at the time of José's return.

José declined acceding to the request of the king, Don John VI., to take office at Rio de Janeiro, where he then held his court, and retired to his native province, San Paulo. Here he seems to have remained in quiet till the general excitement caused by the establishment of the constitution of the 20th of August, 1820, in Portugal, when the cortes of that kingdom summoned King John to Europe, for which he took his departure on the 7th of March, 1821. After that event Brazil was thrown into a state of excitement, and the militia and inhabitants, assembling before the town hall of San Paulo, demanded the establishment of a provisional junta for the government of the province, and elected José Andrada president. He accepted the office, and advised his electors to return to order, and submit to the laws and the prince regent, Don Pedro. They took the advice, and tranquillity was preserved till the arrival of the news of the decree of the Portuguese cortes of the 29th of September, by which Brazil was divided into four provinces, all independent of each other, and dependent on Lisbon as a metropolis, the courts of justice were removed from Rio de Janeiro to Lisbon, and the prince regent, Don Pedro, was peremptorily recalled to Europe. On this occasion Andrada took the lead in advising resistance. He summoned a meeting of his colleagues at eleven o'clock at night on receiving the intelligence of the order of recall, and, before they separated, obtained their signatures to an address to Don Pedro, drawn up by himself, the language of which was of the boldest character. "How dare these deputies of Portugal," it said, "without waiting for those of Brazil, thus promulgate laws affecting the most sacred interests of each province of an entire kingdom? How dare they dismember and subdivide this kingdom into a number of isolated particles, possessing no common centre of strength and union? How dare they deprive your Royal Highness of the Regency with which your august father, our monarch, had invested you? How dare they snatch from Brazil the tribunals of justice? To whom are the unfortunate people hereafter to address themselves, touching their economical and judicial interests? After having been for twelve years accustomed to prompt redress, will they now undergo anew the delays and the chicanery of the tribunals of Lisbon? After all the deceitful promises of reciprocal equality and fraternity, could any one believe in the existence of so vile a stratagem?" Andrada presented this address to the prince at Rio on the 1st of January, 1822. The whole country was aroused, and on the 9th of January Don Pedro, in answer to a representation of the senate of Rio, which informed him that on the day on which he should set sail for Europe Brazil would declare its independence, announced his resolution to remain. On the 16th of the same month he appointed José Andrada minister of the interior, of justice, and of foreign affairs. The next day Ignacio de Andrada, father of the three brothers, arrived at Rio as the head of a deputation from San Paulo, and the consort of Don Pedro, Leopoldina of Austria, placed her infant daughter Maria da Gloria, the present queen of Portugal, in his arms, with a tender appeal to his patriotism and honour. The appointment of José Andrada to the ministry was understood as a signal that the separation of Brazil and Portugal was determined on. On the 1st of August Don Pedro issued the manifesto of independence, and on the 25th of September he accepted the title of constitutional emperor of Brazil. The necessary measures for these important steps were carried out by José, who was assisted by his brother Martin, as minister of finance. So far the Andrada ministry advanced with success; in the discussions on the fundamental constitution for Brazil, they were less fortunate. Their opinions had been generally supposed to be democratical, but José Andrada, who was considered the most eloquent

orator in the chamber, now supported a constitution analogous to that of Great Britain, and in particular the power of a veto in the emperor. The measures of his ministry were now censured as despotic; a system of espionage was said to be carried to a great extent; and of about thirty individuals, principally persons of consideration, who were banished from San Paulo as opposed to the independence of Brazil, several belonged to families who had personal quarrels with the Andradas. Ledo and Clementi Pereira, two of their opponents, had, on the proclamation of independence, attempted to supplant the Andradas in Don Pedro's favour, by causing him to be proclaimed emperor in all the Masonic lodges, with a proviso that he should, before ascending the throne, make oath to the constitution expected from the constituent assembly. The Andradas now stigmatised this as a republican in the disguise of a monarchical measure, since the acknowledgment of Don Pedro was made dependent on his acceptance of a constitution which might be entirely democratical. Dissension rose to such a height that on the 28th of October they tendered their resignation, which Don Pedro accepted. The people however were so strongly in their favour that two days afterwards Don Pedro, finding by his reception in public that he must recall them, ordered his carriage to drive towards the country seat of José Andrada. It was followed by a crowd, and before he had arrived another multitude met him, bearing José in triumph, when the emperor rushed into his arms. As the price of their return, the Andradas demanded and obtained the banishment of their opponents. Finding however that Ledo was still their superior in influence among the Freemasons, the Andradas, according to Armitage, the historian of Brazil, instituted another secret society, called the "Apostolado," or "Apostolate," by which they endeavoured to counteract the Freemasons; and of this society most of the members of the legislature were also members, and the emperor was the president. In their meetings all the measures to be proposed to the legislature were primarily discussed, and, according to Armitage, "a plan for dissolving the house in case it should refuse to submit to this dictation, is even said to have been here devised by the Andradas themselves." The position of the ministry now appeared to be strengthened by the return of Antonio Carlos from Portugal. The Portuguese revolution of 1820 had freed him from his imprisonment, and he was at the time of the events of San Paulo absent at Lisbon, to the cortes of which he had been elected a member, and where he is said to have been the most distinguished orator of that assembly, as his brother was of the Brazilian. On the arrival of the news of the establishment of the empire of Brazil he thought it advisable to leave Lisbon for Falmouth. He sailed from England for Rio de Janeiro, where he formed a third member of the Andrada ministry. After his arrival matters speedily went wrong. On the 20th of June, 1823, Moniz Tavares laid before the assembly a project for the expulsion of all adopted Portuguese who might be deemed hostile to the empire, and Antonio Carlos spoke in favour of the measure. The royalists, apprehensive of the effect of this project, coalesced with the patriots or democrats, who were already dissatisfied with the Andradas, and the effect was, that on the 17th of July these ministers again tendered their resignation, and it was again accepted.

The Andradas now in opposition continued fully as conspicuous as they had been in the ministry. In the assembly they had the reputation of being the first orators in Brazil, and with the press they were equally formidable. On their dismissal from the cabinet, they established a periodical called the "Tamoyo," the name of an Indian tribe noted for its hostility to the Portuguese, and in this and another called the "Sentinella," they kept up a constant attack against the administration which had succeeded them. Some remarks which appeared in the "Sentinella," reflecting on the character of the Portuguese military, who had been incorporated in the Brazilian army, so offended some of the officers, that they entered the shop of a Brazilian apothecary, named Pamplona, whom they suspected of being its author, and beat him with such violence as to leave him nearly dead. The apothecary demanded justice from the Chamber of Deputies, and the Andradas were loud in their support of his claims. In the "Tamoyo," attacks were made on the anti-national spirit of the government, and the examples of Charles I. and Iturbide alluded to as a warning to Don Pedro. The military espoused the cause of their comrades, and a regiment of infantry, commanded by an officer known to be on familiar terms with the emperor, marched to San Christovam, where they were joined by the remainder of the army. On the 10th of November, Don Pedro nominated a new ministry of royalist principles, and on the 11th, sent a message to the assembly to state that the officers of the troops at San Christovam demanded satisfaction for the attacks made on their honour and that of the emperor in various periodicals. On the proposal of Antonio Carlos, the assembly constituted itself in permanent session, and sent to inquire of the government who were the officers who demanded satisfaction, what were the periodicals alluded to, and what was the satisfaction required. The reply was, that "the officers were unanimous, that the offensive periodicals were the "Tamoyo" and "Sentinella," and the individuals complained of

were the three Andradas as editors of the first and contributors to the second, and moreover as heads of a seditious party. On the night of the 11th, which is still known in Brazil as "the night of agony," the deputies remained in session in hourly expectation of massacre. Early in the morning of the 12th, Carlos Antonio proposed to summon the prime minister before them, and inquire what was the intention of the government. The minister attended and gave vague replies, but stated at last that the troops would not disperse till the assembly had acceded to their wishes. An acrimonious discussion followed, and the citizens, who were relied upon for support, began to quit the galleries. José Andrada, exhausted with having sat up all night, returned to his house, and the emperor now riding into the town at the head of a body of cavalry, surrounded the chamber with a military force, and planting cannon before the walls, sent a brigadier to the president of the assembly with orders for its immediate dissolution. Antonio Carlos and Martin Francisco de Andrada were arrested on the staircase, and with José Andrada, who was arrested in his house, conveyed at once, without trial or examination of any kind, on board a vessel which set sail for France.

The next five years were spent by the Andradas in France, principally at Bordeaux. The "night of agony" did not prove so calamitous to Brazil as had been expected. Instead of establishing a despotic government, the danger of which seemed at one time imminent, Don Pedro promulgated a new constitution of very liberal principles. Encouraged by this and by the election of Carlos Antonio to a seat in the chamber by a Brazilian constituency, the Andradas returned in 1828 to Rio. On their landing there in the month of June, they were arrested by order of Don Pedro, and imprisoned in the fortress of Ilha das Cabras. In September, however, a reconciliation took place with the emperor, and they were allowed to retire to San Paulo, with the intention of devoting themselves to agricultural pursuits. Again they passed a period of quiet till the events of the year 1831, when Don Pedro, before his final abdication, published a decree dated on the 6th of April, in which he nominated José Andrada, as the guardian of his four children, including his infant son and successor, the present emperor of Brazil. In this document he mentioned him as "that honourable and patriotic citizen, José Bonifacio de Andrada, my real friend." The chamber of deputies refused, however, to acknowledge Andrada in this capacity, and he published a protest in which he declared that being prevented from discharging the sacred duty, which, from compassion and gratitude, he had promised the ex-emperor to undertake, he now considered himself released from that promise, though he considered that the chamber of deputies, in opposing its fulfilment, acted against "the moral law which God had stamped in the heart and mind of man." Moved, probably, by this appeal, the chamber yielded, and Andrada entered on the discharge of his important duties. He was henceforth, however, suspected of belonging to the "Caramuros," or party in favour of the exiled emperor, although, in fact, it was he who first called attention to the absurd projects of those partisans of Don Pedro who aimed at raising him to the throne of the whole Spanish peninsula. This was in September, 1834; not long after, in the tumults at Rio against the "Caramuros," the populace demanded the dismissal of José Andrada. The regency yielded, and Andrada once more retired to private life. He died at Rio on the 6th of April, 1838.

The writings of Andrada are not numerous. Some papers by him on the gold and diamond mines of Brazil are inserted in French in the earlier volumes of the "Annales de Chimie," and some others on mineralogical subjects in Portuguese are printed in the "Transactions of the Lisbon Academy," one of which contains an account of some gold and another of some lead mines in Portugal. As secretary of the academy he had also occasionally to draw up the reports of its proceedings, some of which are couched in an ambitious style. In the list of the academy's publications, we find one volume in quarto by him, "Memoria sobre a Necessidade e Utilidade do plantio de novos Bosques em Portugal" ("A Memoir on the Necessity and Utility of new Plantations in Portugal"). During his exile in France, he published an anonymous pamphlet on the method of favouring the increase of the negro population in Brazil, after the slave trade should have ceased in the year 1830, by virtue of the treaty with England.

A portrait of José Andrada is prefixed to the first volume of Armitage's "History of Brazil. (Andrada e Silva, *Discurso Historico* in *Historia e Memorias da Academia Real das Sciencias de Lisboa*, vol. vi. parte ii.; *Conversations-Lexikon der neuesten Zeit*, i. 81—85.; *Conversations-Lexikon der Gegenwart*, i. 163—165.; Rabbe, *Biographie des Contemporains*, v. 14.; *Art de vérifier les Dates depuis* 1770, iv. 183, &c.; Armitage, *History of Brazil from the Arrival of the Braganza Family in* 1808, i. 60, &c., ii. 75, &c.; *Allgemeine Literatur-Zeitung*, Halle, 1838.; *Intelligenzblatt*, No. 77.) T. W.

ANDRA'DA, PA'OLO GONZA'LEZ DE, a Portuguese lyric poet of the early part of the seventeenth century. According to Nicolas Antonio, he may be compared with the best poets of his nation. He wrote in Spanish a volume of "Varias Poesias," 4to. published

at Lisbon in 1629 by Matheo Pinheiro. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRA'DA or ANDRA'DE, PEDRO FERNANDEZ DE, a native of Seville, famous for his knowledge of breeding, rearing, and treating horses, as well as the proper mode of mounting them. He published three separate treatises on the subject, at a time when the Spanish cavalry was still the terror of Europe. Nicolas Antonio names the works of Andrada as serviceable in time of war or peace, and worthy the attention of princes and nobles. The first, "De la Naturaleza del Caballo," was printed at Seville in 1580, by Ferdinand Diaz; the second, "Libro de la Gineta de España," &c. in 1599; and the third, "Nuevos Discursos de la Gineta de España sobre el Uso del Cabezon," Sevilla Gamarra, 1616. The title of the second book is long and curious:—"The Book of Spanish Horsemanship; containing a Treatise on the Mode of producing various Casts, and rearing Foals, together with the proper Means of breaking and punishing Horses. Also Instructions how young Cavaliers should sit their Horses, according to the ancient Order of Spanish Horsemanship; and lastly, the best Method of feeding and fattening Horses." (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRA'DA or ANDRA'DE, PEDRO FERNANDEZ DE, brother and heir of Fernan Perez de Andrada o Bo, who died without issue. Andrada has the credit of having, in the reign of Juan I., king of Castile and Leon, defended Coruña (Corunna) against the English under John of Gaunt, when he landed in Galicia, in 1386, to claim the Spanish crown in right of his wife Constance, the daughter of King Pedro, called "el cruel." Froissart in his account of this expedition makes no mention of Andrada, but attributes the defence of Coruña to Monseigneur le Barrois des Barres and other French knights, who were at Compostela on a pilgrimage to the shrine of St. James. Without doubt the Spaniards and French acted together on this occasion, and most probably Andrada, as a powerful hidalgo in the immediate neighbourhood of Coruña, and under especial obligations to Juan the son of King Enrique, had the command. The partialities and frequent inaccuracies of Froissart, when he wrote of distant matters and from hearsay, are well known. (Lopez de Haro, *Nobiliario, &c.*; Gandara, *Armas, &c.*; Froissart, liv. iii. chap. 33.) W. C. W.

ANDRA'DE or ANDRA'DA, ANTONIO DE, a Portuguese Jesuit, born at Oleiros, in the district of Crato and province of Alentejo, about the year 1580. His literary reputation principally rests on an account of his mission to Mongol and Chinese Tartary in 1624. He published his discoveries on his return under the title "Nuevo Descubrimiento del gran Catayo (Cathay) o Reynos de Tibet en el Año de 1624." This book was printed at Lisbon by Pinheiro, at Madrid by Sanchez, an Italian translation at Rome by Corbellet, and another at Naples by Longo, all in the same year, 1627. The circumstance of Andrade being the first who, since Marco Polo the Venetian, had penetrated by land into these remote regions, may account for the avidity with which his work was sought; but it contains numerous errors and fabulous narratives. The merit of a courageous and adventurous spirit must however be allowed to Andrade, and also that of increasing or renewing the curiosity of western Europe about those eastern countries. Two translations of his work have been made into French; the last which appeared is that of Peron and Billecocq in their "Recueil de Voyages au Thibet," published at Paris in 1796. Andrade was subsequently employed at Goa and in other Portuguese possessions in the East Indies. He died at Goa on March 19. 1633. (N. Antonius, *Biblioth. Hisp. Nov.*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu.*) W. C. W.

ANDRA'DE or ANDRA'DA, DIO'GO LOPEZ DE, a celebrated Portuguese ecclesiastic, born at Azambuja in the district of Santarem, to which place his parents had fled from the plague at Lisbon in 1569. Andrade entered the order of Augustine hermits, and obtained great popularity as a preacher, not only at Lisbon but also in the principal towns of Portugal and Spain. Andrade's reputation spread to Madrid, and he was called thither, and appointed royal preacher to Philip III. After remaining many years at Madrid, favoured by the king, Andrade was nominated by Philip IV., in 1623, to the archbishopric of Otranto, in the Spanish viceroyalty of Naples. Andrade remained at Otranto until his death in June, 1635. A life of Diogo Lopez de Andrade was written by his brother, Jerome de Andrade, a Carmelite monk. This book was seen by Jorge Cardoso, but is not known to have been printed. Andrade's works, consisting of sermons, homilies, and ecclesiastical discourses and treatises ("De Quadragesima," "De Sanctis," "De Conceptione immaculatâ," &c.), were published in three vols. folio, by Gregorio Rodriguez, at Madrid, in 1656. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRA'DE or ANDRA'DA, DIO'GO DE PAYVA, a learned Portuguese Jesuit, was born at Coimbra in 1528. He devoted himself to the study not only of the Scriptures, but also of the Fathers of the Christian church. At the period when the doctrines of Luther filled the church of Rome with alarm, Andrade wrote a book entitled "Orthodoxarum Explicationum Libri decem," principally directed against Martin Chemnitz, a disciple of Melanchthon, who had written against the doctrine of the Jesuits as pro-

mulgated at the council of Trent. The controversial powers displayed in this work were peculiarly acceptable to the Roman Catholics. Osorius, bishop of Sylva in Portugal, wrote a preface to an edition of it, warmly eulogising the book and its author. "In it are manifested," says Osorius, "genius of the highest order, ardent study, and singular industry. In order that Andrade might effectually apply his talents and acquirements, he studiously practised the noble art of eloquence, and at the same time made himself master of those languages which are essential to the perfect understanding of the Scriptures. Being so prepared, he gave his undivided mind to the scrutiny of divine mysteries." Osorius also speaks of Andrade's efficacy as a preacher. It was not likely that such a man should remain at home, when theologians went from various parts of the Peninsula to attend the council of Trent. Andrade was called thither, and on the second Sunday after Easter, in 1562, pronounced a discourse to the assembly, "wherein," says Osorius, "in the opinion of the most learned, his grave and copious argument, and his mode of defending the decrees of the council, gained him an applause which shall only cease when the proceedings of that council shall be no more remembered." Andrade's discourse was immediately printed at Brixen and at Venice; and it was afterwards published with his other Tridentine orations at Louvain in 1567, and subsequently at Paris. Andrade wrote also at Trent a book, "De Conciliorum Auctoritate," which the Roman Catholic legates sent to Cardinal Borromeo. Andrade's book was highly approved at Rome, and the pope sent back a warm expression of his thanks to the author. Chemnitz having afterwards published an "Examen Tridentinæ Fidei," accompanied by a course of Protestant theology, Andrade retorted with a "Defensio Tridentinæ Fidei Catholicæ quinque Libris comprehensa adversus Hæreticorum Calumnias et præsertim Martini Kemnitii." The "Defensio" of Andrade was not, however, published till 1578, after Andrade's death. It was published at Lisbon in 1578. Other editions followed: at Cologne in 1580, and at Ingolstadt in 1592. Andrade's sermons in Portuguese, which bear a very high character, were published in three parts, at Lisbon, in 1603, 1604, and most of them were translated into Spanish. Chemnitz, to his honour, joined in the praise which the Roman Catholics bestowed upon their champion, giving Andrade the character of a learned and eloquent man, who had great weight in the council of Trent. Andrade's works are rarely met with. (N. Antonius, *Biblioth. Hisp. Nov.*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu.*) W. C. W.

ANDRA'DE or ANDRA'DA, DIO'GO DE PAYVA, son of Francisco de Andrade, and nephew of Diogo de Andrade the theologian and controversialist. Andrade expected, on the death of his father, to succeed to the office of royal historiographer, but was disappointed, the office being given to Bernardo Brito, a Cistercian monk. Brito had written a work, among others, called "Monarchia Lusitana." This work commenced with the creation of the world, and Brito professed to give in it an account of the most remote antiquities of his country. Andrade, angry at the disappointment of his expectations, and indignant at the preference given to his rival, severely criticised Brito in a book called "Exame d'Antiguidades." Andrade showed in his Exame that Brito had been credulous in many points, and throughout his work less diligent and accurate than an inquirer into antiquities ought to be. Andrade's book was published at Lisbon in 1616. A Latin poem ("Chauleis"), relating to the battle of Chaul in the East Indies [ALMEIDA, LORENZO] is attributed to him. Andrade wrote also a prose work in Portuguese, called "Casamento perfeito," Lisbon, 1630, which has gone through many editions. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRA'DE or ANDRA'DA, FERNÃO PEREZ DE, a Portuguese naval officer, born towards the close of the fifteenth century. Andrade sailed from Lisbon for India in March 1505, with Francisco de Almeida, and speedily distinguished himself. Andrade was with Lorenzo de Almeida at the fight of Cananore, and also at the battle of Chaul when Lorenzo Almeida was killed. He was afterwards with Francisco Almeida at Dabul, where he was wounded. On the retirement of Almeida from India, Andrade remained with Albuquerque, and fought with him at the attack on Calicut, and the repeated sieges of Goa.

Andrade commanded a ship in Albuquerque's expedition to Malacca in 1511, and had the command of a division of attack. Malacca being taken, Albuquerque left Andrade there as Capitão Mor, or admiral, with a fleet of ten ships. A conspiracy being formed by a Javanese chief, Patè Quitir, at Malacca, Andrade by his courage, activity, and decision of character, succeeded in quelling it, and he afterwards, in 1513, engaged with a powerful armament sent against him by the sultan of Java, under the command of Patè Unuz, or, as Sir Stamford Raffles calls him, Patè Unrug, and utterly destroyed it.

Andrade after this victory sailed for Lisbon with a small fleet laden with spices. He was well received by King Manoel, and entrusted with the important commission of making a voyage to China, then only known by report to Europeans. Shipwrights were sent to India and four ships were built for the undertaking. With these, and four others which joined him at Malacca, Andrade sailed on the 12th of August, 1516, for China. He

called at Pacem, in Sumatra, where one of his ships was burnt. This circumstance threw him late in the season, and he was driven back to Malacca by contrary winds. He made however advantageous commercial treaties with the ports which he put into on his return to Malacca. Andrade sailed again the following year from Malacca, and reached Canton in China, where he conducted himself so well, that he won the good opinion of the Chinese, and made a commencement of the Chinese trade with Europe by way of the Cape of Good Hope, which good understanding was, however unfortunately interrupted by the conduct of his brother Simão Andrade, a man who with equal courage was deficient in the prudence of Andrade. Andrade sailed again for Portugal and rendered to King Manoel an account of his voyage, carrying with him Chinese images, paintings, and other curiosities. Andrade made a third voyage to Portuguese India, and returning passed the remainder of his life in Portugal. The year of his death is not stated. (Barros, *Decadas da Asia;* Osorius, *De Rebus Emmanuelis Lusitaniæ Regis, &c. gestis;* Lafitau, *Histoire des Découvertes et Conquestes des Portugais;* Davis's *Account of the Chinese*, introductory chapter.) W. C. W.

ANDRA'DE or ANDRA'DA, FRANCISCO DE, brother of Diogo de Payva Andrade, wrote a poem on "The First Siege of Diu." Having been afterwards appointed historiographer to Philip III. (Portugal was then under the dominion of Philip), he wrote, by the king's command, a Chronicle of King John III. of Portugal, which he dedicated to "His Catholic Majesty." He died in 1616. The first work, "O primeiro Cerco de Diu," was published in quarto at Lisbon in 1589; and the "Chronica do muito alto e poderoso Rey destes Reinos de Portugal Dom Joam o III. deste Nome," at Lisbon also, in 1613. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRA'DE or ANDRA'DA, JUAN DE, born at Ceuta on the African coast of the Strait of Gibraltar, was provincial of the order of Trinitarian monks. He wrote a curious book on martyrdom. His object was, to demonstrate that the proposition, "They who in the pure exercise of Christian charity during a plague shall perish in their ministry by contagion, are true and legitimate martyrs," may be maintained without danger of censure. This book is cited, and a notice of the writer given by Theophilus Raynaud in a volume entitled "Theologia antiqua de veri Martyrii adequate sumpti Notione," published at Lyon in 1656. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRA'DE or ANDRA'DA, THOMAS DE, called also THOMAS DE JESU, a Portuguese, brother of Diogo de Payva and Francisco, was born in 1529. Andrade embraced a religious life, and entered the order of Augustinian hermits at Coimbra. He was afterwards appointed rector of the house of novices at Lisbon, and subsequently superior of the convent of Peña firme, and provincial of his order. On the 26th of June, 1578, Andrade embarked at Lisbon in the train of King Sebastian, on the unfortunate expedition to Africa. After the battle of Alcazar-quivir, in which the Christian army was routed and Sebastian slain, Andrade was made prisoner and thrown into a dungeon, which received no light except through the crevices of the door. In his prison Andrade composed a work called the "Travails of Jesus," which is held in great veneration, "written," says Nicolas Antonio, "in caring for the health of others, while himself was captive and burdened with miseries and tribulation." Andrade's sister, Iolante, countess of Linares, sent over to Barbary the price of his ransom, but he refused to be free, preferring to remain and comfort with his prayers and advice his enslaved fellow Christians. Andrade composed in Barbary a religious Auto or Mystery, the subject of which was taken from the life of Saint Augustin. By the indulgence of the xerife, singular as it may appear, this Mystery was performed by the Christian captives. Andrade wrote also a volume of sacred poems. Both these, the Auto and the book of poems, Jorge Cardoso tells us he saw in the hands of the brotherhood of his order. Andrade died on the 17th of April, 1582, in the fifty-third year of his age, the fourth of his captivity, and the thirty-eighth of his religious profession. A memoir of him, prefixed to a Spanish translation of the "Travails," by Alexius de Meneses, was published at Zaragoza in 1631, and another with additions by Cardoso in his "Hagiologio Lusitano." The first Portuguese edition was in 1602 at Lisbon. It has also been translated into French and Italian. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRAGA'THUS. [MAXIMUS.]

ANDRA'TTA, JOAQUIN, an old Spanish painter, by whom there are two pictures on wood in the Escurial: one "The Miracle of the Loaves and Fishes;" Christ is praying in the centre, and is surrounded by a great crowd, to whom the Apostles are giving food; the back-ground is a rich landscape. The other is St. Jerome with the lion, in the wilderness. The drawing, the draperies, and the landscape in these pictures are much in the style of the old German masters, but the colouring and expression are in a different style; the colouring is cold and much less brilliant than that of the old Germans. This painter is not noticed by Bermudez in his "Dictionary of Spanish artists." (*Kunstblatt*, 1822, No. 21.) R. N. W.

ANDRAY or ANDRE', JEAN, a French historical painter, born at Paris in 1662. In

the prime of life he entered into the order of the Dominicans at Paris; and on account of his ability for painting, was sent by his superior to Rome to improve himself in that art. In Rome he copied several pictures by the old masters, and became the scholar of Carlo Maratta, in whose house he lived upon terms of intimate friendship. After his return to Paris, he painted a series of pictures for the church of the novitiate convent of the Dominicans there, illustrating the history of the passion of Christ, and the miracles of the saints of that order. He painted also, by the order of his superior, several pictures for other establishments of the Dominicans in France: Christ supping with the Pharisee, for the refectory of the Dominican convent at Lyon; and the Marriage at Cana, and the Miracle of the Five Loaves, for the refectory of the Dominicans at Bordeaux, are considered his best. The great altar-piece of the Resurrection of Christ at the hospital de la Salpêtrière at Paris, is also by Andray. He coloured much in the style of Jouvenet; he however neglected the study of nature, and his draperies are mannered: many of his works have been engraved. He was still living in 1720. In Pilkington's Dictionary, (ed. 1829), 1753 is given as the date of his death, making him ninety-one when he died. Taraval, painter to the King of Sweden, who died in the latter part of the eighteenth century, was a pupil of Andray's. (Brice, *Description de Paris;* Fiorillo, *Geschichte der Mahlerey*, iii.; Heineken, *Dictionnaire des Artistes*, *&c.*) R. N. W.

ANDRE', THE ABBE', was born at Marseille, and was for some years in the congregation of the Oratory, but never took holy orders. He was librarian to the Chancellor d'Agueseau, and in 1775 applied without success for the post of assistant at the royal library, with a particular view to the completion of the catalogue, which remains unfinished to the present day. The Abbé André published several works, all without his name. Those most generally attributed to him are the following — 1. "Lettre à l'Abbé Prévost, concernant les Missions du Paraguay," 1758, 12mo. 2. "Réfutation du nouvel Ouvrage de J. J. Rousseau, intitulé Emile," 1762, 8vo. A work which contains less argument than declamation. It was reprinted in the year following its first appearance. 3. "L'Esprit de M. Duguet, ou Précis de la Morale Chrétienne," 1764, 12mo.; a useful production, as it is an abridgment of an author whose magnitude alone is sufficient to deter most readers. 4. "La Morale de l'Evangile," 1786, 3 vols. 12mo. The Abbé André was also the editor of the works of his patron the Chancellor d'Agueseau (1759-89, 13 vols. 4to.), and of an enlarged impression of the "Pensées de Pascal," 1783, 12mo. (Barbier, *Dictionnaire des Anonymes*, i. 130, &c.; Quérard, *La France Littéraire*, i. 56.; Note by Villenave in *Biographie Universelle.*) J. W.

ANDRE' D'ARBELLES was the son of a corn merchant at Montluel, in Bresse. At the breaking out of the French revolution he was at Paris, in the capacity of secretary to Count Stanislas de Clermont Tonnerre. He emigrated with his patron, and for some time served as a private in the army of the Bourbon princes, and afterwards in that of Austria, under the name of M. de Montluel. He returned to France in 1798, and obtained employment under Talleyrand, who made him part editor of the "Messager du Soir," and also of a paper in the English language, "the Argus," which was for some time kept up at the expense of Napoleon. André also produced several temporary works of more pretension, which were written with a view of supporting the interests of his employers, and for these services he was rewarded with the post of historiographer to the foreign department. On this occasion he first adopted the name of D'Arbelles, by which he was afterwards generally known. He took an active part in the restoration of Louis XVIII., from whom he received the cross of the legion of honour. He refused the oath of allegiance to Napoleon in 1815, and was consequently deprived of his appointments; but on the second restoration he was made prefect of the department of Mayenne. He was afterwards prefect of La Sarthe, in which office he died at Le Mans, on the 28th of September, 1825, of the injuries received from a horse, which took fright and ran over him at the very moment in which he was engaged in receiving the Count de Clermont Tonnerre, then minister of war, on an official visit. His death was much regretted in the department, to whose inhabitants his administration had been very satisfactory.

As the works of André d'Arbelles are all anonymous, there is considerable difficulty in indicating them; and some which usually pass for his have been claimed for others. Those which have been most clearly traced to him are — 1. "Réponse au Manifeste du Roi de Prusse," 8vo. 1806. 2. "De la Politique et des Progrès de la Puissance Russe," 8vo. 1807. This furious attack on Russia was exceedingly ill-timed; it had scarcely appeared when the treaty of Tilsit was signed, in consequence of which orders were given for its suppression. 3. "Que veut l'Autriche?" 8vo. 1809. This work was similarly unfortunate; peace was made with Austria soon after its publication, and it was immediately suppressed. 4. "Tableau Historique de la Politique de la Cour de Rome, depuis l'Origine de sa Puissance temporelle jusqu'à nos Jours," 8vo. 1810. This work was intended to justify Napoleon's seizure of the pope and his dominions. It was not suppressed, but another circumstance was no less fatal to it; this was the simultaneous

appearance of M. Daunou's "Puissance temporelle des Papes." Besides these separate works, André d'Arbelles wrote an extensive "Précis des Causes et des Evénements qui ont amené le Démembrement de la Pologne," prefixed to Pistor's "Mémoires sur les Révolutions de la Pologne," 8vo. 1806. (Quérard, *La France Littéraire*, i. 58.; *Biographie des Hommes Vivants*, i. 71.; *Le Moniteur Universel*, for 1825, p. 1353. 1380.; Barbier, *Dictionnaire des Anonymes*, ii. 191.)

J. W.

ANDRE' DEL CASTAGNO. [CASTAGNO.]

ANDRE', CHRISTIAN CARL, was born at Hildburghausen on the 20th of March, 1763, but belonged to an Austrian Protestant family, which had migrated thither from Brünn in Moravia. His attention was early directed to education, and he was about to establish a school at Arolsen in 1785, when he was induced to attach himself to the educational institute at Schnepfenthal, near Gotha, conducted by Salzmann, who had put in operation a system not very unlike that proposed in Rousseau's "Emilius." André married one of Salzmann's daughters, and six of the other assistants, three of whom were brothers of the name of Ausfeld, married six of her sisters. The institution at Schnepfenthal, which had begun to droop when André entered it, revived by his active co-operation and that of his colleagues, Bechstein, Lenz, and others, and contained many pupils from foreign countries till towards the close of the century. André, who since 1790 had been at the head of an establishment of his own for the education of girls at Eisenach, accepted, in 1798, the direction of the Protestant school at Brünn, from which his family had originally come. He had already been active as a writer, and was then publishing, in conjunction with Blasche, a "Compendiose Bibliothek der gemeinnützigsten Kenntnisse," or "Compendious Library of Useful Knowledge," which his residence in the Austrian dominions obliged him to discontinue, as a prohibition had been issued against any Austrian subject publishing any thing even out of Austria without submitting it to the censorship at Vienna. He edited, however, at Brünn, a "Patriotische Tagblatt," or "Patriotic daily Paper," till the year 1804, when the vexations which he underwent from the censors compelled him to drop the publication, and he resolved upon quitting Austria. "The emperor himself kept me back," he says in a letter to his friend, Professor Schneller, in 1820; "and Count Lazanzky, the minister, requested me in a very flattering official letter to resume my pen. I made two conditions: first, for a more liberal censorship of my writings; and, secondly, for the free admission of all books sent to me from abroad as materials." This was allowed, and afterwards confirmed by an official decree of the imperial censorship. He continued in Austria an active author and editor for many years, writing on nearly all subjects, from music to mineralogy, both of which were favourite sciences with him. In conjunction with Schneller, who was afterwards obliged to leave the country on account of his opinions, and with Prokesch, who is now high in the Austrian service and the favour of Prince Metternich, André appears to have conducted a sort of literary opposition in favour of liberal opinions in Austria. The opposite party, of whom Hormayr and Sartori were the most conspicuous, were unremitting in their hostility to him, and they finally succeeded. In 1821 André's special privileges were suddenly withdrawn on account of an anecdote in one of his publications, the truth of which was not denied, but which tended, it was said, to the discredit of the Austrian army. André removed to Stuttgard, where he held the situation of secretary of the Wirtemberg Agricultural Society, and conducted his various publications with more liberty than before, till his death on the 19th of July, 1831.

The works of André are very numerous. Many of them are books for children, elementary treatises or temporary compilations, for a list of which we must refer to Meusel or Kaiser. The most important are — 1. "Gemeinnützigen Spaziergänge auf alle Tage im Jahre," 10 parts, Brunswick, 1790-1 ("Useful Walks for every Day in the Year"), published in conjunction with Bechstein and Blasche; a work which had much success, and is still often spoken of. 2. "Uebersicht der Gebirgsformationen und besonders der Uebergangsformationen in Mähren," Brünn, 1804 ("View of the Mountain Formations, and especially of the Transition Formations in Moravia"). 3. "Neueste geographisch-statistische Beschreibung des Kaiserthums Oestreich," Weimar, 1813 ("New geographico-statistical Description of the Austrian Empire"), a work of great merit. André undertook with Becker, in 1797, the publication of the "Reichsanzeiger," or "Universal German Advertiser," which was afterwards conducted by Becker alone. In 1809 he established the magazine "Hesperus," which had great success. André was the editor from its commencement, first at Brünn, then at Stuttgard till his death. It contains some excellent contributions by Schneller. At the same time with the "Hesperus" André commenced a periodical entitled "Oekonomische Neuigkeiten," or "Economic Novelties," exclusively devoted to agricultural information. He also conducted for eleven years, from 1811 to 1822, the "Nationalkalender für die gesammte Oesterreichische Monarchie," or "National Kalendar for the whole Austrian Monarchy," which he continued after his removal to Stuttgard under the title of "The

National Kalendar for the States of the German Confederation." It was in this publication that the anecdote appeared which led to his leaving Austria. (*Conversations-Lexicon* of Brockhaus, 8th ed. i. 261, &c.; *Oesterreichische National-Encyclopädie*, i. 81, &c.; *Nekrolog der Deutschen*, 9ter Jahrgang 1831, p. 637—641.; *Morgenblatt*, Jahrgang 1821, No. 70. and 154.; Ernst Münch, *Julius Schneller's Lebens-Umriss und vertraute Briefe*, p. 18, &c. 328—345.) T. W.

ANDRE', LE P. CHRYSOLOGUE. [CHRYSOLOGUE.]

ANDRE' or ANDREÄ, DIETRICH ERNST, a clever historical and portrait painter of Mietau in Kurland, who lived in the beginning of the 18th century. His father was a wealthy farmer, who gave him a good education; but he became a painter much against his father's wish. He was placed by his mother with Gustav von Bentum, at Königsberg, with whom he remained twelve years; he was, however, much superior to him whilst still his pupil. Augustus William, duke of Brunswick, took André into his service, and perceiving his great ability, wished to send him to Rome, and advanced him the requisite funds. But André requested permission to visit Holland before proceeding to Italy, which was accorded by the duke; when in Holland, however, he was induced to visit England; and here he forgot both Brunswick and his engagement with the duke. He married in England, and gave himself up to a life of pleasure, and forsook the careful and elegant style of his early works for a gaudy and superficial manner. His habits involved him in difficulties which compelled him to leave England; in 1724 he went to Paris, where he died. Heineken speaks highly of several of his works at Brunswick, both historical pieces and portraits. (Heineken, *Nachrichten von Künstlern und Kunst-sachen*, part ii.) R. N. W.

ANDRE', FRANÇOIS, or MONSIEUR DE ST. ANDRE', was a doctor of medicine of the university of Caen, and in the latter part of his life was one of the physicians to Louis XIV. He wrote, 1. "Entretiens sur l'Acide et l'Alkali, ou sont examinées les Objections de Mr. Boyle contre ces Principes," Paris, 1677 and 1681, 12mo.; a work which maintains the "simple salt" nature of acids and alkalies, and appears to have had considerable reputation. It was translated into Latin, Italian, and English. The English translation has the title "Chemical Disceptations; or, Discourses upon Acid and Alkali, &c.; faithfully rendered by J. W. Φιλοθέωρος," and the translator has added a short irrelevant essay, entitled "Errores Phlebotomiæ detecti," directed against the general use of bloodletting. 2. "Réflexions sur les Causes des Maladies, et de leurs Symptômes," Paris, 1687, 12mo. 3. "Réflexions sur la Nature des Remèdes, leurs Effets et leur Manière d'agir," Rouen, 1700, 12mo. 4. "Lettres .... au Sujet de la Magie, des Malefices, et des Sorciers," Paris, 1725, 12mo. By Haller, Brandis, and other medical bibliographers, these three works are assigned to an author different from the author of the first, and called by Brandis and Carrere "N. de St. André." But there can be little doubt that they are all by the same person, who, at some time between 1677 and 1687, changed the name of François André, which he bears in the first, for that of Monsieur de St. André, by which he styles himself in the other three. For in the "Réflexions sur les Causes des Maladies," all the medical doctrines are founded on the chemical hypotheses defended in the "Entretiens;" and at page 5. he says, "by the word acid one must understand, as I have said elsewhere," and then he quotes almost verbally the description of the acid salt in the "Entretiens." The "Réflexions sur la Nature des Remèdes" is a more practical work than that on the causes of disease, to which it was written for a kind of supplement. It is full of cases; and by the places at which the author says he saw the patients, we may judge that he either had a very extended practice or was a frequent traveller. In his essay on magic, he undertakes to explain by natural phænomena all the effects commonly ascribed to dæmons, except such as rested on the authority of the Scriptures or the church. In some cases he does this satisfactorily; but in others he resorts for his explanations to influences as improbable as those of sorcerers; such as those of exhalations from men and animals, the passage of spirits from one body to another, and their effects upon the intermediate air, and others which have often since been supposed to have part in the phænomena of animal magnetism.

There is a small work entitled "Prælectiones in Hippocratis Librum de internis Affectionibus," Caen, 1687, 12mo., consisting of discourses delivered by a Franciscus de St. André, a doctor of medicine of Caen, and a candidate for a professorship in that university. The same chemico-medical doctrines prevail in it as in the preceding. It was most probably written by the same person, though Haller and others give a separate place to the name of its author. (François André and St. André, *Works*; Haller and Brandis, *Bibliotheca Medicinæ Practicæ*, iii. 329. iv. 18, 47.) J. P.

ANDRE', JEAN. [ANDRAY.]

ANDRE', JOHANN, kapellmeister to the Prince of Prussia and the Margrave of Brandenburg, was born at Offenbach, March 28. 1741. His father was a silk manufacturer, for which trade the son was designed; and his love of music was only called forth by accident, though early. One of his playfellows went every week for musical instruction to Frankfurt, which he imparted as well

as he was able to young André. Up to his sixteenth year he had no better tuition, and was obliged to content himself with the study and practice of such compositions as chanced to fall in his way. He then went to reside for a year at Mannheim, where he was a constant frequenter of the theatre and the concert room; but his natural timidity restrained him from seeking the acquaintance of the musicians of the place. In his twentieth year he removed to Frankfurt, still following music only as an amusement. Here, on some public occasion, an Italian company was engaged, and his musical ardour received an additional impulse from their performance. He had previously written songs, and sonatas for the harpsichord, but he was now incited to attempt the composition of a lyric drama. His first essay was "Der Töpfer," which gained and preserved considerable popularity. Göthe, who at this time lived at Frankfurt, was so well pleased with André's attempt, that he requested him to set his little opera "Erwin and Elmire," which, as well as "Der Töpfer," was produced at Berlin. His musical reputation was now so far advanced that he was offered the post of manager of the opera at Frankfurt, and afterwards the same situation at Berlin, where, as he used to say, he went to learn music. In the Prussian capital he enjoyed the friendship of Marpurg, and profited largely from the instructions of that eminent theorist. The lyric drama of Germany at this time was in its infancy, and the musical pieces for the stage composed in the language of the country were short and simple. Such were those which André wrote during his residence in Prussia — burlettas, pantomimes, and ballets. Previous to his removal to Berlin he had commenced business as a music publisher at Offenbach, and founded the business which his descendants of the third generation still possess there, and which, as it was one of the earliest, is one of the most extensive in Germany. The desire of extending this business and leaving it to his son, induced him to return to Offenbach. The Margrave of Brandenburg-Schwedt, as a mark of his respect, gave him the rank and title of kapellmeister. He returned to Offenbach in 1784.

This worthy and industrious artist now applied himself diligently to his business, and published correct editions of many of the classical works of his country of all kinds, so that before his death his catalogue numbered more than 1000 compositions. He died June 18th, 1799. The general character of André's compositions is graceful and simple melody, correct expression, and sound erudition. He wrote more than twenty dramatic pieces, arranged "Pleyel's Quartets," and many similar productions for the pianoforte, and composed single songs without end. The business which he established at Offenbach in 1774, and which at the time of his death employed fifty hands, descended to his son Johann Anton André. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ANDRE', JOHANN ANTON third son of Johann André, was born at Offenbach, October 6th, 1775. From very early life he displayed great fondness for music, and while in his boyhood evinced considerable talent as a composer. He was a good harpsichord player, but excelled on the violin, having received instruction on that instrument from both the elder and the younger Fränzl. At the age of sixteen he undertook, as an amusement, to lead the orchestra at Offenbach, and in 1792 went to Mannheim to improve himself in composition under Vollweiler. He afterwards became a student in the university of Jena, where he enjoyed the friendship of Carl Stamitz. After quitting the university, he travelled to most of the principal German capitals, seeking the acquaintance of every musician of eminence, and, on his return to Offenbach, settled there as a partner in his father's house. In the autumn of 1799 he visited Vienna, where he purchased of the widow of Mozart all his manuscript compositions, including the original scores of his operas, his requiem, and some of his masses. These invaluable relics show how completely the entire score of every composition existed in that great master's mind before it acquired any visible form or notation. There are enough alterations to render it certain that no previous sketch or draft had been made, but yet they are very rare. Among them is the original score of Mozart's last work, the "Missa pro Defunctis," concerning which there has been so much controversy. An edition of this celebrated composition was published by André from the MS. in his possession, in which the portions in the handwriting of Mozart are distinguished from those which were written by Süssmayer.

André was a voluminous composer: for, from 1788, he produced 21 sinfonias, 3 violin concertos, 7 concertos for different wind instruments, 2 masses, an opera called Rinaldo and Alcina, 7 sets of quartets for stringed instruments, besides many sonatas and other pieces for the pianoforte. His music has little originality of style, and probably, under other circumstances, less of it would have been published. But it discovers a pure and correct taste, and a sound knowledge of counterpoint. His largest work, a general treatise on composition in six vols. 8vo., under the title of "Lehrbuch der Tonkunst," was published in 1832.

He died in 1842. The business originally established by his father is now carried on at Offenbach and Frankfort-on-the-Main by his sons. (Gerber, *Lexicon der Tonkünstler*; Personal knowledge.) E. T.

ANDRE', JOHN, was born at London in 1751, of parents originally from Geneva. He was sent to Geneva for his education, but

returned to England before the age of eighteen, and was thrown by the chance of residence into the literary circle of Miss Anna Seward at Lichfield. He there formed an attachment for Miss Honora Sneyd, a young and accomplished friend of Miss Seward's. An intended marriage was prevented by the interference of the friends of the parties on the ground of their youth, and it was arranged that André should engage in mercantile pursuits, with a view of making some provision for his intended wife. He accordingly entered his father's counting-house in London; but he soon gave up all thoughts of business, and entered the army. According to Miss Seward, this step was the result of despair on hearing that Miss Sneyd had married another; but this is disproved by the object of the lady's choice, Mr. Lovell Edgeworth, who in his "Memoirs" observes that André's first commission bears date on the 4th of March, 1771, while his own marriage to Miss Sneyd did not take place until more than two years afterwards. André joined the British army in America, and in 1775 he was taken prisoner at the capture of St. John's. He was a considerable time in prison, and on his release became aide-de-camp, first to General Grey and then to Sir Henry Clinton, the British commander-in-chief, who esteemed him so highly that, on a vacancy occurring by the resignation of Lord Rawdon, he appointed André to the important post of adjutant-general, and almost forced the government to bestow the rank of major upon him, without which the office could not be held.

Soon after, André engaged in the service which led to his untimely end. Sir Henry Clinton confided to him the management of the correspondence with the American general Arnold, who proposed to deliver up the important fortress of West Point to the British, with the magazines, including, among other things, the whole stock of gunpowder of the American army. In conducting this correspondence, which was facilitated by the circumstance of André's having been acquainted with Arnold's wife previous to her marriage, Arnold assumed the name of Gustavus, and André that of Anderson, while the real objects of the parties were concealed under the disguise of mercantile terms, as though the correspondence referred entirely to commercial affairs. So well was the secret kept, that the Americans had not the slightest suspicion of Arnold's fidelity. At length every thing was so far arranged, that it only remained to settle the time and means of carrying the design into execution; and for this purpose Arnold required a personal interview with a confidential agent. André undertook the dangerous mission; and accordingly, on the 20th September, 1780, a British sloop of war, the Vulture, proceeded up the Hudson river nearly to the American lines, having on board André, and Colonel Beverley Robinson, a loyalist officer, whose house was at that moment in possession of the Americans, and the head-quarters of Arnold. It had been intended that the landing and the interview with Arnold should be effected under cover of a flag of truce, the ostensible object being to effect some arrangement as to the sequestrated property of the colonel. For this purpose a letter was sent from Robinson to Arnold, soliciting a meeting; but it happened to reach the hands of Arnold while in company with General Washington, instead of, as had been anticipated, after Washington's departure to pay a visit to the French General Rochambeau. To keep up appearances, Arnold judged it best to show the letter to Washington, and ask his advice upon it; and Washington strongly recommended him not to grant the request, but to refer Robinson to the civil authorities. This advice being publicly given, Arnold did not venture to act against it, and he therefore took measures for bringing about a secret interview. He prevailed on Mr. Joshua H. Smith, who resided within the American lines, to go on board the Vulture at night, and deliver a packet to the parties he would find on board. Smith asserts, in a narrative of the transaction which he published at London in 1808, that he was the bearer of a flag of truce, but he assigns no reason for its being sent in the dark. He delivered his letters to Colonel Robinson, and was desired to return with André, who passed as Mr. Anderson, but wore his uniform. Arnold met them on shore, and it was arranged that the attack on West Point should be made on the 24th or 25th of that month, September, 1780, about which time the return of Washington was expected; and proper passwords and signals were agreed upon. Arnold also delivered to André, for Sir Henry Clinton, a number of papers relating to the fortress, with maps and plans, and memoranda of the weakest points, as well as of the positions to which the American troops would be ordered by Arnold so as to assure the easiest success to the British forces. André intended to return to the Vulture in the boat which had brought him ashore, but in the meanwhile the sloop, galled by a fire from the American posts, had dropped lower down the Hudson, and the boatmen refused to row the distance. In this dilemma it was arranged that André should pass the day at Smith's house, a measure which made it necessary to enter the American lines, and should return the next night to New York by land, the papers being concealed, at Arnold's suggestion, in the major's boots; and his military coat, also by Arnold's wish, being replaced by a plain coat of his host's. To prevent detention on their journey at any of the American outposts, both André and Smith, who was to be his guide, were provided

with regular passports from Arnold. They started accordingly, but came in contact with an American party during the night, the captain of which represented the danger of night travelling to be so great, that, for fear of awaking his suspicion, they thought it best to remain where they were till morning. The next day they proceeded to Pine's Bridge, a village on the Croton River, not far from the English lines, where Smith took his leave of André, as all danger seemed to be over. André had nearly reached Tarrytown, and was within sight of the English lines, when three American militia-men, who were on the watch for any well-dressed and mounted passenger who might possibly be an Englishman, rushed from a thicket and stopped his horse. A moment's presence of mind would have saved him, but instead of assuming the character of an American, he inquired to which party they belonged. They answered "to below," implying that they belonged to the English posts, and André exclaimed "so do I; I am an English officer on urgent business, and I do not wish to be detained." On being undeceived, he produced the passport of Arnold. But it was now too late; and he soon still further betrayed himself by offering them large sums of money if they would let him go. His offers were refused; he was dragged into the thicket, and his boots being drawn off, the papers were discovered. The militiamen took their prisoner at once to the commander of the outposts, Colonel Jameson, who, confused and bewildered, sent on André to his superior officer, General Arnold. The arrival and prompt interference of Captain Talmadge — an officer who lived long after to claim his share of credit in the transaction — alone prevented this; and at his suggestion André was sent for back, and the papers were forwarded to Washington. Colonel Jameson, however, thought it proper to send word to Arnold, that "John Anderson, the bearer of his passport, had been detained." This message saved Arnold's life; on receiving it he fled on board the Vulture, and joined Sir Henry Clinton at New York. When Washington on his return reached West Point, and found it without a commander, the arrival of the messenger with the papers from Jameson cleared up the whole affair.

André retained his assumed character until he judged Arnold beyond reach, when he declared his real name and rank as adjutant-general of the British army. Washington referred his case to a board of general officers, who reported that, in consideration of his having been taken in disguise, and under a false name, with information obtained under that disguise within the American lines, he was a spy, and in conformity with the law of nations should suffer death. The most strenuous exertions were made by the British commander to save him; and, among other proceedings, General Robertson was dispatched on a mission to Washington to represent that André having arrived in the American lines under a flag of truce, and having been directed in all his movements within them by a general in the American service — Arnold himself — he could not be considered a spy according to the rules of war. Sir Henry Clinton also permitted Arnold to forward two letters on the same subject, but their contents, those of one especially, which assumed a threatening tone, were not calculated to do any good. The American commander was inflexible. Washington did indeed cause it to be intimated to Clinton that there was one way of saving André's life, by exchanging Arnold for him, but such a proposition of course could not be listened to.

André suffered death at Tappan, in the state of New York, on the 2d of October, 1780, in his twenty-ninth year. He displayed the utmost firmness, which was shaken only for a moment when he knew that he was to perish by the halter, an ignominious death which he had most strongly entreated Washington, by a letter written almost in his last moments, to spare him. His fate excited the deepest sympathy even among the Americans. Among his own countrymen, and indeed throughout Europe, his death excited a powerful sensation; while the conduct of Arnold was viewed with almost equal detestation by the English and the Americans.

The whole British army went into mourning for André. A monument was raised to his memory in Westminster Abbey, and in the year 1821 his remains were disinterred at Tappan, and conveyed to a grave near his monument at Westminster. His friend Miss Seward published a monody on his death, which had great popularity in its day, and succeeded for a time in drawing down some share of popular indignation on Washington, more especially for refusing the only favour André asked, a soldier's death. In her "Letters" published after her death, Miss Seward withdrew her charges, and asserted that Washington, after the peace of 1783, sent one of his aides-de-camp to her purposely to disabuse her of the prejudices she entertained; among other things to assure her that he was outvoted by the rest of the council on the question of hanging Major André. It is by no means clear that Washington sat on or interfered with the council which originally condemned him; nor was Washington a man who would shrink from the infliction of a punishment which he judged to be necessary in order to show the world that America claimed and would exercise the powers of an independent nation. He held André to be a spy, and for a spy the punishment is death by the halter and not by the

bullet. To have remitted the ignominious portion of the punishment would have argued some doubt as to its justice. To Miss Seward's "Monody" are attached three letters of André's, written in his nineteenth year; but however interesting in other points of view, as literary compositions they are without merit. He was more successful in his only published work, a satirical poem called "The Cow Chace" (New York, 1780), the last canto of which was published in Rivington's "Royal Gazette" on the very day of his arrest. It is a kind of parody on "Chevy Chace," devoted to the ridicule of an exploit of the American general Wayne, in attempting to drive off some cattle from the loyalists. The concluding stanza attracted some attention after the unhappy fate of the author:—

> "And now I've closed my epic strain,
> I tremble as I show it,
> Lest this same warrior-drover, Wayne,
> Should ever eateh the poet."

It does not appear that Wayne formed part of the board of officers which decided his fate; but General Alexander (earl of Stirling), who acted as a member, makes a ridiculous figure in the poem. André was an artist of considerable ability. A miniature of Honora Sneyd, painted by himself, was the only portion of his effects which he preserved after his first capture by the Americans, in 1775, and he succeeded only by secreting it in his mouth. A portrait of himself, sketched with much freedom in pen and ink, is engraved in Sparks's "Life and Treason of Arnold," from the original preserved in Yale College. It was drawn on the morning originally appointed for his execution, in order to be presented to an American friend — for he had many such during his imprisonment, — and it is doubly interesting as affording proof of his powers as an artist, and of his courage at so trying a moment. The works of Johann Heinrich Voss, the celebrated German poet, contain a warm eulogium on André in the shape of an ode addressed to him, which bears the date of 1772, a year in which André spent some time in Germany. (Sparks, *Life and Treason of Benedict Arnold*, in *Library of American Biography*, vol. iii. (occupying the whole volume); Idem, *Life of Washington*, i. Idem, *Writings of Washington*, vii. 520—552.; Allen, *American Biog. and Histor. Dict.* arts. "S. Allen," "André," "Arnold;" *Encyclopædia Americana*, arts. "André," "Arnold;" Miss Seward, *Monody on the Death of Major André* (especially the notes and letters); Idem, *Letters*, v. 142. vi. 3.; J. H. Smith, *Narrative of the Causes which led to the Death of Major André*, p. 29—180.: Voss, *Sämmtliche Poetische Werke*, Leipzig, 1835, p. 112.; Lovell Edgeworth, *Memoirs*, i. 242.; André, *The Cow Chase, an Heroick Poem.*)

J. W.

ANDRE', NICOLAS, whose name is also often written St. André, was born at Dijon in 1704. He studied surgery at Montpellier and other towns of France, and was in 1729 received into the commonalty of surgeons of Versailles. He was for nearly two years surgeon to the Maison Royale of St. Cyr, and afterwards practised at Versailles, where he was living in 1776. He wrote several books and letters on the use of bougies in syphilitic diseases, the chief object of which was to puff his own dexterity and pretended success. Their titles are given by Carrere, and in the "Biographie Médicale." One only need be mentioned here, namely, "Observations pratiques sur les Maladies de l'Urètre, et sur plusieurs Faits convulsifs, et le Guerison de plusieurs Maladies chirurgicales," &c. Paris, 1756, 8vo.; in which, besides the usual self-laudatory account of the value of bougies, there is the first distinct modern description of the tic douloureux of the face. Several cases of this disease are related, and the division of the affected nerve is recommended in preference to any other local remedy. (Carrere, *Bibliothèque de la Médecine*; *Dictionnaire Historique de la Médecine.*) J. P.

ANDRE', ST. [RENARD.]

ANDRE' DE SAINT NICOLAS, was born at Remiremont, in Lorraine, about 1650. He became a Carmelite monk; and devoted himself to the study of antiquities, more especially those connected with the civil and ecclesiastical history of Franche-Comté. He was an industrious writer, but very few of his productions were printed: most of them were preserved, after his death, in MS. in different Carmelite convents, and several of them are now deposited in the public library at Besançon: he died at that city in 1713. His separate published works are two — 1. "De Lapide Sepulchrali," &c., Besançon, 1693, 8vo. (A Dissertation on an ancient Inscription on the Tombs of the Counts of Burgundy, then recently removed to the Cathedral of Besançon). 2. "Lettre en forme de Dissertation sur la prétendue Découverte de la Ville d'Antre, en Franche-Comté," Dijon, 1698, 12mo. This was a refutation of a work by the Jesuit father Dunod, the object of which was to prove that the real site of the ancient city of Aventicum had been discovered near the lake of Antre, in Franche-Comté, although it had usually been placed at Avenches in Switzerland. The labours of André, and of some of the Swiss scholars, demolished this hypothesis, which was nevertheless strongly supported by Father Dunod and a few of his adherents. Besides these works, André had a share in Fyot's "History of the Church of St. Stephen at Besançon," and some other antiquarian works. According to Le Long, two other works of his were ready for the press and about to appear when his death took place. These were a list of the benefices in the diocese of

Besançon, and a Latin work on the early history of Christianity in Franche-Comté. (Le Long, *Bibliothèque Historique de la France* (edit. Fevret de Fontette), i. 19. 340. 772, &c.; *Journal des Savans* for 1697, p. 74.) J. W.

ANDRE', YVES-MARIE, was born on the 22d May, 1675, at Châteaulin, in Lower Brittany. He was educated by the Jesuits. In 1726 he became royal professor of mathematics in the college of Caen, an appointment which he held for thirty-three years. He would probably have risen to a much higher station, but for the liberality of his opinions, which were disliked by his brethren of the society of Jesuits. He was even threatened with a rigorous persecution, as an innovator in philosophy and a latitudinarian in religion, but his high scientific reputation, and the interference of powerful patrons, induced his enemies to desist, on a tacit understanding that his opinions should not be prominently put forward for the future. The suppression of the society, however, soon afterwards left him at liberty. On that event, he sought an asylum among the canons regular of Caen, and for the rest of his life he subsisted on a pension from the parliament of Rouen. He resigned the professorship of mathematics in 1759, and died at Caen on the 26th of February, 1764, in his seventieth year.

The literary reputation of André rests chiefly on his "Essai sur le Beau," which was originally published in 1741. It was well received, and still maintains a place in French literature. It deals more with the poetry than the philosophy of the subject. Sabatier de Castres, who passes on it a warm panegyric, declares that it is the source from whence the greater part of the didactic authors of France have drawn their precepts. Formey thought so highly of it, that finding the first edition had become scarce, he produced a second himself (Amst. 1758, 12mo.), without the concurrence of the author, and with a long dissertation of his own prefixed. The book was again reprinted in 1763 (Paris, 2 vols. 12mo.) under the author's sanction, and with six new chapters added to the original four, which they greatly exceeded in extent, though they have not equalled them in popularity. The other works of André are of inferior merit; the only one which is considered to be worthy of the author of the "Essai sur le Beau" is a "Traité de l'Homme," which relates to the connexion between the soul and body of man. This and the rest of his writings were published after his death by his friend the Abbé Guyot, 1766-7 (Paris, 4 vols. 12mo.), who prefixed an éloge. One of the pieces contained in these volumes, "L'Art de converser," a poem, had previously appeared in a separate form; and an English translation, of a very indifferent character, under the title of "The Art of Conversing," appeared at London in 4to. 1777.

André was a friend and correspondent of Malebranche, whose life he left behind him in MS. His correspondence with Malebranche was announced for publication at Paris several years ago, but has, it is believed, never appeared. (Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 273.; Sabatier de Castres, *Les Trois Siècles de la Littérature Française*, i. 141—143.; Quérard, *La France Littéraire*, i. 58.; Article by Tabaraud in *Biographie Universelle*.) J. W.

ANDRE'A, ALESSANDRO D', was a native of Barletta, in the kingdom of Naples, and was born in the year 1519. He studied at the university of Padua, and was well versed in the Latin and Greek languages, eloquence, and Italian poetry. His father dying in 1540, in embarrassed circumstances, Andrea determined upon adopting the military profession. He served, as captain of infantry and of cavalry, the Emperor Charles V. in the Milanese and in Germany; and afterwards entered into the pay of Philip II. of Spain, and served in Flanders and elsewhere. His conduct gained him the approbation of both these princes; and he likewise enjoyed the friendship of all the literati with whom he became acquainted in the course of his travels.

During the war excited by Pope Paul IV. against the kingdom of Naples, Andrea was actively engaged in the defence of his native country; he assisted in the conquest of many places belonging to the pope; commanded at one time a body of one thousand eight hundred Germans, and took part in the gallant defence of Civitella del Tronto. At the conclusion of peace he passed some months in Abruzzo, and employed the leisure he then enjoyed in writing a history of the war, in two discourses, in the form of a dialogue, in which he recounts with the greatest exactness all the events up to the cessation of hostilities: he himself appears in the work under the fantastic name of Ticomaco, an appellation which he had gained by the energy with which, in his early life, he had struggled with the ills of fortune. Having finished his work, he dedicated it, in a letter dated 20th October, 1557, to Carlo Loffredo count of Potenza. Before it could be sent to its destination, however, it was stolen by his valet, who gave it to Prospero Adorno, and it ultimately came into the possession of Girolamo Ruscelli, who becoming acquainted with Andrea afterwards at Venice, obtained from him not only a confirmation of his right to the work, but a promise of a continuation, which promise Andrea performed by sending him from Flanders the third discourse, which comprised the subscription of the articles, and the total withdrawal of the troops. A partial account of the war having been

published at Rome in 1558 by Mambrin Roseo, Ruscelli determined upon the publication of Andrea's work, and it was accordingly printed at Venice in 1560 in 4to., under the title "Della Guerra di Campagna di Roma, e del Regno di Napoli nel Pontificato di Paolo IV., l' Anno 1556 e 1557, Tre Ragionamenti pubblicati da Girolamo Ruscelli" ("Three Discourses on the War of the Campagna di Roma and the Kingdom of Naples during the Pontificate of Paul IV., in the Years 1556 and 1557, published by G. Ruscelli"). A translation of this work into Spanish was published at Madrid in 1589, in 4to.

According to Mazzuchelli, Andrea was not only the friend but the panegyrist of Pietro Aretino, as indeed appears by his letters inserted in the collection "Lettere di diversi all' Aretino," tom. ii. p. 112. Some of his pieces in Italian verse are inserted in the collection of verses by various authors in praise of Giovanna Castriotta Caraffa, printed in 1585 in 4to. He also translated the work on the "Art of War," written by Leo VI. emperor of Constantinople: this translation was published at Naples in 1612 in 4to. by Prospero Tramontana, his nephew. His death took place at Naples, in November, 1593. (Toppi, *Biblioteca Napoletana*; Mazzuchelli, *Scrittori d' Italia*; Soria, *Memorie degli Storici Napolitani*; Tafuri, *Scrittori di Napoli*, iii. part ii. p. 73.; Argellati, *Bibliotecа degli Volgarizzatori*, ii. 304.) J. W. J.

ANDRE'A. [ANDRE', DIETRICH ERNST.]

ANDREA, BUONINCONTRO DE, son of the celebrated canonist Joannes Andreæ, was, according to Alidosi, created doctor of laws at Bologna in 1309. Mazzuchelli states that he was a natural son, but Fantuzzi attempts to prove that he was legitimate. He married previous to April, 1321, Margharita, daughter of Tommaso Lastignani. Buonincontro taught law in Bologna at the same time with his father, who, at his death in 1348, named his sons Buonincontro and Frederigo his joint heirs in his will. Two years later Buonincontro having been implicated in a conspiracy against Giacopo and Giovanni Pepoli, at that time governors of Bologna, was by their orders beheaded, his body left exposed in the market-place, and his head stuck upon a pole. There are two law tracts by Buonincontro in Ziletti's "Tractatus Tractatuum:—1. In vol. v. "De Appellationibus." 2. In vol xi. part 1. "De Accusationibus et Inquisitionibus." Orlandi mentions that these two tracts were first printed at Venice in one volume in 1496. Panziroli attributes to him a treatise, "De Privilegiis et Immunitatibus Clericorum," in which all the cases were enumerated in which a secular judge possessed jurisdiction over clergymen; and another, "De Libertate Ecclesiæ." There is reason to believe that neither of these has ever been printed, and no copies of them are known to exist. (Fantuzzi, *Notizie degli Scrittori Bolognesi*, tom. i. pp. 244—246.; Mazzuchelli, *Scrittori d'Italia*; Orlandi, *Origine della Stampa*, p. 300.) W. W.

ANDRE'A DA FIESOLE. [FERRUCCI.]

ANDRE'A, FRANCESCO DE, an eminent Neapolitan jurist, the son of Diego de Andrea and Lucrezia Coppoli, was born near Amalfi on the 24th of February, 1625. His father, an advocate in Naples, sent for him to that city in his eighth year, that he might begin his studies. When only eleven years of age, Francesco was transferred from the elementary schools to the study of law; and in his seventeenth year he took his doctor's degree. He immediately began to practise as an advocate, but conceiving his inadequate literary acquirements an impediment in the way of his acquiring a good style of oratory, he applied himself at the same time to the study of the Greek and Latin classics. Francesco being regarded as a rising lawyer, the Duke of Arcos conferred upon him without solicitation, the appointment of fiscal advocate in the royal audience of Chieti. During the popular revolution in Naples of 1647, D'Andrea, as an adherent of the Spanish party, was exposed to great dangers, which he recounts with due emphasis in a statement of the services he rendered to the king during the time he held the office of fiscal advocate at Chieti. After leaving Chieti, he exercised the profession of advocate at Naples for some years, and acquired a high reputation for eloquence. The plague which broke out in Naples in 1656 induced him to absent himself for upwards of a year. He resumed his forensic avocations on his return, and appears to have prosecuted them without interruption till 1671. In the course of that and the succeeding year, he visited Venice, Florence, and the other principal cities of Italy, being everywhere received with festivities and complimentary verses, and requested to plead a few causes in order that the citizens might have an opportunity of enjoying his eloquence. After his return from this triumphal progress he was appointed to various high legal offices by the Spanish government, and continued to hold them till incapacitated by age and infirmities. Some few years before his death he retired to the island of Procida, and subsequently finding himself not sufficiently remote from the importunities of clients, to Candela, in the territory of Melfi. He died on the 10th of September, 1698.

Francesco de Andrea left a number of treatises in MS. which have remained unpublished. Mazzuchelli gives the following list of his published works:—1. "Super Secretariorum Apostolicorum Suppressione" (it is printed in the "De Officiis" of the Cardinal di Lucca), Rome, 1682, fol. 2. Legal opinions on the right of brothers to succeed to fiefs in the kingdom of Naples (Latin), Lyon, 1686, fol.; an improved edition, Naples,

1694, and again in 1717. 3. A long narrative of his services as fiscal advocate at Chieti; in Italian. 4 and 5. A Latin pamphlet, composed by command of Don Pedro of Aragon, on the French claims to the duchy of Brabant, and a reply to an answer to the pamphlet. The eulogists of Francesco de Andrea dwell more upon his eloquence than his legal acquirements, and their accounts of his eloquence are vague and uncharacteristic. Mazzuchelli says, apparently with perfect seriousness and good faith, that Andrea was "tanto simile a Cicerone quanto Cicerone simile a lui." (Mazzuchelli, *Scrittori d'Italia.*) W. W.

ANDRE'A, GENNA'RO DE, a younger brother of Francesco, and like him a lawyer, was born on the 31st of August, 1637. He received his elementary instruction from his father, studied literature and philosophy under the Jesuits, and, like his brother, took his degree of doctor of law in his seventeenth year. The rest of his life is a mere list of promotions from one lucrative office to another. He passed some years of his life in Spain, where he held the appointment of president of the council of Italy. "Full of years and worn out by labours," say his biographers, he died on the 17th of May, 1710. Besides the trifles contributed by Gennaro de Andrea to the Arcadian and other academies of which he was a member, Gemma attributes three legal compilations to him: — "Allegationes variæ;" "Decisiones sacri Regii Consilii Neapolitani;" "Decisiones Regiæ Cameræ Summariæ." Only the first appears to have been published. (Mazzuchelli, *Scrittori d' Italia.*) W. W.

ANDRE'A, GIOVANNI, bishop of Aleria in Corsica, was descended from the family of Bussi or Bossi, and was born at Vigevano on the 23d of July, 1417. He studied at Mantua under the celebrated Vittorino da Feltre, and was fellow pupil with the sons of Giovanni Francesco Gonzaga, marquis of Mantua. He appears to have suffered greatly from poverty in the early part of his life, as he relates of himself that, prior to the pontificate of his patron Paul II., he had scarcely sufficient wherewith to pay for the shaving of his beard. His circumstances, however, improved, and he obtained a place at court in the service of Cardinal Niccolò di Cusa, with whom he spent six years. In consequence of the scantiness of the notices extant respecting him it is difficult to follow his career, but it appears that he visited various foreign universities, particularly that of Paris, and that his first promotion was to the bishopric of Acci, in Corsica, from which he was afterwards translated by Pope Paul II. to that of Aleria in the same island. This translation took place before the year 1469. We learn from his epitaph that he was afterwards referendary, librarian, and secretary to Pope Sextus IV. His death took place on the 4th of February, 1475.

Trithemius attributes to Andrea some commentaries on the "Fourth Decretal," and also two works, one "De Usu Feudorum," and the other, "De Appellationibus;" but Mazzuchelli doubts his claim to any share in these works, and conjectures that Trithemius has confounded the bishop with the canonist of the same name. Zeltner calls him the author of a very rare volume of epistles printed at Venice. His great merit, however, consists in his having edited and carried through the press the first editions of several classical authors, printed at Rome by Conradus Sweynheym and Arnold Pannartz, who first introduced the art of printing into that city. The works so edited by him are, in 1468, "St. Jerome's Epistles," in two volumes, reprinted in 1470; in 1469, "The Metamorphoses of Apuleius;" "The Noctes Atticæ of Aulus Gellius;" "Cæsar's Works," reprinted in 1472; "The Familiar Epistles of Cicero," reprinted in 1470, 1471 and 1472, and "Lucan's Pharsalia." About the same year, "The Decades of Livy;" the first Latin version of "Strabo's Geography;" and "The Works of Virgil," reprinted about 1471. In the year 1470, "Pliny's Natural History;" "Pope Leo's Sermons and Epistles" (two editions of this work were published in the same year); "The Works of Lactantius;" the "Institutes of Quintilian;" "Suetonius, on the Twelve Cæsars;" and "Thomas Aquinas upon the Four Evangelists." In 1471, "St. Cyprian's Epistles;" "The Bible in Latin, with Aristeas de LXX Interpretibus;" "The Poem of Silius Italicus, on the Second Punic War;" "Cicero's Orations;" "The Works of Ovid;" and "The Gloss of Nicolaus de Lyra on the Bible," in 5 vols., the first of which was published in 1471, and the remainder in 1472. In the revisal of the Greek passages Andrea was assisted by the celebrated Theodorus Gaza. Prefixed to the works of Nicolaus de Lyra, printed at Rome in 1472, in fol., is a long epistle or memorial addressed by Andrea to Pope Sextus IV., in which, after mentioning the large number of copies of each work printed by Sweynheym and Pannartz, he proceeds to solicit the pope to relieve the poverty and distress into which they were plunged by the difficulty of disposing of their books. (Trithemius, *De Scriptoribus Ecclesiasticis*, p. 192. edit. Paris, 1512; Zeltner, *Correctorum in Typographiis Eruditorum Centuria*, p. 65—69.; Mazzuchelli, *Scrittori d'Italia*; Audiffredi, *Catalogus Romanarum Editionum Sæculi XV.* under the titles of the works edited by Andrea; Maittaire, *Annales Typographici*, i. 10—15.; Marchand, *Dictionnaire Historique*; Clement, *Bibliothèque Curieuse.*) J. W. J.

ANDRE'A, GIOVANNI. [ANDREÆ, JOANNES.]

ANDRE'Ä, HIERO'NYMUS. [RESCH.]

ANDRE'A DE NERCIAT. [NERCIAT.]

ANDRE'A and BARTOLOMMEO ORVIETANI, painters employed in decorating the cathedral of Orvieto in the early part of the fifteenth century. (Della Valle, *Duomo d'Orvieto.*) R. N. W.

ANDRE'A PISA'NO, a distinguished sculptor, architect, and engineer, was born at Pisa, in the year 1270. According to an inscription on one of his works, the name of his father was Ugolino, or Ugolino Nino. ANDREAS . VGOLINI . NINI . DE . PISIIS . ME FECIT, &c. &c. He studied under Nicola and Giovanni Pisani. These artists, who may justly be considered the fathers of modern sculpture, had already introduced a great improvement in the style of art. The fragments of ancient sculpture which had from time to time been discovered in Italy, or brought to Pisa by the merchants who trafficked between that city and Greece (and which were preserved in the Campo Santo), had happily effected a revolution in taste, and caused the clumsy and barbarous types of the *rinascimento*, or revival, to be at least partially abandoned. But, though Nicola and Giovanni were sensible of the superior beauty of the forms of Greek sculpture, and, to a certain extent, even copied them, they stopped far short of the real advantages that might have been derived from them; and it was left for Andrea to make that most important use of them which his masters, and it may be said even more modern artists, too often have lost sight of. This was, to combine their excellences with his own original ideas; not servilely to represent Greek subjects in Greek forms, nor to recur to ancient fable and mythology because he found them set forth in the superior beauty of ancient sculpture, but to adapt the finer forms of a more finished and perfect school of art to illustrate and give fuller effect to his own conceptions; and to make them the pleasing medium through which subjects of interest and deep sentiment, such as were suggested by a purer religion (and upon which the earlier artists chiefly were employed), might be brought palpably and intelligibly before all classes of people. The works of Andrea, doubtless, are far from perfection; but his merit, to be fairly judged, must be considered with relation to what had been done by his immediate predecessors in Italy. He was the first artist who truly appreciated the value to modern art of the fine models of antiquity, and who made them subservient to the illustration of subjects of present interest. In this respect he is justly entitled to rank as one of the great improvers of the character of design, both in Italy and in other countries. It appears in the archives of the works executed at the Duomo of Pisa, that Andrea was employed there as one of the assistants or workmen under Giovanni ("famulus magistri Johannis"). Soon after this he is found associated with his master in the bronzes that were executed at Perugia: both their names appear together as the artists. After this he was employed alone to execute some small figures in marble, for a church at Pisa, called S. Maria al Ponte. His success in these works led to his being invited to Florence to assist in completing the façade of the duomo or cathedral of S. Maria del Fiore. Andrea here became acquainted with Arnolfo da Lapo and Giotto di Bondone; the latter is said to have assisted him, by furnishing some of the designs for the numerous works on which he was soon fully occupied. The first order he received was to make a marble figure, of he size of life, of Pope Boniface VIII., whom the Florentines desired to compliment by placing his statue in a prominent position in the front of their church. This, and two other statues representing St. Peter and St. Paul, also by Andrea, were arranged in the façade, and gave such satisfaction to his employers, that he was commissioned to execute all the works required for the decoration of that edifice. The statues above mentioned were removed in 1586, when it was determined to alter and modernise the front of the church. It is said they were taken to the gardens of the Marchese Riccardi. Others of the works of Andrea, intended for and even placed in the duomo, were also removed, and distributed over different parts of Florence. Some were sent to churches; and some may still be seen in the gardens of Valfonda and of the Poggio Imperiale. On the death of Arnolfo da Lapo, who was superintendent of the public works of Florence, Andrea received that appointment, and was soon occupied in making architectural designs. He began his career in this new employment by the construction of a fortress called La Scarperia, at the mountain pass of Mugello, by which it was apprehended the imperial forces were approaching Florence. Vasari says, admitting at the same time that the authority is questionable, that after this Andrea went to Venice, where he remained about a year. During his residence there he executed some small statues for the front of St. Mark's; and, by command of the Doge Gradenigo, he also designed some portion of the works at the arsenal. The period during which Piero Gradenigo governed, extended from 1288 to 1310. The new arsenal was commenced in 1304, and was finished in about three years. It is highly probable, therefore, that Vasari's account of Andrea Pisano being at Venice at that time is correct; and that, while superintending those works, he also executed the statues for St. Mark's. Andrea, it is said, returned to Florence, where he received instructions to strengthen the defences of the city walls. The next important work on which he was employed appears to have been

the bronze rilievi for the gates of the baptistery of S. Giovanni, at Florence. They were begun in the year 1331, and were finished in 1339. Vasari says they took twenty-two years for their completion; but Cicognara has shown that this is an error, and has correctly stated the time the artist was occupied on them at eight years. The subject is the life of St. John; and the incidents are represented in twenty compartments or divisions. In other panels are smaller figures, in relief, of the Virtues. The superiority of the works executed some years later by Lorenzo Ghiberti for other gates of the same edifice, and which gained for them the well-known compliment from Michael Angelo, "that they were worthy to be the gates of Paradise," has thrown into comparative obscurity the simple and less elaborate rilievi by Pisano. But real judges of art will readily admit the claims of Andrea to a high degree of praise for the simplicity, dignity, and sentiment exhibited in some of the larger compositions, as well as in many of the single figures of the Virtues. It must always be borne in mind that Andrea almost, if not entirely, originated the style of art in which he was so eminent; while Ghiberti had great advantages in the examples of an earlier school, and at the same time was able to avail himself of the improvements which were rapidly being effected in all departments of design by the crowd of artists who were adorning Italy with their works. The account, by a contemporaneous writer, of the effect produced by the above-mentioned work of Andrea, shows that it was looked upon as a performance of no common order. It also proves what is equally gratifying, that an artist of extraordinary power, and greatly in advance of his age, was encouraged by patrons who were ready to pay honour to his talents. The distinction conferred upon him was not more honourable to the artist than to those who paid the tribute to his high merit. The writer alluded to says "all Florence ran to view the work;" and "La signoria" (that is, the chief authorities), but little accustomed to go abroad in public except on occasions of solemnity, or for important affairs, proceeded thither (to the baptistery of St. John), attended by the ambassadors of the two crowns of Naples and Sicily. The republic, also, to show its estimation of the merits of the sculptor, elected him a citizen of Florence; an honour, says our authority, "not usually bestowed upon foreigners, unless they were eminently deserving of it, or were persons of high rank." When the gates by Ghiberti were erected they were allowed to displace those by Andrea Pisano: the latter now form the side entrances to the baptistery. Andrea executed a statue of great beauty, for its time, of the Virgin, which was placed outside the small chapel Del Bigallo, at Florence. Vasari attributes to him the group of the Virgin and Child, which was over the altar within the church. But Cicognara adduces strong evidence to prove that this work was not by the Pisan sculptor, but by Alberto of Florence. The same writer also disputes the claim of Andrea — or rather that set up for him by Vasari — of having made the "Deposito," or tomb of Cino da Pistoja; and cites a document to show it was executed by one Cellino, after the designs of some artist of Siena, whose name does not appear. "Il maestro Cellino," as the document styles him, seems to have been an artist of considerable merit. He was employed upon the works at the Rotondo, or round church of San Giovanni, at Pistoja, which was designed by Andrea: a circumstance which in all probability led to the supposition that he also executed, or at least designed, the tomb of the poet Cino d'Angibolgi. Cicognara thinks the artist of Siena alluded to, may have been Goro di Gregorio, a scholar of the Pisan school. This, however, is mere conjecture. Among the works in sculpture by Andrea must also be mentioned the rilievi in marble which he executed for the Campanile, or bell-tower, of S. Maria del Fiore, in Florence. Some of these have considerable merit. Cicognara has exhibited two of the most remarkable in his "Illustrations of the Sculpture of the Fourteenth Century:" one represents a man on horseback; it is full of energy and movement, and is most simple and pure in its treatment. The other is a group of three figures in a boat; two are in the act of rowing. The whole is gracefully composed. Andrea was commissioned by the duke of Florence, Walter of Brienne, who had usurped the chief authority, to execute various architectural works in and about the city. He erected the gate of S. Friano, as well as others. He also was employed to build a fort which was to serve as a prison; but the duke being driven from Florence in 1343, this work was stopped; it was completed at a later period by the Medici, and was then called the Belvedere. Andrea Pisano died at Florence in the year 1345, in the seventy-fifth year of his age, and was buried with much honour in the church of S. Maria del Fiore. His son Nino (himself a distinguished sculptor, and for many years the able assistant of Andrea), erected a monument to his father's memory. (Vasari, *Vite de' più eccellenti Pittori, &c.*; Cicognara, *Storia della Scultura.*)

R. W. jun.

ANDRE'A the PRIEST, was a native of Bergamo, and lived towards the end of the ninth century. He was the author of a chronicle published by Muratori in his "Antiquitates Italicæ Medii Ævi," under the title "Andreæ Presbyteri Itali Scriptoris Sæculi noni Chronicon breve hactenus inditum ab Anno DLXVIII, seu ab Adventu Longobardorum in Italiam usque ad Mortem

Ludovici II. Imperatoris, hoc est ad Annum DCCCLXXIV et paullo ultra; e Museo et cum Notis Hermanni Philomusi" ("A short Chronicle, hitherto unpublished, of Andrea the Priest, from the Year 568, or the coming of the Lombards into Italy, to the Death of the Emperor Lewis II., that is, to the Year 874, or a little beyond; with Notes by H. Philomuso"). It was, however, first published by Menckenius, in his work entitled "Scriptores Rerum Germanicarum," Leipzig, 1728, fol. tom. i. p. 90, &c. It is also inserted in Pertz, "Monumenta Germaniæ Historica," tom. iii. p. 231, &c. Hanover, 1839, fol.; and extracts in "Bouquet, Recueil des Historiens des Gaules," tom. vii. p. 204, &c. Paris, 1738, fol. Some have conjectured that this Andrea was the same as Andrea Agnelio, the author of the lives of the archbishops of Ravenna; but Muratori in his "Annali d'Italia," under the year 857, p. 110. has shown the improbability of this supposition. (Muratori, *Antiquitates Italicæ Medii Ævi*, Milan, 1738, vol. i. p. 42, &c.; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ANDRE'A DEL SARTO. [VANNUCCHI.]

ANDRE'A, a monk of VALLOMBROSA, abbot of San Fedele di Strumi, in the diocese of Arezzo, lived in the latter half of the eleventh century. He is commonly known as Andrea da Parma, and is sometimes confounded with Andrea da Genova, who however lived nearly five centuries later. The confusion may have arisen from the circumstance of both having written a life of Saint Gualbertus. Andrea was at Parma in 1061, when Cadolo, the simoniacal bishop of that see, was elected pope in opposition to Alexander II. Andrea objecting strongly to this measure, was either ejected from the city by the clergy who adhered to the new pope, or retired from it voluntarily. He attached himself to Saint Arialdo, accompanied him in his wanderings, and underwent great sufferings with him during their joint efforts to settle the disturbances that had arisen among the ecclesiastics. On being released from imprisonment in the city of Como, incurred through his opposition to the schismatics, and during which he was subjected to great hardships, he went to Milan, and embraced a monastic life. He was elected abbot of San Fidele di Strumi in the year 1085. His death is supposed to have occurred some time after the year 1106. His works are — 1. Sancti Arialdi Vita" ("Life of Saint Arialdus"); inserted in Puricelli's work "De sanctis Martyribus Arialdo, Alciato," &c. Milan, 1657, fol. 2. "Epistolæ ad Syrum, Presbyterum Mediolanensem" ("Epistles to Syrus, Priest of Milan"). 3. "Vita Sancti Johannis Gualberti" ("Life of Saint Gualbertus"); inserted in vol. iii. of the "Acta Sanctorum." (Affò, *Memorie degli Scrittori Parmigiani*, i. 48.; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis.*) J. W. J.

ANDRE'A, ZOAN (GIOVANNI), an Italian engraver of the beginning of the sixteenth century, contemporary with Mantegna, first noticed by Zani, who explains the initials Z. A. by this name. He copied and imitated the prints of Mantegna, and apparently engraved some plates after his designs; he copied also, according to Zani, some of the prints of Albert Dürer. Ottley and Brulliot differ from Zani as to the artist signified by these initials; they suppose Joannè or Zoan Andrea Vavassore, called Vadagnino, to have been the engraver of the prints marked Z. A., I. A., and Z. A., and that they are chiefly after the designs of Benedetto Montagna. Cumberland suggests that some of the prints marked Z. A. were by Mantegna himself, on account of the similarity of style of execution; and that the letters Z. A. were merely "a *merchant's mark* to distinguish such prints from Mantegna as he had purchased the plates of:" or that Zoan Antonio, a friar of Brescia, was the engraver of the prints marked with these letters. They are scarce; some of them have great merit, and are sold for great prices. Bartsch enumerates thirty-three, but Brulliot says that there are more. The most remarkable, and the largest of them, is an allegory of Mercury and Ignorance, after Mantegna. It measures $11\frac{3}{4}$ inches by $15\frac{1}{4}$ inches, and is valued at 120 francs.

There were two other Italian artists of the name of Andrea. NICCOLO DI ANDREA, painter and engraver, who was born at Ancona in 1556, and died in Ascoli in 1604; and ALESSANDRO DI ANDREA, likewise painter and engraver, who was born in the Abruzzo. He was a pupil of Solimena's, and etched very correctly many of his master's designs; he etched also a view of the antiquities of Pozzuoli, drawn by the architect Gio. Battista Natale. He died in 1771. (Zani, *Materiali, &c.*; Ottley, *Early History of Engraving*; Brulliot, *Dictionnaire des Monogrammes, &c.*; Bartsch, *Peintre Graveur*; Cumberland, *Critical Catalogue, &c.*; Gandellini, *Notizie Istoriche degl' Intagliatori.*) R. N. W.

ANDREÆ, ABRAHAM, thirty-third archbishop of Upsal, is known from the epithet of Angermannus attached to his name, to have been born in Angermannland. In his youth he travelled; and on his return to Sweden was appointed, in 1576, rector of the school at Stoekholm, owing to which he is often called Master Abraham. He married Magdalena, daughter of Laurentius Petri of Nerike, the reformer, the first Protestant archbishop of Upsal, one of whose other daughters, Margaret, was married to Laurentius Petri of Gothland, the second Protestant archbishop, and after his death to Andreas Laurentii, the third. Laurentius Petri, archbishop of Gothland aided King John, the son of Gustavus Vasa, in his attempt to restore the Roman Catholic religion in Sweden. The first

step taken by the king was the introduction of a new liturgy comprising the mass in Latin, in which he was opposed by a strong party, at the head of which was his brother, Duke Charles, and of which Abraham Andreæ was one of the most efficient members. To remove Andreæ out of the way, the king appointed him pastor of Oregrund, with the privilege of retaining his salary as rector, in the hopes of reducing him to silence. Andreæ, however, finding, it is said, his life unsafe at Oregruud, owing to the fury of the Roman Catholic party, removed to the island of Aland, and there published a general exhortation to the clergy of the kingdom to be on their guard against the new liturgy. The king immediately gave orders for his arrest, on a charge of sedition; but Andreæ made his escape into Germany, where he resided for the next thirteen years, chiefly in Hamburg and Lübeck, supported by the contributions of Duke Charles and the principal Swedes of the anti-liturgical party. During this period he published most of his works. In 1593, upon the death of King John and the succession of his son Sigismund, an acknowledged Catholic, who was also king of Poland and then absent in that country, the clergy of Sweden assembled at Upsal, came to a resolution to support the Augsburg confession, and by an unanimous vote chose Andreæ their archbishop. In the letter to King Sigismund announcing this determination, which is given at length by Baazius, they also request the confirmation of the election of Eric Skipper as pastor of Stockholm, and add, "If the privilege of this city to elect a pastor, in use from ancient times and long confirmed by kings, be infringed, we know not by what kind of fidelity an elected king can think those subjects bound whose privileges he invades." Andreæ returned to Sweden, and on the 1st of February, 1594, preached the funeral sermon of his enemy King John. Sigismund, who came to Stockholm to receive the crown, was extremely unwilling that the ceremony should be performed by a Protestant archbishop, or that the archbishop of Upsal should be a Protestant at all; but he found the feeling of his subjects so strong that he was obliged to yield, and on his coronation-day, the 19th of February, early in the morning, he gave a reluctant consent, on which Andreæ was consecrated in the cathedral between ten and eleven o'clock; and between five and six in the afternoon, after preaching a sermon on the occasion, he crowned Sigismund and his queen, Anne of Austria. Not long after, by the command of Duke Charles, who was now regent of the kingdom, Andreæ undertook a general visitation of Sweden to re-establish the affairs of the church, which had fallen into confusion in the time of King John by the expulsion of Protestant ministers, and other causes. In this visitation Andreæ was so strict as to render his mission exceedingly unpopular, and he was severely censured by the Regent. This circumstance probably produced no good will in the archbishop, who had in the ambitious Charles a most unscrupulous antagonist to deal with. In 1599 the duke accused him before the states of having written letters to Sigismund, who was absent from Sweden, and with whom Charles was at variance, and letters also to the captains of the fleet, blaming the regent for his opposition to the king. The states adjudged the archbishop to be deprived of his office, and the clergy on being applied to also gave a sentence that he "should be deprived, unless the duke consented to be reconciled to him." From that time till his death Andreæ remained in captivity, and died a prisoner in the castle of Gripsholm in 1607.

All the original works of Andreæ are in Latin, and relate to the religious controversies in which he was engaged. They are 1. "Scriptum contra Liturgiam;" the exhortation against the liturgy, published in 1579. Scheffer and Moller, who give the title thus, probably borrowed it from Baazius, who analyses the work. 2. "Forum Adiaphororum," Wittenberg, 1587, 8vo., in which he contends against the Adiaphorists, a party in the church who maintained that many ceremonies were ἀδιάφορα, or indifferent, and might either be abrogated or retained. 3. "Apologia pro Fugâ ex Regno Sueciæ," Hamburg, 1588, 8vo.; an explanation of the reasons of his flight from Sweden. 4. "Liber de Sacerdotio Christi," Hamburg, date unknown ("A Book on the Priesthood of Christ"). Andreæ also translated into Swedish an explanation of the book of Daniel, by Draconitis, and published various writings of his father-in-law, Laurentius Petri of Nerike, both in Swedish and Latin, with introductions of his own, one of which, "Historia Liturgica" ("A History of the liturgical Question"), prefixed to a Latin work of Petri's, "On True and False Priesthood," is probably of interest. A general list of the publications of Andreæ, both original and translated, may be seen in Scheffer and Moller, to which Aurivillius's catalogue of the library at Upsal will be found to supply some additions. (Rhyzelius, *Episcoposcopia Sviogothica*, i. 62.; Gezelius, *Biographisht Lexicon öfver Svenske Män*, i. 15—17.; Baazius, *Inventarium Ecclesiæ Sveogothorum*, 422. 425. 538, &c.; Scheffer, *Svecia Literata*, p. 32.; J. Moller, *Cimbria Literata*, ii. 39.; Aurivillius, *Catalogus Bibliothecæ Upsaliensis*, i. 30. 68 f.) F. W.

ANDREÆ, GUDMUND, or ANDRESSON, GUDMUND, an Icelandic writer, the history of whose life is in many respects curious. He was born, probably about 1630, at the farm-house of Biarg, in the sysla or district of Midfiord, in the diocese of Holum, of a peasant family, and sent to the school of Holum, from which he was expelled for im-

proper conduct, (as Höyer hints, for having a bastard child,) but he was re-admitted shortly after. When deacon of Reinestad, he composed and circulated a work in Icelandic "On Polygamy," in which after maintaining that polygamy and concubinage were not forbidden by the divine law, he censured the laws against them which had been promulgated in Iceland in 1564, and were known by the name of the "Stora Dóm," the "Great Doom" or "Judgment." The materials for this treatise, which is so remarkable for acuteness, that Brynjolf Sveinsson, the learned bishop of Skalholt, is reported to have declared his admiration of it in the strongest terms, are said to have been supplied by Einar Arnfinsson, at that time minister of Reinestad. By some Einar is supposed to have been the author, and in fact no subsequent work of Andreæ's appears to have shown equal ability. Arnfinsson was a man well skilled in the jurisprudence of his native island, and had published a dissertation on the advantages of the ancient Icelandic law, which declared that paupers should be supported by their kin, or, in default of kin, by the neighbourhood, with an inquiry as to the extent of relief which the pauper was entitled to claim. The book "On Polygamy" appears to have circulated extensively, most probably in manuscript, as the only printing press at that time in Iceland was that of Gudbrand Thorlaksson, bishop of Holum, which the then bishop, Thorlak Skulason, his successor, had got possession of in a very questionable manner, as left to the see by Gudbrand's will, and to the exclusive use of which he attached such importance, that he procured the revocation of a privilege granted to Sveinsson, his fellow-bishop of the see of Skalholt, to establish another. Skulason, who is a well-known Icelandic author, was already no friend to Andreæ, and was so far from approving the book "On Polygamy," that he expelled him from his deaconship for writing it. The young author returned to his native cottage in despair of ever obtaining the priesthood, which was the object of his ambition, and issued a fresh publication with the title "Γνῶθι σεαυτόν" ("Know thyself"), which is declared by Finn Jonsson to be harmless and not worth notice, but which Skulason conceived to contain several passages directed at him. Just about this time, in 1649, Hendrik Bielke, governor of Iceland, arrived there on an expedition to receive the homage of the inhabitants to the new king of Denmark, Frederic III. Skulason took advantage of the occasion to mention the danger that had arisen from the circulation of Andreæ's book "On Polygamy," which he represented as tending to excite the Icelanders to rise in rebellion against the "Stora Dóm," or, at least, to manifest a contempt for the government, and Bielke gave orders to arrest the offender. There was some difficulty in getting this done, as Andreæ, from the singularity of his conduct, was looked upon as a great magician; but at last some strong men ventured to apprehend him as he was lying asleep half naked in a little tent by the sea-shore, whither he had gone to procure fish for the subsistence of himself and his mother. He was brought before Bielke in chains, and by him, according to Resenius, handed over to the Icelandic judges, who were then gathered together at the "Althing," or general annual assembly of the nation, and who were so perplexed what to decide, that Bielke who was about to return immediately to Denmark, determined on taking his captive with him. In the correspondence of Olaus Wormius, however, there is a letter by Einar Arnfinsson, interceding in behalf of his friend, from which it appears that Bielke had been inclined to take such sharp measures with his prisoner, that Andreæ, as a last resource, appealed to the King of Denmark, and that this was the reason of his being carried thither. On their arrival at Copenhagen, Andreæ was lodged in the Blaa Taarn, or Blue Tower, the prison for those accused of heavy crimes, where he remained for some time apparently forgotten. He was allowed the liberty of roaming about in the interior of the prison, and he availed himself of it to pursue his studies. While contemplating the heavenly bodies one night from a high window, he incautiously protruded himself so far forward, that he lost his balance, and fell into the street below. On getting up, he found to his great astonishment, that he had received no injury, and endeavouring it is said to find his way to the door of the prison he lost himself and strayed into the royal nursery, which was at no great distance, and where the nurses, amazed at the entrance of a stranger of singular costume and uncouth manners, who spoke a foreign tongue and did not understand Danish, were some time in comprehending that he was a prisoner, when they sent for the gaoler, who reconducted Gudmund to his lodgings. The next day this singular occurrence became the subject of conversation at the royal table, at which Bielke happened to be a guest, and on his report of the cause for which Andreæ was imprisoned, the king ordered a commission of Copenhagen theologians to examine the work "On Polygamy," which was translated for that purpose from Icelandic into Latin by Paul Hallsson and Runolf Jonsson, two young Icelanders, at that time students of the university of Copenhagen, and afterwards of some note themselves. Some doubts have been hinted as to the fidelity of their version; the decision of the theologians was, at all events, so far in favour of Andreæ, that he was set at liberty. He was obliged, how-

ever, to sign a document, which is given entire by Finn Jonsson, and singularly enough is couched in Danish, in which he acknowledges his unbecoming and profligate course of life, and his improper discourses both by word of mouth and by the pen, and binds himself in gratitude for his majesty's pardon, never to hold such language again in any of the king's dominions, and never under any pretence to revisit his native country. This document is dated the 24th of December, 1649. After this period, Andreæ remained in Copenhagen, and appears, in spite of all that had occurred, to have been taken into much favour. In 1650 he became a student at the university, a dignity to which he had aspired in vain before the publication of the book "On Polygamy," and shortly after he obtained one of the royal bursarships, and is said to have been assisted by several patrons, among whom the well-known Olaus Wormius is mentioned. His career, however, was short. He died of the plague in 1654, at the "Regents," a building for the reception of poor students at the university, erected by Christian IV. in 1623.

The works of Andreæ are rather numerous, considering his short career. Besides those already mentioned, he was the author of some Icelandic poems on classical subjects — on Cretan Jove, the Gorgon's head, &c. which are praised by Resenius, but condemned by Einarsson, a more competent judge. He had also collected materials for a treatise "On the Right of the Danes and Norwegians to the Orkney Islands, the Hebrides, and Greenland," the papers of which are supposed by Einarsson to be still in existence in the Magnæan Library. The printed works of Andreæ are — 1. "Philosophia antiquissima Norvego-Danica dicta Voluspa alias Edda Sæmundi," Copenhagen, 1673, 4to. "The most ancient Philosophy of the Danes and Norwegians," a translation from the Icelandic into Latin of the "Voluspa," a portion of the work called the older Edda, or the Edda of Sæmund. The manuscript of this translation was purchased by Peter John Resenius, the eminent antiquary, at a public sale of Gudmund's effects in 1665, and it was under his care that it was published ten years after. The same Resenius, who was the first to revive the study of ancient Icelandic literature after it had lain dormant for nearly three hundred years, had published, in 1665, a previous edition of the "Voluspa," with a translation by Magnus Olafsson, and some notes by Andreæ. At the same sale he purchased the manuscript of 2. "Lexicon Islandicum sive Gothicæ Runæ vel Linguæ Septentrionalis Dictionarium," a dictionary of Icelandic explained in Latin, which also appeared under the editorship of Resenius, Copenhagen, 1683, 4to. This work, which bears a very indifferent reputation, was also preceded, in 1650, by a similar one by Magnus Olafsson. It is now completely superseded by the dictionary of Biorn Halldorsson, published by Rask, in 1814, in two volumes quarto, which is still said to leave much to be desired. (Prefaces by Resenius to the *Voluspa* and *Lexicon*, each containing a life of Andreæ; *Manuscript Life of Andreæ*, in Danish, by Andreas Höyer, historiographer to the King of Denmark, in the King's Library copy of *Lexicon* at the British Museum; Finn Jonsson, or Finnus Johannæi, *Historia Ecclesiastica Islandiæ*, iii. 586, &c.; Halfdan Einarsson, or Halfdanus Einari, *Historia Litteraria Islandiæ*, p. 9. 79. &c.) T. W.

ANDREÆ, JACOB or JAMES, an eminent Protestant theologian of the sixteenth century, was born at Waiblingen, a town in the duchy, now kingdom, of Wirtemberg, on the 25th of March, 1528. His father, Jacob Endris, was a blacksmith, and the son had some difficulty during his lifetime in shaking off the name of Schmidlein, but he is now only known by his Latinised appellation, Andreæ. He was taken from school at the age of nine to be apprenticed to a carpenter, but his father was persuaded by a friend, who saw the boy's talents, to take him to Erhard Snepffius, a celebrated theologian, whose advice determined the future course of his life. After studying at Tübingen, Andreæ was in 1546 ordained deacon at Stuttgard, and shortly afterwards married the daughter of a citizen, by whom he had nine sons and nine daughters, nine of whom survived him. The rest of his life is a continued series of unwearied activity in the religious controversies of his time, which were carried on not only between the Roman Catholics and Protestants, but with equal warmth within the bosom of the Protestant church between the Lutherans and Calvinists. In 1548 he was, with other Protestant ministers, removed from his office at Stuttgard on account of refusing to accede to the "Interim," or compromise proposed by Charles V., between the opposing forms of faith, the Protestant and Roman Catholic, and compelled to migrate to Tübingen. Soon afterwards he was successively summoned by the Counts of Oettingen and Helffenstein, to assist them in purging the churches of their domain from popish ceremonies. An anecdote is related of him at this period, which shows the barbarity of the age and nation. In the town of Weissenstein he saw a Jew who, as a punishment for theft, was hung up by the feet between two dogs. The wretched criminal was reciting some verses from the Psalms in Hebrew to implore the mercy of God. Andreæ approached and addressed him with an exposition of the Christian religion, during which we are told "the dogs ceased to gnaw at the members of the Jew." The Jew implored to be taken down from the gallows and baptized, imme-

diately after which he was again suspended, but this time at his own request, and as a favour due only to Christians, by the neck. In 1561 Andreæ was sent to France to assist at a conference between the Roman Catholics and Hugonots, which never took place: the next year he was despatched to Jena to settle a dispute between Flacius and Strigelius on Free Will. With Flacius he carried on another personal controversy in 1571, when he refuted the doctrine held by that reformer,—that original sin was the substance of man. In 1586 he had a conference at Mompelgard or Montbéliard with Theodore Beza, on the Lord's Supper, Predestination, &c.; and in 1589 was present at a colloquy of theologians at Baden. But his great effort was some time before this in 1580, when after many years' labour, to which he had been incited first by the Elector of Saxony, and afterwards, in 1570, by the Emperor himself, Maximilian II., he produced, in conjunction with a board of five theologians, of whom he was president, his "Liber" or "Formula Concordiæ," a "Form of Concord," or summary of faith, which is the last yet adopted by the Lutheran church. This book, which is sometimes called "The Book of Torgau," or "The Book of Bergen," from the places at which it was composed, is reprinted in all the collections of the Lutheran symbolical books. It was rejected of course by all the reformed divines, whose opinions it was designed to oppose, and also by some of the Lutherans, and produced the marked separation between those churches, which lasted till their partial union in recent times by the measures of the late king of Prussia. The document was signed by three electors of the empire, twenty-one princes, twenty-two counts, four barons, thirty-five imperial cities, and eight thousand ministers of the church. The labour undergone by Andreæ in its preparation, and still more in obtaining the assent of those who signed it, must have been prodigious. For five years he was travelling about the country to conferences with territorial princes, municipal magistrates, pastors of parishes and others, to discuss with them all the theological subjects involved in his summary of the creed which excited their appetite for discussion. Melchior Adam asserts that Andreæ "rendered a reason" to all and sundry of the ministers who signed respecting any article on which doubts were entertained. In these journeys of several thousand miles he was only accompanied by a single servant; and it is indeed remarkable, considering the state of the country, and his own fiery character, that he never met with any one who molested him. Andreæ died at Tübingen on the 7th of January, 1590, in the sixty-first year of his age, and forty-fourth of his ministry.

The works of Andreæ are very numerous. One of his admirers at Tübingen declared after his death that he had in his possession more than one hundred and fifty. A list of them is given in Jöcher, and another, much more complete, in Hendreich, where the titles occupy six closely-printed folio columns. The majority are in Latin, and the remainder in German; almost all of them are controversial. Not one is at present in repute for its arguments, though many are valuable for the light they throw on the history of the time, and the theological opinions of that age. Andreæ is said to have been of an overbearing character, and disposed to the harshest treatment of those who differed from him in opinion. He had many enemies, whose animosity was not appeased by his death; for immediately after appeared a "Farrago Elogiorum atque Epitaphiorum Jacobi Andreæ, Schmidlini," or "Collection of Eulogies and Epitaphs on John Andreæ, Blacksmith," which is made up of satires on his life and character. His grandson, Johann Valentin Andreæ, published a life of him in Latin hexameters (Lüneburg, 1649, 18mo.), in which he warmly eulogises his ancestor. (Melchior Adam, *Vitæ Germanorum Theologorum*, p. 636—660.; Jöcher, *Allgemeine Gelehrten-Lexicon*, i. 385—7.; Adelung, *Fortsetzung*, i. 806, 807.; Hendreich, *Pandectæ Brandenburgicæ*, 172—176.; Article by Pahl in Ersch und Gruber, *Allgemeine Encyclopädie*, iv. 32, 33.) T. W

A'NDREÆ, JOANNES or GIOVANNI. Andreas, the father of this eminent canonist, a native of Mugello, a village in the Florentine territory, came to Bologna between 1272 and 1280, bringing with him his son Giovanni, then a child, and the boy's mother Novella, to whom he was not married. Andreas opened a grammar school in Bologna, opposite the church of S. Benedetto di Porta. His employment of teacher does not appear to have been very lucrative, for his son describes him as clothed at this time in the garb worn by the very poorest of the peasantry. In 1280 Andreas took the priestly vows: whether he continued to live with Novella after assuming the clerical character is unknown; but the reverential tone in which he is uniformly mentioned in his son's writings, joined to Giovanni's denunciations of those priests who had children after entering the priesthood, favours the supposition that he did not. Soon after taking the vows, Andreas was appointed rector of the church of S. Maria Rotonda de' Galluzzi: he continued his occupation of teacher; and having had some of the children of the Bolognese nobles entrusted to his care, gradually acquired influence in the city. The time of Andreas's death is unknown: Novella died in 1312.

Giovanni, who appears to have been born in 1272, received his elementary instruction from his father; he completed his grammatical studies under Bonecio (or Bonifacio) da Bergamo. Before he had completed his tenth

year his father placed him under a repetitor (a candidate for the lowest legal degree, who was licensed, by way of trial of his proficiency, to explain a certain limited portion of the law-books) who expounded some of the decretals to him. His first regular instructor in canon law was Ægidius, under whom, he elsewhere mentions, he began to study the decretals while yet a mere boy. This must have been previous to 1289, the year in which Ægidius died. Giovanni Andreæ completed his studies in canon law under Guido de Blaisio, archdeacon of Bologna. His instructors in Roman law were Martinus Syllimani and Richardus Malumbra. He also studied theology for a short time under Johannes Parmensis. In his youth Giovanni Andreæ was tried by the privations of penury: he was supported by the donations, not very liberal it would appear, of Raynaldi de Ubaldinis, to whose son he gave lessons. His buoyant spirits, however, seem never to have deserted him, for in his "Novella in Sextum," he says of Guido de Blaisio, "He created me doctor gratis, against my will; for free-spirited though poor, young, and prone to dissipation, I recoiled alike from the servile occupation of teacher, and the responsibility attached to the degree of master; which, however, respect for him and a friendly stratagem brought me to take upon me." The date of this occurrence is uncertain: Alidosi, but without stating his authority, places it in 1301.

The name of Giovanni Andreæ is mentioned for the first time among the professors of Bologna in 1302; he appears in that year in the record of a public transaction, as one of the professors of the decretals. His name occurs in the following year, with the same title, among the delegates sent to take possession of the town of Medicina, in the name of the Bolognese republic. In 1307 we find him professor at Padua. Fantuzzi accounts for the change by mentioning that Bologna having been placed under an interdict by the Cardinal Napoleone Orsini, the professors (probably only the Canonists, for from what follows the university does not appear to have been closed) deemed it incumbent upon them to quit the city. Notwithstanding repeated invitations to return to Bologna, Giovanni Andreæ continued to teach at Padua during the whole of 1308 and 1309: towards the close of the latter year he appears to have left Paduæ; for one of his opinions, preserved in the archi-episcopal archives of Pisa, is dated "Bonon. 10th December, 1309." From this time till his death, in 1348, he continued to hold, without interruption, as has been shown by the public records of the city, the appointment of professor of canon law at Bologna; all the stories, therefore, of his having taught at Pisa, Perugia*, and Montpellier, must be regarded as apocryphal.

During this long period of nearly forty years he distinguished himself not only as a teacher and author, but also as a statesman. His connection with the citizens of Bologna appears to have been intimate; for the statute of the university, which forbade all its members to become godfathers in the families of any of the burghers, made a special exception in favour of Andreæ and his descendants. His influence with the citizens appears to have been great, for after 1326 scarcely a year passed in which he was not entrusted with the management of some public business: only the more important need be mentioned. In 1326 he was made arbiter in some internal tumults; in 1328 he was sent on an embassy to the pope at Avignon; in 1331 he was again ambassador to the pope; in 1334 he prevailed upon the magistrates to allow a Carthusian monastery to be established in the city; in 1334 he accompanied the papal legate to Florence; in 1337 he was ambassador to Padua and Venice; in 1340, a time of great distress in Bologna, the community acted upon his advice alone. The great aim of his political exertions appears to have been to establish the temporal authority of the pope in Bologna. His zeal in this cause rendered him odious to the Ghibellines: on his return from Avignon in 1328, a party of this faction surprised him in the neighbourhood of Pavia, and held him eight months a prisoner. He was robbed of his baggage, in value 1285 florins, and had to pay 4000 florins more for his ransom. The city of Bologna made good his losses, and the pope conferred one of his fiefs upon him.

The domestic relations of Giovanni Andreæ are but imperfectly known. His parentage has been noticed above. His wife's name was Milancia; he was accustomed to argue knotty points of law with her: Novella, apparently their youngest daughter, was born in 1312; and a brief of plenary indulgence issued by Pope John XXII. in favour of both spouses is dated 30th October, 1327. Andreæ had four sons and four daughters. Two of his sons, Buonincontro and Frederigo, are named heirs in his will; of the former, who was a professor of law in Bologna at the same time with his father, some account has been given in a previous article. Ieronymo, Archdeacon of Naples, appears to have been a natural child. Three of his daughters were married to distinguished professors of law — Giovanni de S. Giorgio, Philippo de Formaglinis, Azo de Ramenghis. His fourth daughter, Novella, was accustomed to lecture instead of her father when he was sick; on these occasions a cur-

* A. Jo. Andreæ from Bologna taught Roman law at Perugia in 1309; but the subject of this memoir never professed Roman law. Besides, his name appears in the list of salaried professors, and attached to the doctors' diplomas of Padua, in 1309; and, at the close of the year, had returned to Bologna

tain is said to have been drawn before her, lest her beauty should distract the attention of the students. The celebrated canonist, Joannes Calderinus, was Andreæ's adopted son. Three of Petrarch's letters are addressed to Andreæ, and show that they stood on a friendly footing. The distinguished jurist Cinus was Andreæ's intimate friend. Pope John XXII. and the cardinal legate Bertrandus were his active and efficient patrons. Hugo, king of Cyprus and Jerusalem, eminent in that age for his acquirements in law, theology, and astronomy, corresponded with Andreæ. Andreæ was liberal in his donations to the church and the poor. His habits, during the last twenty years of his life, were self-denying even to asceticism. The inheritance he left his family at his death was very great.

The reputation of Giovanni Andreæ as a commentator of the "Decretals" eclipsed that of all his contemporaries. His writings are still valuable, particularly on account of the numerous accurate biographical notices of his legal predecessors and contemporaries, which are scattered through them. They consist of six more important works, and a number of smaller treatises:—I. 1. "Glossa in Sextum." This is a juvenile work; a gloss to the sixth book of the "Decretals," which he appears to have composed while yet a student, and to have published upon the encouragement of his teacher and patron, Guido de Blaisio. It is one of the three earliest glosses on the canon law (it appeared simultaneously with that of Joannes Monachus, and some time before that of Guido de Blaisio); it was preferred to the other two, and is found on the margin of most ancient MSS. of the "Sextus" as "Glossa Ordinaria." Dissatisfied with this juvenile production, Andreæ attempted to improve it from time to time by "Additions," which he at last incorporated in a new edition. The original edition does not appear to have come down to us. The second edition was printed at Strassburg in 1472, at Nürnberg in 1482, at Nürnberg in 1486, all in folio; at Venice in 1485, in 4to. The following editions contain interpolations by Chappuis, taken from a later work by Andreæ (his "Novella in Sextum"):—Paris, 1505, 4to.; Lyon, 1507, fol.; Lyon, 1509, fol.; Basil, 1511, fol.; and all later editions. The copy of this work in the library of the British Museum is the uninterpolated edition of Nürnberg, 1486. 2. "Novella in Decretales." This commentary on the five books of the "Decretals," appears to have been begun by Andreæ in the first years of his professional career. He says in the preface, that the commentaries on these books had increased so much in number and extent, that the student was deterred by them. He had therefore undertaken to compile a condensed summary of their most important contents. The book is dedicated to the Cardinal Legate Bertrand, bishop of Ostia. The compilation is called "Novella," to indicate that it is new, and at the same time to preserve the memory of his mother and daughter, both of whom bore that name. There are a great number of MS. copies of this work in the libraries at Rome, Venice, Bologna, Padua, &c. The oldest printed edition is that of Rome, 1476. Savigny mentions the following editions:—Venice, 1489, fol.; Pavia, 1504 and 1505; Venice, 1581, fol. There is no copy of this work in the library of the British Museum. 3. "Novella in Sextum." This work was undertaken late in life to supply the deficiencies of the "Glossa in Sextum." The British Museum library has no copy of this work. Its name appears frequently in catalogues; but there is reason to suspect that it is frequently given by mistake to the "Novella in Decretales." Savigny mentions the following editions as genuine:—Venice, 1499, fol.; Venice, 1581, fol. 4. "Quæstiones Mercuriales." This title intimates that the book is a collection of questions on which disputations were held on Wednesdays. The subjects are passages taken from the title "De Regulis Juris" in the "Sextus." There is no commentary upon this title in the "Novella in Sextum," and the "Quæstiones Mercuriales" must therefore be regarded as a supplement to that work. The questions are arranged in the alphabetical order of the first word in each passage commented upon. This book also is wanting in the library of the British Museum. Savigny mentions the following printed editions:—Venice, 1581, fol. (at the end of the edition of the "Novella"); in two collections of "Selectæ Quæstiones," Cologne, 1570, fol., and Lyon, 1572, fol. 5. "Glossa in Clementinas." This was the first gloss written upon the "Clementinæ;" it was compiled in 1326. It is appended as "Glossa Ordinaria" to most MS. copies and printed editions of the "Clementinæ;" and Savigny expresses a doubt whether it has ever been printed separately. 6. "Additiones ad Durantis Speculum." This work appears to have been written in 1346, only two years before the death of Andreæ. It is peculiarly valuable on account of the biographical notices of canonists and writers on forms of court, contained in the proœmium. Mazzuchelli mentions an edition printed at Paris in 1522; Savigny enumerates several others, and gives large extracts from it in his "History of Roman Law in the Middle Ages." II. The minor writings of Andreæ are:—1. "A Treatise on the Law of Betrothal and Marriage," called indifferently "Summa de Sponsalibus et Matrimoniis," or "Summa super Quarto Libro Decretalium." Ziletti has printed this work in the ninth volume of his collection of law tracts,

and there are numerous separate editions of it. There are two copies of it in the library of the British Museum, both printed at Cologne, in black letter, and without date; the one in small quarto, the other in small octavo. 2. "Summa de Consanguinitate," or "Lectura Arboris Consanguinitatis." This is merely an extract from the former, with a genealogical tree to explain the different degrees of relationship. It has been frequently printed on account of its use as a book of reference for the practitioner of canon law. The library of the British Museum contains four editions of it, some of them old and curious, besides the reprint in the ninth volume of Ziletti's collection. The same collection contains a very rare and curious German translation, or smaller abridgment of it printed at Augsburg in 1478. 3. "Ordo Judiciarius," or Processus Juris." Mazzuchelli mentions this work, of which he says there are many MS. copies and several printed editions. 4. "Summa super II. Libro Decretalium," also mentioned by Mazzuchelli. 5. "Hieronymianus; seu Vita S. Hieronymi." Andreæ mentions in his "Novella in VI.," the year in which this narrative was composed; but different MSS. and editions read, some A. D. 1323; others 1334; and others 1346. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*; Fantuzzi, *Scrittori Bolognesi*; Alidosi, *Dottori Bolognesi di Legge Canonica e Civile*; Mazzuchelli, *Scrittori d' Italia.*) W. W.

ANDREÆ, JOHANN, archivist of the counts of Nassau, about the beginning of the seventeenth century. He held that office for above forty years. He compiled from the documents under his care numerous volumes on the history of the house of Nassau, which are still preserved in manuscript in the Walram archives. They are of value, from the citations which they contain of records which were afterwards lost in the Thirty Years' War. The date of the compilation of the first of them is 1637. (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrt. Lex.* i. 809.) T. W.

ANDREÆ, JOHANN GEORG REINHARDT, was born at Hanover on the 17th of December, 1724. His father was an apothecary, and brought up his son to this profession. Having completed his preliminary studies under his father's direction, he went to study at Berlin, and afterwards visited Frankfort on the Main, Leyden, and other places for the same purpose. He also paid a visit to England, and during his travels formed a friendship with many of the eminent men of the day, amongst whom may be named the naturalists Muschenbroeck and Gmelin. He returned to Hanover in 1747, and devoted himself during the remainder of his life to his occupation as an apothecary. He soon became favourably known for his *scientific acquirements*, by his contributions on chemistry, mineralogy, botany, and natural history generally, which appeared in the "Hanoverischer Magazin." In 1763 he visited Switzerland, and wrote a series of letters to his friends on the things which interested him in this country. These letters were also published in the "Hanoverischer Magazin." They contain abundant evidence of the activity of Andreæ's mind, and of his extensive acquaintance with the various branches of natural science. Every thing of interest or importance in his journey is described. He gives accounts of the bridges, churches, or houses that were in any way remarkable; describes the contents of museums; examines the mineral waters, and reports upon their medicinal properties; visits St. Gothard, and publishes the meteorological tables kept by the monks; compares the dialects of Switzerland with the language of Germany, and gives lively accounts of the manners and habits of the people and the interesting scenery of the country. These letters were republished in a separate volume, a second edition of which appeared at Zürich in 1776, entitled "Briefe aus der Schweiz," 4to. The work is illustrated with numerous plates of various objects in natural history, especially fossils, and views of the districts which he visited. In 1765 he was commissioned by the King of England to examine the various soils and rocks of the kingdom of Hanover, for the purpose of suggesting improvements in the cultivation of the land. The result of his labours on this subject were published in a volume entitled "Abhandlung über eine betrachtliche Anzahl Erd-arten, &c., und von derselben Gebrauch für den Landwirth, Hanover, 1769," 8vo. This work contains an account of the physical properties and chemical constitution of nearly three hundred different soils from various districts of the kingdom of Hanover. There are also chapters on the productiveness of the soils, and the application of the various kinds of earths and rocks to economical purposes. Chemistry has advanced too rapidly to render this work of any value at the present day as far as that science is concerned.

During the latter part of his life Andreæ had to sustain severe trials, which he bore with calmness and fortitude. He died on the 1st of May, 1793, regretted by a large circle of friends, and especially the poor, to whom, in the practice of his profession, he was uniformly kind and attentive. (Ersch und Gruber, *Allgem. Encyc.*; *Works* of Andreæ.) E. L.

ANDREÆ, JOHANN VALENTIN, a German writer of the early part of the seventeenth century, so different from all his contemporaries of the same country, that Herder calls him "a rose among thorns." He was born on the 17th of August, 1586, at Herrenberg in Wirtemberg, and was *the son* of Johann Andreæ, a clergyman of that town, who was the son of Jacob Andreæ, the great

anti-Calvinistic theologian. He was of a tender constitution, but soon gave marks of a quick understanding. Before he was twelve years old he took great pleasure in reading Livy, Erasmus, and Frischlin, and exercised himself in composition. From 1601, before which time he had lost his father, he studied theology at Tübingen, where he paid much attention to mathematics and languages, and learned Hebrew, Greek, and Latin, French, Italian, and Spanish. He also indulged a turn for mechanics, which continued with him all his life. After 1607 he made numerous excursions in company with some of the young nobility to whom he acted as tutor, to various cities in Germany, and then to Switzerland, France, and Italy, on his return from which in 1614 he entered the church and became deacon at Vaihingen. In the following six years he composed most of his writings, many of which were published anonymously. The authorship of some works which are attributed to him is disputed, but the whole number is generally estimated at about a hundred. In 1620 he became special superintendent and town pastor (Stadtpfarrer) at Calw; in 1639 consistorial councillor and court preacher at Stuttgard; in 1641 doctor of theology; and in 1642 ecclesiastical councillor of Augustus, duke of Brunswick Wolfenbüttel, who took his advice on all church matters, and in the course of twelve years wrote to him more than nine hundred letters. In 1650 he was abbot and general superintendent at Babenhausen; and lastly, in 1654, abbot of Adelsberg. He died at Adelsberg on the 27th of June, 1654.

The leading idea of Andreæ appears to have been that of reforming his age, the defects of which he is allowed by the surest test that can be applied in such a case, the judgment of other ages, to have discerned with uncommon sagacity. His satire seems to have been directed on all occasions against useless minuteness in learning, over-fondness for metaphysics, and the love of disputation in matters of religion, which, in his opinion, led to the neglect of more important things. Whether the remedies which he proposed for these evils were well suited to their purpose may admit of some dispute. The duke of Brunswick Wolfenbüttel allowed him, it is said, to carry into practice in his states the notions of a proper arrangement of ecclesiastical matters, which he had promulgated in a book called "Idea Disciplinæ Christianæ," but the result appears to have been so trifling as to have escaped record. Another favourite idea of Andreæ's, that of forming a secret society for the reformation of morals, is also said to have been carried into execution by the establishment of the society of Rosicrucians, of whom he is by many considered to have been the founder. The fact appears to have been, that having recommended such a plan in one of his writings, "Christianæ Societatis Idea" (Tübingen, 1620), he afterwards amused himself by representing it as in operation, and pretending to censure some of the arrangements; and that finally, when he found the delusion widely spread that such a community existed, he took an opportunity of intimating (though somewhat obscurely) that it never had existed elsewhere than in his own brain. He says in a work called "Turris Babel," "Alas, mortals, it is of no use to wait for the society (of Rosicrucians); the farce is over; report built it, and report has destroyed it." (Fabula peracta est, Fama astruxit, Fama destruxit.) The history of the Rosicrucian society, and of Andreæ's share in it, has given rise to much controversy, even among distinguished men, such as Lessing and Nicolai; the result of their researches appears to be nothing but increased obscurity.

The chief works of Andreæ are, — 1. "De Christiani Cosmoxeni Genitura Judicium" (Mompelgard or Montbéliard. 1612, 8vo., and since frequently reprinted), "Judgment on the Nativity of a Christian Pilgrim," a satire on judicial astrology. 2. "Turbo sive moleste et frustra per cuncta divagans Ingenium" (said in the title-page to be printed at Helicon, near Parnassus, but in reality at Strassburg, 1616, 12mo.), "The Spinning-Top, or the Mind wandering painfully everywhere, and all in vain," a comedy in which the author ridicules, with a profusion of wit, those who are blinded by prejudice. The dedication, which is to Momus, is signed Andreas de Valentia, a pseudonyme, or rather a distortion of his real name, often assumed by Andreæ. 3. "Menippus sive Dialogorum Satiricorum Centuria" (Strassburg, 1617, 12mo.), "Menippus, or a Hundred Satirical Dialogues." This is the principal work of Andreæ, and that in which he most openly assails the failings of his age, the vices of the church and of scholars. The attacks on scholars were answered by Caspar Bucher in a book entitled "Anti-Menippus," in which we are told he called Andreæ a fool, and the Menippus a three-headed dog of hell, a raging Arcadian beast, &c. &c. The Menippus having been suppressed at Tübingen, Bucher reprinted the chapter which had excited his wrath, as an appendix to his answer, and thus gave it additional publicity. 4. "Herculis Christiani Lactæ XXIV." (Strassburg, 1615, 12mo.), "The twenty-four Contests of the Christian Hercules," an allegory of the struggles of a Christian against voluptuousness, bad habits, &c. 5. "Opuscula aliquot de Restitutione Reipublicæ Christianæ in Germaniâ" (Nürnberg, 1633, 12mo.), "Smaller Writings respecting the Re-establishment of a Christian Commonwealth in Germany." In this work Andreæ shows his attachment to the cause of Gustavus Adolphus. 6. "Mythologiæ

Christianæ sive Virtutum et Vitiorum Vitæ Humanæ Imaginum Libri III." (Strassburg, 1619, 12mo.), "Christian Mythology, or the Images of the Virtues and Vices of Human Life, in three books." This work is one of those which do most honour to the philosophical spirit of Andreæ. While he warmly urges the adoption of a livelier and more earnest exercise of the practical duties of Christianity, he advocates toleration towards sceptics; he presses the necessity of an improvement in education, and he urges on his countrymen a loftier and more noble spirit of patriotism. The book is as varied in manner as its matter. It abounds in allegories, conversations, fables, tales, and prose epigrams. A translation of it by K. G. Sonntag appeared in 1786, under the title of "J. V. Andreæ Dichtungen zur Beherzigung unsers Zeitalters," with a preface by Herder. These are the principal published works of Andreæ in Latin. The remainder, which comprise a life of his grandfather, Jacob Andreæ, in Latin hexameters, a correspondence with the Dukes of Brunswick, entitled "Selenialia Augustalia," &c. &c., are so numerous, that for a list of them, and that not a complete one, in spite of its title, we must refer to a separate work on the subject, M. P. Burks, "Vollständiger Verzeichniss aller Schriften J. B. Andreæ," Tübingen, 1793, 8vo. Among the MSS. that he left are fourteen volumes of his correspondence with the dukes of Brunswick, which are preserved in the library of the university of Helmstädt, and an autobiography, a German translation of which was published by Professor Seybold as the second volume of his collection of autobiographies "Selbstbiographien berühmter Männer," Winterthur, 1799, 8vo. It gives little insight into his character, being chiefly occupied with a narration of external events. Andreæ also published some German poems, two collections of which, "Geistliche Kurzweil," or "Spiritual Pastime" (Strassburg, 1619, 8vo.), and "Christlich Gemäl," or "Christian Pictures" (Tübingen, 1612, 4to.), are spoken of with warm commendation by Herder. That writer says of the works of Andreæ in general, "they are not large empty saloons, but neat little apartments for living in, adorned with strange but not far-fetched curiosities." "He gives utterance," he adds, "to truths that we hardly dare tell ourselves now when we are a century farther advanced."

The life and times of Andreæ form the subject of a separate work, "J. V. Andreæ und sein Zeitalter dargestellt," by W. Hossbach, Berlin, 1819, 8vo. (K. H. Jördens, *Lexikon Deutscher Dichter und Prosaisten*, i. 46—55. v. 717—719., with numerous references to other authorities; Article by Pahl in Ersch and Gruber, *Allgemeine Encyclopädie*, iv. 33, &c.; Adelung, *Supplement* to Jöcher's *Gelehrten Lexicon*, i. 810, &c.; Flögel, *Geschichte der Komischen Litteratur*, iii. 406—412.) T. W.

A'NDREÆ, LAURE'NTIUS, or LARS ANDERSON, was one of the most conspicuous agents in the introduction of the Reformation into Sweden.

In 1520, the year of the massacre of Stockholm, which was perpetrated by order of Christian II. of Denmark, Olof Petri Phase and Laurentius his brother, the first Swedish reformers, returning from Wittenberg, where they had received the instruction of Luther, began to diffuse his doctrines. One of the earliest converts they made was Andreæ, who was at that time archdeacon of Strengnäs. His contemporary, Joannes Magnus, the last Roman Catholic archbishop of Upsal, who takes occasion to speak of him when giving an account of Ulphilas in his history of the Goths, states, after mentioning that Andreæ had studied at Rome, that he carried home with him "nothing but sloth conjoined with a singular malice; and in that sloth he grew old, until, after the seventieth year of his age, he became the disciple of a most wicked youth, Olof Petri of Nerike, who carried into his country, which he ought to have preserved in the Christian religion, the horrid impiety of the heretics from the university of Wittenberg." This statement of the age of Andreæ can hardly be correct, as it does not well agree with the subsequent events of his life. His advocacy of the new doctrines appears to have first attracted notice in 1523, when Gustavus Vasa had driven the Danes out of Sweden, and the country was restored to some degree of peace. Gustavus sent for Andreæ and Olof Petri, and inquired the object of their proceedings; a question to which they replied with more confidence, from knowing that the king, during his wanderings in Germany, had already shown an inclination for the Lutheran doctrines. They spoke, in particular, against the overgrown power and authority of the churchmen; a subject on which Gustavus listened with pleasure. The king concluded the conference with an assurance of his protection, but with a caution not to let it be known that he was of their way of thinking, till he was better able to deal with the clergy, who were at present too strong for him. He ventured, however, to retain Andreæ, with whom he was particularly pleased, at his court as chancellor, an office which was then always given to a churchman. From that time Andreæ appears to have been the king's daily and principal adviser in the method adopted for introducing the change of religion, a task of no small difficulty, as the Catholic party was strong in the support of the common people, and provided with an efficient head in the person of Hans Brask, bishop of Linköping. [BRASK.] The opinions of Andreæ with regard to church property probably formed no small part of his recom-

mendation in the eyes of Gustavus. When the monks of Wadstena complained of being called upon to contribute to the taxes for the war, the object of which was to recover Gothland from the Danes, the chancellor said to them, "When we talk of church property, what else do we mean than the property of the people."

In 1526 the first published translation of the New Testament into Swedish appeared from the pen of Andreæ, assisted in particular by Olof Petri, to whom the whole merit of the work is assigned by some authors. The Roman Catholics, at the request of the king, had also prepared a version, or rather revised one, originally made for St. Brigitta, which Gustavus examined, but decided in favour of the Lutheran. Joannes Magnus, who superintended the publication of the Catholic version at Danzig, inveighs against the version of Andreæ in the bitterest terms as designedly falsified in favour of the Lutheran doctrines, and Messenius speaks of it as taken word for word from that of Luther. Schinmeier, a more impartial critic than either, in his minute history of the Swedish translations of the Scriptures, gives it the preference over every other version of the Testament in the sixteenth century, including the new Swedish one of Laurentius Petri in 1541; and shows that though Luther's translation had been generally followed, Andreæ had upon various occasions adopted other readings from the Vulgate.

This translation of the Scriptures had greater effect than any other measure, but the common people remained strongly in favour of the old faith. In 1527 Gustavus, in compliance with ancient custom, had an interview with the commonalty at the mounds of Upsal, and he endeavoured to win them over to his views by telling them that the property which had been taken from the monks should be applied to the establishment of schools. The people cried out that they would have back the monks, and asked that Andreæ, who was, they heard, the author of all the new changes, should be given up to them to satisfy their wrath. At that moment Andreæ, who was now archdeacon of Upsal, was riding at the king's left hand, while his enemy Magnus, the Roman Catholic archbishop of Upsal, was on the right, and he turned pale with apprehension, though the royal train was guarded by a body of foot-soldiers and two thousand horsemen. Gustavus jestingly inquired of the multitude if they knew the man they asked for. "If we only had him at the bottom of the hill," they replied, "we should soon know one another better." The king returned that day to Upsal, disheartened and mortified, but he did not slacken in the course he had adopted. At the diet of Westerås in the same year, Andreæ, as chancellor, read a speech, in which he reminded the states of all that Gustavus had done for the welfare of the kingdom, and of their ingratitude to him. The king was accused, he said, of introducing a new religion, because he contended against the immoderate power and wealth of the church, which deprived the government of sufficient revenue to carry on the affairs of the state. When a reply to this speech was requested, and the Catholic party declared their unwillingness to yield to the state any of the revenues of the church, Gustavus burst out into invective, "Who then will be your king on such terms? Not the veriest wretch in hell, much less a man;" then telling them to find another king, he burst into tears and left the hall. The people, who were strongly attached to Gustavus, were moved by this scene; they threatened the nobles, and on the fourth day Laurentius Andreæ and Olof Petri had the welcome task of heading a deputation to Gustavus, to solicit him to remain their king on his own terms. Gustavus demanded of the bishops the keys of all their castles, sent to take possession of all the monasteries, of whose revenues he was empowered to decide how much he would leave, and how much he would take, and made other changes which fix this epoch as the date of the Reformation in Sweden. In 1529 Andreæ was president at the assembly of the clergy at Örebro, where he proposed to abolish several of the ceremonies of the church, but he was obliged to retain many, to which, however, he gave Protestant explanations, by the strength of the Catholic party. Two years after, in 1531, when the clergy was assembled to elect an archbishop of Upsal, in consequence of the deposition of Joannes Magnus for leaving the country, Andreæ presided, and was also one of the candidates, but gained only thirteen votes, while a hundred and fifty were given to Laurentius Petri, who became the first Protestant archbishop.

After that period he is less conspicuous till the year 1540, when a singular change took place in his position and fortunes. In 1536, the determination of Gustavus to free himself from the commercial shackles imposed upon Sweden by the Hanse Towns had so incensed the Lübeckers, who had claims on his gratitude, that some of the more desperate formed a plot to assassinate him by the explosion of a quantity of gunpowder, which they placed under his seat in the cathedral. The plot was detected by the indiscretion of a drunken accomplice, the conspirators punished, and the affair forgotten, till some years after the startling discovery was made, that Olof Petri had been aware of the existence of the conspiracy, and had not revealed it. On being accused, he affirmed that Andreæ was as much implicated as himself. Their defence was, that they had only become acquainted with a part of the plot under the seal of confession, that they had consulted with one another as to the pro-

priety of revealing it, and had finally concluded that conscience required them to remain silent. In addition to this charge, they were accused of having often "given bad advice to the king respecting the affairs of the church." The exultation of the Roman Catholic party knew no bounds when the two reformers were found guilty by the states at Örebro, and condemned to death by a tribunal in which Laurentius Petri sat, and voted as archbishop of Upsal. The prisoners were removed to Stockholm for execution, when the attached flock of Olof Petri interfered in his behalf, and obtained his pardon from the king by the payment of a large sum of money. Gustavus at the same time consented to spare the life of his old chancellor and adviser, on condition of receiving all his property. Andreæ survived his disgrace twelve years, and finally died in obscurity and poverty at Strengnäs in the year 1552. If the statements of Magnus respecting his age be correct, and they seem to be assumed as such by Dalin and Geijer, he must at that time have been one hundred and two years old. According to Gezelius, however, he was only seventy-two, and Mr. Johnson, in Aikin's "General Biography," states that he was born in 1498, which would make him only fifty-four.

In addition to his translation of the Testament, Andreæ was the author of a little work published at Stockholm, in 8vo., in 1528, "En kort Undervisning om Troona och godha Gerningar" ("A short Instruction respecting Faith and good Works"). It is little more than a compilation from some of the writings of Luther. Vertot, in his "History of the Revolutions of Sweden," has given a character of Andreæ, and even attributed some acts to him for which it would be difficult to find any authority in the original historians; and in Theiner's "History of the Relations between Sweden and the Popes," a recent German publication, which has also appeared in a French translation, the circumstances of the life of Andreæ are told with great unfairness. (Joannes Magnus, *Historia de omnibus Gothorum Regibus*, Rome, 1553, p. 477, &c.; Gezelius, *Biographiskt Lexicon öfver Svenske Män*, i. 17—20.; Article by Johnson in Aikin, *General Biography*, x. 223—226.; Schinmeier, *Geschichte der Schwedischen Bibelübersetzungen*, ii. 92, 93.; Dalin, *Sveas Rikes Historia*, iii. 89. 294. 330, &c.; Geijer, *Svenska Folkets Historia*, ii. 50. 62, &c.; Messenius, *Scondia illustrata*, v. 12, &c. xv. 104. 109.; Celsius, *Konung Gustaf den Förstes Historia*, 3d ed. 1792, i. 203. 300. ii. 558. 726.) T. W.

A'NDREÆ, TOBIAS, was the son of an apothecary at Bremen, where he was born in 1633. He studied successively at Bremen, Herborn, Duisburg, Leyden, and Groningen, and became doctor of medicine and philosophy in the university of Duisburg in 1659.

In 1662 he was appointed professor of medicine and philosophy in the same university, in 1669 he became professor of medicine at Bois-le-Duc, and in 1674 accepted the same office at Frankfort on the Oder; in 1681 he was elected professor of philosophy at Franeker, and he died there in 1685.

In philosophy, Tobias Andreæ taught according to the system of Descartes, whom he calls the prince of philosophers; but the works in defence of parts of that system which are sometimes ascribed to him were by a contemporary Tobias Andreæ, who was a professor of history and of the Greek language in the university of Groningen. In medicine he was as great an admirer of Bilsius, as in philosophy he was of Descartes. It was for the sake of intimacy with him that Andreæ went to Bois-le-Duc; and Bilsius, in return, instructed him in the art of preserving bodies, for which he was at that time so celebrated, and admitted him alone into his laboratory while the process was going on. [BILSIUS, LUDOVICUS.] Andreæ professed, however, that he improved the plan which Bilsius taught him, rendering it cheaper and more expeditious, and applying it to the preservation of the bodies of fish and birds without stripping them of their scales or feathers. But the art proved unprofitable. In his "Bilanx exacta," the work for which he is best known, Andreæ complained that he had received but an ill return for all the money and labour he had expended in his experiments; and his secret died with him, though he offered to sell it at a much lower price than Bilsius had obtained for his, or rather, as it seems more probable, for pretending to reveal a secret which he had told to no one but to Andreæ.

Tobias Andreæ's works are — 1. "Casus Epileptici," Duisburg, 1659, 4to. 2. "Triumviratus Intestinalis cum suis Effervescentiis," Groningen, 1668, 4to. 3. "De Concoctione Ciborum in Ventriculo," Frankfort on the Oder, 1675, 4to. (by him and F. Becmann.) 4. "De Catarrhis," Frankfort on the Oder, 1675, 4to. 5. "Breve Extractum aetorum in Cadaveribus Methodo Bilsiana præparatis." Duisburg, 1659, and Marburg, 1678, 4to. This was published with an answer by Bilsius to a letter from Andreæ on the same subject, and is appended, with some other short essays, to the following — 6. "Bilanx exacta Bilsianæ et Clauderianæ Balsamationis," Amsterdam, 1678 and 1682, 12mo. The modes of preserving bodies, of which the respective merits are here discussed, will be described, so far as they are known, in another place. [BILSIUS; CLAUDER, GABRIEL.] In this work the Bilsian method is maintained to have been incomparably better than Clauder's. It is written in the form of a letter to the author's cousin, Samuel Andreæ, a professor of theology at Marburg, who had written an "Epistola de Balsamationibus Ve-

terum, seu Ritu condiendi apud Veteres," which was published with a second edition of the answer by Bilsius already mentioned. 7. "Exercitationes Philosophicæ duæ de Angelorum malorum Potentiâ in Corpora," Amsterdam, 1691, 12mo.; a former edition, of which we have not been able to find the date, was published a few years previously by the author himself. This edition was printed after his death to neutralize the influence of some work just before published in Holland, and to prove the wide extent over which evil spirits are permitted to exercise their power. Adelung erroneously assigns this work to the other Tobias Andreæ already mentioned; and he ascribes the following, which are not mentioned by Haller or Mangetus, to the subject of this memoir. 8. "De Tertianario sui ipsius Medico," 1678, 4to. 9. "De Curâ Mentis per Córpus," 1679, 4to. 10. "De Curâ Corporis per Mentem," 1679, 4to. 11. "De Conjugio Corporis et Mentis," 1679, 4to., all of which were published at Frankfort on the Oder. They are, probably, inaugural disputations, written, at least in part, by Andreæ, and defended before him while he was professor of medicine in that town. (*Biographie Médicale*; Andreæ, *Bilanx*, and *Exercitationes Philosophicæ*; Adelung, *Supplement* to Jöcher's *Allgem. Gelehrten Lexicon.*) J. P.

A'NDRE'Æ, TOBI'AS, was born on the 19th of August, 1604, at Braunfels in the county of Solms-Braunfels, and was probably a son of Tobias Andreæ, who wrote some religious works, and had the superintendence of the churches in the county of Solms-Braunfels. His mother being a daughter of the celebrated Piscator at Herborn, in the duchy of Nassau, young Andreæ was educated there, and studied philosophy under Alstedius and Piscator. Afterwards he went to Bremen, where he spent several years on his philosophical studies. In 1628 he returned to his native place, and, after a short stay, he was invited by Henry Alting to come to Groningen, where he undertook the instruction of Alting's children. After the lapse of two years Alting procured him the place of tutor to one of the sons of the elector palatine, with whom he spent three years, partly at Leyden and partly at the Hague, at the court of the Prince of Orange. In 1643 he was invited to the professorship of history and the Greek language in the university of Groningen, in the place of Jacob Gebhard, and he afterwards received the office of librarian to the university. He continued to hold both these offices until his death on the 17th of October, 1676. Andreæ fulfilled his duties with great strictness, but left no works either of an historical or of a philological character. The study to which he was really attached was philosophy, in which he adopted the system of Des Cartes, whom he highly admired. The fact that in this department, too, he wrote only a few controversial works is accounted for by his bad health, and one of his contemporaries calls him an almost bedridden man. In his own house he delivered private lectures on the philosophy of Des Cartes, as he was not allowed to do it in the university, where he had to lecture only on history and the Greek language. There are only three works of Andreæ which require mention, two of which are directed against Regius, who attacked the philosophy of Des Cartes. 1. "Methodi Cartesianæ Assertio opposita Jacobi Regii Methodi Cartesianæ Considerationi Theologicæ," Groningen, 1653, 2 vols. 8vo. 2. "Brevis Replicatio brevi Explicationi Mentis humanæ Regii oppositæ," Amsterdam, 1653, 12mo. 3. Exercitationes II. Philosophicæ de Angelorum malorum Potentiâ in Corpora," which appeared after Andreæ's death at Amsterdam, 1691, 12mo. (J. Mensinga, *Oratio funebris in Tobiam Andream*, Groningen, 1676, 4to.; *Vitæ Professorum Groningensium*, p. 124.; Bayle, *Dictionnaire historique et critique.*) L. S.

ANDREA'NI, ANDRE'A, called MANTUA'NO, a celebrated Italian engraver, born at Mantua, about the middle of the sixteenth century. Baglione says he died in 1623, at an advanced age. Huber gives 1540 as the date of his birth, and states that he died in Rome. Andreani engraved on copper, but distinguished himself only by his engravings on wood in chiaroscuro, in the style of Hugo da Carpi, and Antonio da Trento; and carried that style of engraving to great perfection. He used two, but generally three, and sometimes four blocks, one for the outline and deep shadows, and two or three for the middle tints and lights; and many of his prints have an extremely rich effect of light and shade. They appear to be done by the hand; his figures are well drawn, and his heads are very expressive. But he is said to have been assisted by other artists in the drawing of some of his works. Bernardo Malpizzi made the drawings on the wood for the nine prints of the Triumph of Cæsar, after the original cartoons by Andrea Mantegna, now at Hampton Court. This series is considered Andreani's best work; it consists of ten pieces, including the portrait of the Duke of Mantua, Vincenzo Gonzaga, besides two other plates of nine Corinthian columns to place between them; but a complete set of them of the same colour is very rare.

Heineken, Huber, and others, have charged Andreani with procuring the blocks of other masters, effacing the original names, retouching them, and publishing impressions from them with his own name. He is said to have done so with the blocks of Hugo da Carpi, Antonio da Trento, Rossigliani, and some others. Bartsch mentions sixteen supposed instances of this dishonesty; it is, however, quite as probable that the imposition is the work of some printseller, as of Andreani himself, especially as many of the prints in

question are inferior to the best works of Andreani. Neither Gandellini nor Baglione alludes to the subject. Andreani's principal works, besides the Triumph of Cæsar, are the following:— The Pavement of the Cathedral of Siena, after the designs of Beccafumi, in eight plates, rarely to be found together; Christ before Pilate, after a bas-relief of John of Bologna, in two large plates; Christi Triumphus, or the Triumph of Christianity, after Titian, a frieze in eight plates, published in Rome in 1608, without the name of Andreani; but Baglione mentions it among the principal works of this engraver; and the Christian triumphant, an emblematical piece after Battista Franco, with a dedication by Andreani to Ludovico Gonzaga: on the margin of the plate is the following from Paul (ad *Tim.* c. iv.) — "Bonum certamen certavi, cursum consumavi, fidem servavi, reposita est mihi corona justitiæ."

Andreani has been termed erroneously by some writers Le Petit Albert, through his monogram, an A within an A, being the same as Altdorfer's, to whom that designation belongs. For the same reason likewise some of the works of Altdorfer have been attributed to Andreani. (Baglione, *Vite de' Pittori, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Huber, *Manuel des Amateurs*; Bartsch, *Le Peintre Graveur*; Cumberland, *Critical Catalogue, &c.*)

R. N. W.

A'NDREAS (Ἀνδρέας), the name of several ancient physicians, whom it is sometimes very difficult to distinguish from each other. The Andreas Comes, however, mentioned by Aëtius (who has preserved some of his pharmaceutical prescriptions,) is certainly the latest of all, and probably lived only a short time before Aëtius himself, that is, in the fourth or fifth century after Christ. The word "Comes" (Κόμης) added to his name means "Comes Archiatrorum," a title conferred on certain physicians under the emperors, who were thus appointed the arbiters and judges of all disputes and difficulties, and ranked among the officers of the empire as a "vicarius" or "dux."

With respect to the other physicians of this name, one was a native of Carystus in Eubœa, and may probably be the same person who is mentioned by Polybius as having been physician to Ptolemy Philopator, fourth king of Egypt, and as having been killed in the king's tent shortly before the battle of Raphia (B. C. 217) by Theodotus the Ætolian, who had formerly been governor of Cœle-Syria under Ptolemy, but had deserted to Antiochus the Great, king of Syria, and now entered Ptolemy's camp secretly, with the intent to murder the king. He is probably also the follower of Herophilus, mentioned by Soranus, Celsus, and Dioscorides, who paid particular attention to botany and materia medica, and of whose medical formulæ a few are preserved by Celsus. The titles of several works probably written by the same person are preserved, but his opinions are only known by a few extracts and quotations made by other ancient authors. Soranus in his life of Hippocrates mentions one of his works, entitled Περὶ τῆς Ἰατρικῆς Γενεαλογίας, "On Medical Genealogy," in which he gave a false and scandalous account of Hippocrates, saying that he had been obliged to leave his native country on account of having set fire to the archives (γραμματοφυλακεῖον) at Cnidos. This story, which is universally considered to be wholly without foundation, was repeated with some variation by Varro and John Tzetzes, and is probably the origin of the legend told in the middle ages, of "Ypocras" burning the books of his nephew "Galenus," through jealousy of his talents. Eratosthenes accused Andreas of plagiarism, and called him Βιβλιαίγισθος, the "Ægisthus (or adulterer) of books," an expression which contains an allusion to Ægisthus, the paramour of Clytæmnestra. He is mentioned several times by Athenæus, who quotes one of his works "On Serpents," and another "On Vulgar Errors," in which he refuted the fable of the viper and the lamprey breeding together. He appears to have written on hydrophobia, as Cælius Aurelianus mentions that he called this disease "Cynolysses," (κυνόλυσσος,) or "dog-madness," but whether he composed a separate treatise on this subject, (as Sprengel and others suppose,) or whether he merely noticed it in the course of one of his other works, is uncertain. Cælius Aurelianus also mentions that the followers of Andreas had noticed a species of nervous disease, to which they gave the name of "Pantophobia." He appears to have confounded the soul with the senses, and accordingly did not place the seat of the former in any particular organ. He considered that, in cases of fracture, it was the marrow of the bones that produced the callus to unite the divided portions. Another of his works was entitled "Narthex," Νάρθηξ, an obscure title, which may perhaps mean "The Medicine Chest," like "narthecium" in Latin; and this interpretation will appear the more probable if we consider that the work was a treatise on materia medica. A machine invented by him for reducing luxations of the femur is mentioned by Celsus and Oribasius. The name occurs also in Pliny, St. Epiphanius, the Scholiast on Aristophanes, and in other authors; but whether all these passages refer to the same physician is doubtful. Sprengel considers that Andreas, the son of Chrysaor or Chrysar, if the name be not corrupt*, (Galen, *Gloss. Hippocr.* in voce Ἰνδικόν, tom. xix. p. 105. ed. Kühn) lived

* In the printed editions of Galen the name is spelled Χρύσαος, or Χρυσάορος, but Hermann (as Kühn informs us) conjectures that it should be Χρυσάεως, or Χρυσαεύς.

much later, and is the same person who is mentioned by Galen with very little respect, as having introduced falsehoods and superstitious follies into his works; but this supposition seems very uncertain. Some persons suppose that Andreas is the same person with Andron. [ANDRON.] (Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 57. ed. vet.; Eloy, *Dict. Histor. de la Méd.*; Haller, *Biblioth. Botan., Chirurg.*, and *Medic. Pract.*; Sprengel, *Hist. de la Méd.*; C. G. Kühn, *Index Medicorum Ocularium inter Græcos Romanosque*, Leipzig, 1829, 4to. fascic. i. p. 3, &c.; Isensee, *Geschichte der Med.*) W. A. G.

A'NDREAS (Ἀνδρέας), a Greek sculptor of Argos, of uncertain age. He made a statue of Lysippus of Elis, as victor over his youthful competitors at Olympia. (Pausanias, vi. 16.) R. N. W.

A'NDREAS, ANTO'NIUS. [ANDRES, ANTONIO.]

A'NDREAS (Ἀνδρέας) archbishop of CÆSAREA in Cappadocia, who lived, according to some authors, at the end of the fifth century, and according to others in the middle of the ninth. Much has been said upon this point on both sides, but the question is not settled. He wrote a commentary on the "Apocalypse," which was translated from the Greek into Latin by Peltanus, and published under the title "Andreæ Cæsareæ Cappadociæ Episcopi Commentarii in Joannis Apostoli Apocalypsin, Latine ex Interpretatione T. Peltani," Ingolstadt, 1584, 4to. This translation was republished, together with the Greek original and notes by Fridericus Sylburgius, at Heidelberg, 1596, fol. It has also been published in each of the "Bibliothecæ Patrum" of La Bigne. A work entitled "Therapeutica Spiritualis" has also been attributed to him, a fragment of which is given in the "Ascetic Eclogues" of Joannes Antiochenus, preserved in manuscript in the imperial library at Vienna. (Oudin, *Commentarius de Scriptoribus Ecclesiasticis*, ii. 93—101.; Hoffmann, *Lexicon Scriptorum Græcorum*; Fabricius, *Bibliotheca Græca*, edit. Harles, viii. 696, &c.) J. W. J.

A'NDREAS, archbishop of CRAYNA, in Carinthia, lived in the latter half of the fifteenth century. He is said to have been nominated cardinal with the title of St. Sixtus, but the dignity does not appear to have been confirmed. Being sent on a mission to the court of Rome by the emperor Frederick III., he was greatly scandalised by much that he saw in the conduct of the pope Sextus IV. and those around him. Andreas was a man of extreme simplicity of mind, and totally ignorant of the world. He ventured to urge on the pope and the cardinals the necessity of a reform in their morals. The pope betrayed no signs of displeasure at these remonstrances, but contented himself with praising his Christian zeal, and lamenting the incurable sinfulness of the world. Andreas becoming more urgent, and less reserved in his animadversions, the pope found it expedient to place him under restraint. His imprisonment took place in 1482, but on the interference of the emperor, who thought it best to recall him, he regained his freedom. As soon as he found himself at liberty he hastened to Basil, where the last general council had been held, filled with indignation at the excesses of the papal court, and resolved to procure a renewal of the council. On arriving at Berne, he speedily obtained the support of that town by his representations, and at Basil urged openly that heretical opinions, and the vices by which the papal seat was polluted, had brought the church into the greatest danger. He appealed to the decree of the council of Constance for periodical meetings of the general assemblies of the church as the only remedy for these abuses, but which decree had been evaded. Finally he protested against the pope, accused him of simony; gross nepotism; waste of the revenues of the church and a *sensualising* of religion by heathenish religious ceremonies. This protest he sent to all the courts of Christendom. He was immediately denounced as a madman by the clergy; but public opinion and the universities were in his favour. The pope now issued his ban against him and all who should harbour him, and required that he should be given up. Basil applied to the emperor for advice, who in his turn summoned Andreas to answer for interfering with the imperial prerogative by attempting to call a general council without the imperial sanction. The pope endeavoured to win over the town of Basil by conciliation, at the same time that the papal minister there placed it under an interdict, which, however, was observed only by the bare-footed Carmelites, and these in return were in danger of starvation by being forbidden to beg. Andreas defended himself by strong arguments; a tedious process ensued, remarkable from the subject of it, the claims of the pope and the emperor, and the position maintained by the town of Basil. Interdict followed interdict. At length a special nuncio from the pope appeared at Basil, and papal influence prevailed. Andreas was called upon to retract, and admit that his statements were slanderous. Three days were allowed him to deliberate: as he continued firm, he was thrown into prison (on the very day, it is stated, on which Luther was born), and at the end of a few months, in 1484, was found suspended by a rope in his prison. After some delay his body was enclosed in a barrel and thrown into the Rhine by the common executioner. It was generally supposed that he was thus put to death at the instigation of the court of Rome. (Müller, *Geschichte Schweizerischer Eidgenossenschaft*, 286—293; Ersch und Grüber, *Allgemeine Encyclopädie.*) J. W. J.

A'NDREAS (Ἀνδρέας), a native of Damascus, is usually called Andreas of CRETE (Andreas Cretensis), because he was archbishop of this island during the latter part of his life. He was originally a monk at Jerusalem, whence he is sometimes called by the name of Andreas Hierosolymitanus; and, in A. D. 686, he was sent by Theodorus, patriarch of Jerusalem, to the council at Constantinople, to lend his support against the Monothelites. After the business of this council was done, Andreas either remained at Constantinople or returned thither soon afterwards, for he is recorded to have held there the offices of deacon and orphanotrophus, and he himself attests that he obtained from Archdeacon Agathon at Constantinople the original documents of the council which he himself had attended, for the purpose of copying them. He expressed his gratitude to Agathon for this kindness in an iambic poem, which is still extant. Subsequently he was raised to the archbishopric of Crete. Some writers suppose that he was transferred to the see of Cæsarea in Cappadocia, and that he died there on the 14th of June, 724; but the best critics are now agreed that Andreas of Cæsarea is a different person, and that the time at which Andreas of Crete died is uncertain. The Greek church, which regards him as a saint, celebrates his memory on the 4th of July.

The works of Andreas of Crete are very numerous, but only a part of them have appeared in print: some have been published separately and others in collections. The most complete collection is that by F. Combefis, Paris, 1644, fol., which contains also the works of Amphilochius and Methodius. The whole is accompanied by a Latin translation and a vocabulary, in which words and expressions peculiar to Andreas are explained. The works of Andreas contained in this collection are a considerable number of homilies, some of which are of doubtful authenticity. All of them were reprinted in vol. x. of the "Bibliotheca Patrum," Leyden, 1677, and in Combefis's "Bibliotheca Concionatoria," Paris, 1662. Some other homilies not contained in this collection were published by Combefis in his "Auctarium novum Bibliothecæ Patrum," Paris, 1648. Among the other works of Andreas are — 1. The iambic poem mentioned above, addressed to Agathon, archdeacon of Constantinople. It is printed with a Latin translation in Combefis's "Auctarium novum Biblioth. Pat." vol. ii., and in Galland, "Bibliotheca Patrum," xiii. 167, &c. 2. "Μέθοδος πῶς δεῖ εὑρεῖν τὸν κύκλον τοῦ ἡλίου;" that is, a method of finding the solar cycle. The work contains also an account of the lunar cycle, and of the time at which Easter should be celebrated. It is printed in Petavius's "Uranologium," Paris, 1630, fol.; Antwerp, 1703, fol. p. 241, &c. Andreas also distinguished himself as a writer of hymns for the use of churches, some of which are still sung in Greek churches. A great number of homilies, and other works attributed to him, are still extant in MS. in several European libraries. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, i. 451, &c.; Fabricius, *Biblioth. Græc.* xi. 62, &c. 68, &c.; F. Cornaro, *Creta Sacra*, Venice, 1755, fol.)

L. S.

A'NDREAS A CRUCE, JOANNES, Giovanni Andrea dalla Croce, or Jean André Delacroix, was a physician at Venice in the middle of the sixteenth century, and practised surgery in several parts of Italy. He died about the year 1580.

He published a large work on wounds, entitled "Chirurgiæ .... Libri septem .... in quibus ea omnia quæ optimo Chirurgo in curandis Vulneribus convenire videntur, Ordine quodam amplissimo, concerni possunt," Venice, 1573, folio; and translated into Italian with the title "Della Cirugia ... Libri sette." Venice, 1574, folio. Its design was to reduce to a convenient order all that Hippocrates and other both ancient and modern authors had written on wounds of all kinds, to illustrate their obscure sentences, and to add to their works some of the knowledge which the writer had acquired by his own practice. The task is well executed, and the whole is clearly written. After the death of Andreas a Cruce, other and much larger works by him were published, in which (though they are commonly described as new editions or translations of it) the preceding forms only one of the books or chapters. One of these, with the title, "Chirurgiæ universalis Opus absolutum," Venice, 1596, folio, contains four books, of which the first is on tumours or apostemata, the second (from the preceding) on wounds; the third on ulcers and poisoned wounds; the fourth on surgical instruments. But the most complete is that published with the title "Cirugia universale e perfetta di tutte le Parti pertinenti all' ottimo Chirurgo," Venice, 1605 and 1661; and which, according to Haller, was translated into German, and published at Frankfort in 1606. This is a full treatise on both the principles and the practice of the surgery of that period, compiled from the works of many of the author's predecessors, and especially from those of Hippocrates, Galen, Celsus, and Avicenna. The preface is chiefly a translation of that to the "Chirurgiæ ... Libri septem." The first book treats of apostemata, under which is included "every tumour or unnatural dimension which impedes the natural operation of the member in which it exists;" a sufficiently large subject, of which Andreas greatly increases the extent by digressions to discuss the opinions of his predecessors, and by a treatise on the prevention and cure of the plague by his grandfather, Giovanni Antonio Grandi dalla Croce, who was physician to one of the dukes of Milan. The second book

contains his first work on wounds; the third is on ulcers and poisoned wounds; the fourth on fractures and dislocations; the fifth on various operations, dental surgery, and the morbus Gallicus; the sixth is a complete treatise on the materia medica of surgery; the seventh contains an "Armamentarium Chirurgicum," and engravings of all the surgical instruments then in use. Every thing is discussed with a minuteness sufficient, as Haller says, to weary the most patient reader; but for a book of reference to learn the state both of the principles and practice of surgery, and of surgical anatomy, pharmacy, and instruments at the time in which it was written, none can be better. (Andreas a Cruce, *Works*; Haller, *Bibliotheca Chirurgica*, tom. i. p. 229.)

Another JOANNES ANDREAS A CRUCE or CRUCEIUS, who is mentioned by Bartolomeo Corte under the name of Giannandrea Croci, was born at Milan in 1619, and after studying literature and philosophy, gave himself wholly to the pursuit of medicine at Bologna, where he received a doctor's degree. He practised at Milan, gained a high reputation for learning, and was, in 1651, appointed reader in Greek and astronomy in the Scuole Platine. He died in 1655, shortly after receiving the offer of a professorship of medicine at Padua. He left some manuscript medical essays and commentaries, but they were not published. (Corte, *Notizie Istoriche intorno a' Medici Scrittori Milanesi*, p. 185.) J. P.

A'NDREAS, ELIAS or HELIAS, a philologist well skilled in the Greek and Latin languages, was born at Bordeaux, and lived in the middle of the sixteenth century. Fabricius, in his account of Andreas in the "Bibliotheca Græca" (ii. 95.), adds to his name that of Putschius; but Adelung declares this to be an error, and that Putschius is a totally different person. His works are,—1. "Anacreontis Odæ ab Heliâ Andreâ Latine facta," Paris, 1555, 4to., and 1556, 8vo. This translation frequently accompanies the Latin version. 2. "Theodori Gazæ Liber quartus de Constructione Orationis, Gr. cum Versione Latinâ H. Andreæ," Paris, 1551, 4to. 3. "Carmen de Pace," Paris, 1559, 4to. 4. Some of his Latin poems are comprised in the collection entitled "Delitiæ Poetarum Gallorum," collected and edited by Ranutius Gherus, an anagram for Janus Gruterus, part i. p. 67—89. (La Croix du Maine and Du Verdier, *Les Bibliothèques Françoises*, ed. Rigoley de Juvigny, i. 360.; Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon.*) J. W. J.

A'NDREAS, HYACINTHUS, or ANDRE'A, was born at Ostalric in the province of Catalonia. He studied medicine at Barcelona, where he received his doctor's degree in 1623, and subsequently practised and was professor of medicine. In 1675 he resigned his professorship, which he had held for twenty-four years; and he shortly after published his only known work, with the title "Practicæ Gotholanorum pro curandis Humani Corporis Morbis." Barcelona, 1678, folio. It is part of the system of medicine which he had taught in his lectures, and which he promised to complete in other volumes. The first book is on diagnosis and prognosis; the second on the diseases of the animal cavity, the head; the third on those of the vital cavity, the chest; the fourth on those of the natural cavity, the abdomen; and each book includes a brief anatomy of the parts treated of. It is nearly all according to Galen. (Andreas, *Practicæ Gotholanorum.*) J. P.

A'NDREAS, JOANNES. [ANDREA, GIOVANNI.]

A'NDREAS, JOANNES, a converted Mohammedan, was born at Xativa, a small town of the kingdom of Valencia, in the latter half of the fifteenth century. The following account by himself is taken from the English translation of his work, entitled "The Confusion of the Sect of Mahomet," published in 1652. "I was instructed in the sect of Muhamed by Abdalla, my naturall father, who was alfaqui" (doctor and minister of the Mohammedan religion) "of that city (Xativa), upon whose decease I succeeded in his office of alfaqui, wherein a long time I was lost and went astray from the truth, untill that in the year 1487 the most reverend and no lesse learned Marquesse Adesora" (Juan Marqués, bishop of Pati in Sicily) "preached in the great church or cathedral of Valentia, where I chanced to be present, on the feast of Our Lady in August) the resplendent beams of divine light illuminated the darknesse of my understanding, and remembering the call and vocation which I had heard say was done by Jesus Christ at the sea of Galilee unto St. John and St. Andrew, I obtained that I should be called John Andrew, and having taken holy orders, and of the alfaqui and slave of Lucifer being made a priest and minister of Jesus Christ, I began like St. Paul to preach and publish the contrary to what I had formerly falsely beleeved and affirmed, and by the assistance of Almighty God, first in this kingdome of Valentia, I converted and guyded to the way of salvation many soules of infidell Moores, which were in danger to bee lost in hell, and were under the power of the devill. From thence I was called by the most Catholick princes, Ferdinand and Isabella, to goe preach in Granada unto the Moores of that kingdome, whom their highnesses had conquered; where by the will of God and my preaching an infinite number of Moores were converted to Christ; and a little while after I was by their favour created a canon, and was again called by the sayd Christian queen Isabella to come to Arragon for to employ myself in the conversion of the Moores of that kingdom..... And I, that I might not

remain idle, set myself to translate all the law of the Moores, that is to say, the Alchoran and the glosses thereon, and the six" (seven) "books of the Suné" (Sonna) "out of Arabick into the Arragonian tongue, by the command of Martin Garcia, bishop of Barcelona and inquisitor of Arragon. When that was done I determined to compose the present treatyse" ("The Confusion," &c.) "which shall be divided into twelve chapters, and herein briefly to collect the fabulous fictions, ridiculous discourses, impostures, bestialities, fooleries, vilanies, inconveniences" (incongruities), "impossibilities, and contradictions which that wicked Muhamed hath sewen and dispersed in the books of his sect."

The time when Andreas died is not known; he must have been living between the years 1514 and 1516, as his "Confusion of the Sect of Mahomet" was licensed by Mercader, grand inquisitor of Aragon and bishop of Tortosa, who held this see only from the month of January, 1514, to the month of June, 1516. This work, published under the title "Confusion de la Secta Mahometana," has passed through several editions, and is now extremely rare in the original language. It is not known when the first edition was published, although most probably between the two years mentioned above. According to Miguel de San Joseph (*Bibliogr. Crit.* tom. i. p. 236.), an edition was printed at Seville in 1537 in 8vo.; another appeared at Granada in 1560 in 8vo. An Italian translation by Dominico de Gaztelu was published at Venice in 1537, again in 1545 and 1597, all in 8vo. A French translation, made from the Italian by Guy Lefevre de la Boderie, was published at Paris in 1543 and 1547 in 8vo. A Latin version, also from the Italian by Joannes Lauterbach, was printed at Leipzig in 1595 in 8vo., and a reprint of the Latin, edited by Gisbertus Voetius, at Utrecht in 1646 in 8vo. A German translation, by Christianus Cælius, appeared at Leipzig in 1598 in 8vo., and an English version, by Josua Notstock, at London in 1652 in 8vo. under the title "The Confusion of Muhamed's Sect; or a Confutation of the Turkish Alcoran . . . written originally in Spanish by Joannes Andreas Maurus, who was one of their bishops, and afterwards turned Christian. Translated into English by J. N." The numerous editions through which this work passed sufficiently indicate the importance that was attached to it: it was much used by all who wrote against Mohammedanism.

It does not appear that his translation of the Koran was ever published. Fuster attributes to him a rare work, entitled "Practica de Arithmetica," printed at Valencia in 1515, and at Seville in 1537, both in 4to. It is dedicated to Martin Garcia, mentioned above. Antonio (*Bibl. Hisp. Nova*) mentions the latter edition, and calls the author, a native of Saragossa, Joannes Andreas Cæsaraugustanus: for the same reason Latassa includes him among his Aragonese writers, and remarks upon the work that it was in great estimation at the commencement of the sixteenth century. (N. Antonius, *Bibliotheca Hispana Vetus*, ii. 325.; Rodriguez, *Biblioteca Valentina*, 222.; Ximeno, *Escritores del Reyno de Valencia*, i. 75.; Moréri, *Le grand Dictionnaire Historique*; Clement, *Bibliothèque Curieuse*; Fuster, *Biblioteca Valenciana*, i. 63.) J. W. J.

ANDREAS, JOANNES, RATISBONENSIS, also called ANDREAS MAGISTER, a priest of the regular canons of the order of Saint Augustin, was born in the latter quarter of the fourteenth century. He took priest's orders in 1405, and entered the convent of Saint Magnus, at Ratisbon, in 1410. The period of his death is not known. His printed works are,—1. "Chronicon generale a Christo nato usque ad Annum 1422" ("A general Chronicle from the Birth of Christ to the Year 1422"), inserted in the "Thesaurus Anecdotorum" of Bernardus Pezius, tom. iv. part 3. p. 273. 1723, fol. The same work, enlarged and continued down to the year 1490 by Joannes Chraft, is printed in Eckhart's "Corpus Historicum Medii Ævi," t. i. p. 1931. 1723, fol. 2. "Chronicon de Ducibus Bavariæ [to the year 1439] cum Paralipomenis Leonardi Bauholtz ad Annum 1486. Item ejusdem Andreæ Historiæ Fundationum nonnullorum Monasteriorum per Partes Bavariæ; omnia nunc primum edita ex Bibliotheca Marquardi Freheri, cum ejusdem Notis" ("Chronicle of the Dukes of Bavaria to the Year 1439, with the Paralipomena of L. Bauholtz to 1486. Also the Histories of the Foundations of some Monasteries in Bavaria, &c."), Amberg, 1602, 4to. This was also printed at Hanover in 1607, in 4to., and in the "Scriptores Rerum Germanicarum" of Schilter, printed at Strassburg in 1702, in fol. 3. "Diarium Sexennale, Annum Christi 1422 cum quinque sequentibus complectens. Edidit Andreas Felix Oefelius" ("A Sexennial Diary, comprising the Year 1422 and five following Years. Edited by A. F. Oefelius"), and inserted in his work "Rerum Boicarum Scriptores," tom. i. p. 15. 1763, fol. 4. "Catalogus Episcoporum Ratisponensium, ab Origine ad Annum 1428" ("List of the Bishops of Ratisbon to the Year 1428"), likewise inserted in the collection of Oefelius, tom. i. p. 31. His unpublished works are, 1. "Figura de Genealogiâ Principum Bavariæ ab Ottone Avo Ludovici IV., Rom. Imp. usque ad Ludovicum Barbatum Bavariæ Ducem" ("Genealogy of the Princes of Bavaria from Otho to Louis the Bearded.") 2. "De Ortu et Conditione Civitatis Ratisponensis et de variis Hæresibus" ("Of the Origin and Condition of the City of Ratisbon and of various Heresies"), preserved in the library of the academy of Ingolstadt. The

substance of this work is embodied in the "Chronicon Generale." 3. "Dialogus de Hæresi Bohemica" ("Dialogue concerning the Bohemian Heresy"), preserved in the Bibliothèque du Roi at Paris. 4. "Expeditio Bohemica adversus Hussitas et de Turbis Hussiticis" ("Bohemian Expedition against the Hussites, &c."). Various fragments of this work are inserted in the "Chronicon Generale," "Chronicon Bavaricum," and "The Diarium Sexennale." 5. "Acta Concilii Constantiensis" ("Acts of the Council of Constance"), preserved in the monastery of Mansee. A very exact transcript exists likewise in the Uffenbach library at Utrecht. (Vossius, *De Historiis Latinis*, p. 550.; Oudin, *Commentarius de Scriptoribus Ecclesiasticis*, iii. 2467.; Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis*, i. 96.; Oefelius, *Rerum Boicarum Scriptores*; Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon.*)

J. W. J.

A'NDREAS DE LEON. [LEON, ANDREAS DE.]

A'NDREAS, archbishop of LUND, in Sweden, was descended from a noble family in Zealand, and lived in the latter half of the twelfth and commencement of the thirteenth centuries. He studied with great diligence in his youth; travelled in Germany, Italy, France and England; and on his return to Denmark was made chancellor by Canute VI. Ingeburg, Canute's sister, was married to Philip II. king of France. Philip without any just cause dismissed his wife, who sought refuge at her brother's court, and Andreas was dispatched as ambassador to the pope Celestine III. to complain of this outrage. He pleaded the cause of the queen so effectually that the pope compelled the French king to receive her again. On his way home Andreas was seized by the French in Burgundy, and detained for some time. After his release he was created archbishop of Lund and primate of Denmark, in which dignity he was confirmed by Pope Innocent III. in the year 1201. On the death of Canute, in 1203, Andreas crowned Canute's brother and successor Waldemar II. at Lund, and obtained from him the release of the rebellious Bishop Waldemar. He accompanied Waldemar II. in his crusade against Livonia, and quitted him in 1205, at the island of Oesel, whence he proceeded to Riga as plenipotentiary of the pope. He was received with great respect, and induced to pass the winter there. He occupied himself with much diligence in giving theological instruction to the priests, explaining the Psalter to them, and in other religious works; and by his advice, some Livonian youths were sent to Germany in order to be instructed in the Christian religion. In the spring of 1206 he returned home, and in his relation to the pope of his progress, stated that all Livonia had received the sacrament. By Livonia is to be understood in this place, it appears, the district about Riga. Much obscurity hangs over the events of this period of his life, between the accounts of which there are some discrepancies: it seems, however, that he was in Livonia, or rather Esthonia again in 1218, whither he had accompanied King Waldemar in his second expedition, and that he remained there some time after the king's return, in order to establish and maintain the supremacy of Denmark in that district. Ill health at length induced him to resign his archbishopric, and retire to the solitude of an island, called by Moller Insula Ivensis, where he died on the 24th of June 1228. Saxo dedicated to him his History of Denmark. His works are — 1. "A Latin Translation of the Laws of Schonen," published by Harold Huidfeld, Copenhagen, 1590, 4to. 2. "The Law of Zealand," in seventeen books, published by Huidfeld, in Danish, at Copenhagen. 3. "Hexaemeron," a Latin poem on the Six Days of Creation. 4. A poem on the Seven Sacraments. This and the Hexaemeron are preserved in manuscript in the cathedral at Lund. Bartholin ascribes to him a history, which he says Stephanius obtained from the library at Copenhagen; this, it appears, is a mistake, the history in question being an incomplete work by Sveno, published by Stephanius at Sorö in 1642 in 8vo. (Rhyzelius, *Episcoposcopia Suiogothica*, 13.; Moller, *Hypomnemata ad Librum Alberti Bartholini de Scriptis Danorum*, 161.; Gadebusch, *Livländische Bibliothek*; Huidfeld, *Chronologia, &c.* (*of Denmark*), 51. 69, &c.; Ib. *Den geistlige Histori offuer alt Danmarckis Rige.*)

J. W. J.

A'NDREAS MAGISTER. [ANDREAS, JOANNES, RATISBONENSIS.]

A'NDREAS MAURUS. [ANDREAS, JOANNES.]

A'NDREAS DE MONTE (אנדריאס די מונטי), a Jew, who before his conversion to Christianity was called R. Joseph Tzarphathi Haalphesi. He was of French parentage, but a native of Fez, in Africa. He was born in the early part of the sixteenth century, and for many years exercised the office of chief Rabbi in the synagogue of Rome, where he was celebrated as an able expounder of the Mosaic law. About the year 1552, during the pontificate of Julius III., he embraced the Christian religion, and wrote a voluminous work against Judaism in the Italian language, to which however he prefixed the Hebrew title, "Mebochath Hajeheudim," as well as the Italian "Confusione de' Judei" ("The Doubting or Perplexity of the Jews"). This work, in which all the doctrines of Christianity are set forth, and clearly illustrated from the Scriptures, as well as from the works of the ancient Rabbis, was dedicated to Pope Pius V., and received the approbation of the court of Rome, but was never printed. The MS. was found

in loose sheets, among those of the Neophyte college at Rome, by father Bartolocci, who carefully collated and caused it to be bound, and who says that the work of Fabiano Fiocchi, called "Dialogo della Fede" ("A Dialogue on the Faith"), is almost entirely transcribed from it. He also wrote an epistle both in Hebrew and Italian, which he called "Iggereth Shalom," and "Lettera di Pace" ("An Epistle of Peace"), and caused it to be transmitted to various synagogues, as well as to that of Rome. In this epistle he treats of the coming of the true Messiah in the person of the Lord Jesus Christ, explaining, from various prophecies of the Old Testament, as well as from the writings of the ancient Rabbis, that he must have long ago appeared on earth. He then examines the arguments of the Jews against this doctrine, and, according to Bartolocci, very learnedly meets and answers them. This epistle was dedicated by the author to Cardinal Giulio Antonio Sanctorio, and is dated January 12. A. D. 1581.

There is also an oration to Pope Julius III., which bears the name of Andreas de Monte, noticed by Bartolocci, though he does not say whether in Italian or Latin; it was printed in 4to., but without date. In the year 1576, Andreas was appointed by Gregory XIII. preacher to the Hebrews of Rome in the oratory of the Holy Trinity, but he appears not to have been acceptable to the Jews, who entered a protest against his preaching with Cardinal Sirleto, protector of the Neophytes, which caused a coadjutor to be appointed, and he left off his public ministry, as appears from an epistle dated the last day of June, 1582, which is among the MSS. of Cardinal Sirleto in the Vatican library.

On account of his skill in the Oriental languages, Andreas de Monte was appointed Oriental interpreter to the pope, and several of his translations from Arabic and Syriac are preserved among the MSS. in the Vatican and Neophyte libraries. Among them is one from the patriarch Antiochus, a Maronite of Mount Libanus, to Pope Pius IV. Andreas died at Rome in the beginning of the seventeenth century. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 375. iii. 818, 819.; Wolfius, *Biblioth. Hebr.* i. 556, 557. iii. 420.)

C. P. H.

A'NDREAS, or ANDREW, of Naples, called ANDREA'SSO by some Italian writers, was the second son of Carobert, king of Hungary, and great grandson of Charles II. of Anjou, king of Naples. Charles II. had married Mary, sister of Ladislaus, king of Hungary, who dying without issue, the crown came to Charles in right of his wife. Charles nominated his son Charles Martel to to be king of Hungary, who was solemnly crowned A. D. 1290. Charles Martel died at Naples in 1301, in his father's life-time, and was succeeded on the throne of Hungary by his son Carobert or Carolus Ubertus. When Charles II. died in 1309, he was succeeded on the throne of Naples by his son Robert, brother of the late Charles Martel. Charles, duke of Calabria, Robert's only son, died in 1328 in his father's lifetime, leaving three daughters. King Robert, after the death of his son, in order to secure the succession to the throne, proposed to his nephew Carobert of Hungary a marriage between his second son Andreas and Joanna, eldest daughter of the late Duke of Calabria. Carobert having consented, came to Naples with young Andreas, then seven years of age, and with a large retinue of Hungarian barons. Andreas, after being publicly betrothed to Joanna, who was about the same age as himself, remained at the court of King Robert under the care of a monk named Robert, who had been appointed his preceptor by his father. After the death of King Robert in 1343, Joanna, then sixteen years of age, was solemnly crowned by the Pope's legate as queen of Sicily, duchess of Apulia, princess of Salernum, Capua, and Provence, and countess of Piedmont. Father Robert, the preceptor of Andreas, insisted upon Andreas being crowned also, not as the husband of Joanna, but as king in his own right, as he was a lineal descendant of Charles II. It appears that the pope, after some hesitation, consented, and issued a bull for the coronation. But Andreas was far from popular at Naples: his manners were coarse, his understanding narrow, he was idle and given to debauchery in company with his Hungarian attendants, who, under the direction of the monk Robert, interfered in the affairs of state and usurped the queen's authority. Charles, duke of Durazzo, son of John, prince of Achaia, and grandson of Charles II., together with the other princes of the royal family and several barons, formed a strong party hostile to Andreas and his Hungarians, and as they feared that the coronation of Andreas would give fresh power to their enemies, they determined to strike a blow against the life of Andreas himself. The queen and her husband having gone to Aversa on a sporting excursion, were lodged in the castle of that place. The conspirators, on the evening of the 17th of September, 1345, sent a messenger to Andreas, who was in his wife's apartment, to tell him that some dispatches had been just received from Naples. Andreas came out of the queen's apartment, and in passing through an open gallery which led to another room, was assailed by some of the conspirators, and strangled. His body was thrown into the garden, where it was found by some domestics. The next morning the queen returned to Naples, where being alarmed at the agitation of the people, who broadly hinted that she was privy to the death of her

husband, she shut herself up in the castle Nuovo, whence she wrote to Louis, king of Hungary, her brother-in-law, and to the pope, relating the murder of her husband, of the cause and mode of which she professed to be totally ignorant. She then called to her aid some of the old councillors of King Robert, by whose advice a commission was issued to Count Ugo del Balzo, grand justiciary of the kingdom, to make inquiry into the crime, and to punish the perpetrators and abettors with all the severity of the law. At first however only some inferior persons, such as two Calabrian domestics of Andreas, were put to the torture, convicted, and executed. But Pope Clement VI., who was at Avignon, as soon as he was apprised of the murder of Andreas, assumed cognisance of the whole affair. He began by excommunicating all those who might be participators in the conspiracy, and dispatched a bull to the grand justiciary, by which he required him to make a full investigation of the affair. Raymond of Catania, seneschal of the royal household, being put to the torture, acknowledged that he was an accomplice in the murder; and he charged the Count of Terlizzi, the Count of Eboli, the Countess of Morcone, and other persons of high rank, with being likewise concerned in it. Some of these persons had taken shelter in the castle Nuovo with the queen. The people of Naples thinking that they would go unpunished, assailed the castle, upon which the queen ordered the accused to be put in prison and tried; and at the same time she issued an edict of amnesty, dated the 14th of March 1346, in favour of those who were concerned in the tumult, the text of which in Latin is given in a note to Orloff's "Mémoires sur le Royaume de Naples," and it helps to clear up the account given by Giannone of these transactions. The noblemen above mentioned who were at Naples, were tried, found guilty, and put to death. The depositions however were kept secret, and Pope Clement afterwards declared that the queen was not implicated by them. But Louis of Hungary publicly accused Joanna of being privy to the murder of his brother, and prepared an army to avenge his death. In this predicament, Joanna was advised to choose a second husband, and she took her cousin Louis, brother of Robert, prince of Tarentum. The Florentine Acciajuoli, who was tutor of the young prince, had a share in bringing about this match. The sequel is given under Acciajuoli Niccolò, and Joanna I.

Joanna had an infant son by Andreas, whose name was Carobert. He was taken to Hungary by his uncle King Louis, after he had invaded Naples, and there died while yet a child.

The Duke of Durazzo, who had not been implicated in the trial of the murderers of Andreas, but who was strongly suspected of being at the head of the conspiracy, was afterwards beheaded at Aversa by order of Louis of Hungary. (Giannone, *Storia civile del Regno di Napoli*; Orloff above quoted, and the other historians of Naples.) A. V.

A'NDREAS PRESBYTER. [Andrea the Priest.]

AN'DREAS VON STAFFELSTEIN, abbot of the Benedictine monastery of Saint Michael at Bamberg, died in the year 1502. His works are — 1. "Chronicon Monasterii S. Michaelis prope Bambergam" ("Chronicle of the Monastery of Saint Michael at Bamberg"); preserved in MSS. in the Royal Library at Munich. 2. "Opus ingens de Sanctis et Viris illustribus Ordinis St. Benedicti" ("Of the Saints and illustrious Men of the Order of St. Benedict"). In MSS. at Munich. From this work Pez extracted the "Acta S. Athumodæ," first abbess of Gandersheim, printed in his "Thesaurus," tom. i. b. 3. 3. "Tractatus de Conceptu Virginali" ("Treatise on the immaculate Conception"). Not printed. 4. "Vita B. Ottonis, Episcopi Bambergensis," ed. J. Gretsero ("Life of Saint Otho, Bishop of Bamberg"), published by J. Gretser in his work, "De Divis Bambergensibus;" also in Part 10. of his works, Ingolstadt, 1611, 4to.; and in other collections. An Italian translation is inserted in Maffei's "Vite di XVII Confessori di Christo." Ziegelbauer mentions several other works by him as existing at Bamberg and other places in manuscript. (Ziegelbauer, *Historia Rei Literariæ Ordinis St. Benedicti*, i. 502.; Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis*; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement*.) J. W. J.

A'NDREAS of TRAPE'ZUS. [Georgius of Trapezus.]

A'NDREAS DE UZTARROZ. [Andres de Uztarroz.]

A'NDREAS, VALE'RIUS, was born at Desschel, in Brabant (whence he sometimes called himself Desselius, and also Taxander, from Taxandria, the ancient name for Brabant), on the 27th of November, 1588. He commenced his education in his native place, and afterwards removed to Antwerp, where Andrew Schott (whom he served as secretary) instructed him in Greek, and John Hay, a Scotch Jesuit, in the Hebrew language. He studied philosophy at Douay, and in 1642 was appointed professor of Hebrew at Louvain. He afterwards applied himself to the study of jurisprudence, and took his doctor's degree in 1621. In 1628 he was made professor royal of the imperial constitutions, and in 1636 was appointed to the superintendence of the library of the academy then recently established at Louvain. His death took place at Louvain in 1656. The following is a list of his principal works: — 1. "Petri Nannii in Artem Poeticam Horatii Commentarius posthumus quam ex Prælectionibus ejus descripsit V. A." ("Posthumous Com-

mentary of P. Nannius on the 'Ars Poetica' of Horace: explained by V. Andreas"), printed in the edition of Horace of Antwerp, 1608, 4to. 2. "Catalogus clarorum Hispaniæ Scriptorum, &c." Mentz, 1607, 4to. This is merely a catalogue of books arranged alphabetically. 3. "Orthographiæ Ratio ab Aldo Manutio collecta primò, multis aucta; cum Libello de Ratione interpungendi ac Distinctionum Notis" ("Aldus Manutius's System of Orthography enlarged, with an Essay on Punctuation and Signs of Distinction"), Douay, 1610, 12mo. 4. "Vita a Petri Opmeeri" ("Life of P. Opmeerus"), prefixed to the "Opus chronographicum Orbis Universi" of that author, Antwerp, 1611, fol. 5. "Imagines doctorum Virorum e variis Gentibus Elogiis brevibus illustratæ" ("Portraits of the learned Men of different Countries, with short Notices"), Antwerp, 1611, 12mo. 6. "Notationes ad Ovidii Poemation in Ibin" ("Annotations on the Ibis of Ovid"), printed with Pontanus's "Commentary on the Metamorphoses of Ovid," Antwerp, 1618, fol. 7. "Bibliotheca Belgica; de Belgis Vitâ Scriptisque claris, præmissa topographica Belgii totius Descriptione," Louvain, 1623, 8vo. An improved edition, also enlarged by the addition of a third part, was printed at Louvain, in 1643, in 4to., and in 1739, J. F. Foppens published another edition in 2 vols. 4to. at Brussels, with the title "Bibliotheca Belgica, sive variorum in Belgio Vita Scriptisque illustrium Catalogus, Librorumque Nomenclatura continens Scriptores a Valerio Andrea, Auberto Miræo, Francisco Sweertio, aliisque recensitos usque ad Annum 1680" ("Belgian Library, or a List of Belgians illustrious by their Lives or Writings, with a Catalogue of Books, containing the Writers mentioned by Valerius Andreas, Aubertus Miræas, Franciscus Sweertius, and others, down to the Year 1680"). 8. He edited the "Responsa" of H. Kinschotius, Louvain, 1633, fol. 9. "Fasti Academici Studii generalis Lovaniensis" ("Academic Annals"), Louvain, 1635, 4to. Another edition with a second part was published at Louvain, 1650, 4to. 10. He edited the Commentaries of J. Ramus on the "Regulæ Juris utriusque," Louvain, 1641, 4to. 11. "Erotemata Juris Canonici" ("Questions on Canon Law"), Cologne, 1660, 12mo. The fourth edition of this work was published by Adam Struvius at Jena, in 1709, in 4to. 12. In conjunction with P. Christinæus he edited "Hanetonius de Jure Feudorum," Louvain, 1647, 4to.; and singly, 13. The Commentaries of H. J. Zoesius on the "Institutes of Civil Law," Louvain, 1672, 4to. In addition to the above he composed several academical discourses and dissertations, and left behind him, in the possession of his family, some works in manuscript. (Niceron, *Mémoires pour servir à l'Histoire des Hommes Illustres*, xli. 190; Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon*; Foppens, *Bibliotheca Belgica*, ii. 1147.; Clement, *Bibliothèque Curieuse.*) J. W. J.

ANDREA'SI, IPPO'LITO, an Italian painter of Mantua, of the sixteenth century, a scholar of Giulio Romano. He painted from the cartoons of his master, and executed some good original works in Santa Barbara, and other places in Mantua. Villamena engraved two excellent plates after Andreasi — an Annunciation; and David playing the harp, dated 1603. (Lanzi, *Storia Pittorica, &c.*; Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

ANDREA'SSO. [ANDREAS OF NAPLES.]

ANDREE, JOHN. Watt and others have confounded under this name two different persons. One of them, Dr. John Andree, was born in 1698 or 1699. He was one of the earliest promoters of the London Infirmary, the present London Hospital, and at its establishment, in 1740, he was elected its first physician. He held this office, contributing greatly by his activity to the maintenance of the institution, till 1764. He died in Hatton Garden in 1785, at which time he was senior licentiate of the College of Physicians. He published the following works: — 1. "Account of the Tilbury Water, containing a Narrative of its Discovery," &c. London, 1737, 8vo. A fifth edition was published in 1781. 2. "Cases of the Epilepsy, Hysteric Fits, and St. Vitus's Dance; to which are added Cases of the Bites of Mad Creatures," London, 1746, 8vo.; and, in an enlarged form, London, 1753, 8vo. It contains numerous cases of convulsive diseases treated at the London Hospital, and some cases in which hydrophobia was supposed to have been prevented by the use of mercury, cold baths, and purgatives. 3. "Observations upon a Treatise on the Virtues of Hemlock in the Cure of Cancer written by Dr. Storck of Vienna." London, 1761, 8vo. 4. "Inoculation impartially considered; its signal Advantage fully proved, &c., in a Letter to Sir E. Wilmot, Bart." London, 1765, 8vo.

The other JOHN ANDREE, who was probably a son of the preceding, was an apprentice of Mr. Grindall, senior surgeon to the London Hospital. In 1766, he was a teacher of anatomy in London, and surgeon to the Magdalen Hospital. In 1780 he was a candidate for the surgeoncy of the London Hospital, but was beaten by Mr. (afterwards Sir) William Blizard. In 1781 he was surgeon to the Finsbury Dispensary, and in 1784 to the St. Clement Danes' Workhouse. About the year 1798 he took the degree of doctor of medicine, and went to practise in Hertford, where he lived for several years, and then returned to London. Neither the time nor place of his death is known.

The works of the younger Andree are — 1. "An Essay on the Theory and Cure of the Virulent Gonorrhœa," London, 1777 and 1781, 8vo.; in which the only remarkable observa-

tion is, that he had two preparations of syphilitic ulcers of the urethra, and that he ascribes to this condition the possibility of secondary syphilis occurring after supposed gonorrhœa. 2. "An Account of an Elastic Trochar," London, 1781 and 1783, 8vo.; in which he recommends a flat two-edged trocar with a canula formed of two half-tubes of elastic steel, which exactly fitted on the stilet, and assumed a cylindrical form when the stilet was withdrawn. It was an improvement on the former instruments, and was the first kind of elastic trocar invented, but it has long been superseded. 3. "Observations on the Theory and Cure of the Venereal Disease," London, 1779, 8vo. 4. "Considerations on Bilious Diseases," Hertford, 1788, 8vo. and London, 1790, 8vo. 5. "Some few Cases and Observations on the Treatment of Fistula, &c." London, 1799, 8vo. He published also a case of "A Suppression of Urine," in the "Medical Observations and Enquiries," v. 336. in 1776; and in the "London Medical Repository" of July, 1819, there is a short paper by John Andree, "On the Intellect of Man." (*MS. Communication*; Andree, *Works.*) J. P.

ANDREEVSKY, IVAN SAMOYLOVICH, a doctor of medicine, and professor at the university of Moscow, was by birth a Malorussian. He first studied at Kiev, and entered the university of Moscow in 1792, where he took his degree as doctor in 1803, and became afterwards adjunct and then extraordinary professor of the veterinary art. He died in 1809, with the reputation of being one of the most distinguished professors of the establishment. He translated J. T. Walther's "Manual of Myology" into Latin, and Sir John Pringle's work on "Army Diseases" from French, not from the original English, into Russian. He also published—1. "Dissertatio inauguralis medica, sistens Observationes anatomicas Susceptionem Intestinorum verminosam illustrantes," Moscow, 1803, 4to. ("A Dissertation on Worms in the Intestines"); and 2. "Kratkoe nachertanie Anatomii domashnuikh Zhivotnuikh," Moscow, 1804 ("A short Sketch of the Anatomy of domestic Animals"). (*Entsiklopedechesky Lexikon*, ii. 274.) T. W.

ANDREEVSKY, STEPAN SEMENOVICH, was born in 1760 in the government of Chernigov, where his father was a priest. After studying at the military hospital of Cronstadt, he entered the service as an army-surgeon, a step which at that time every Russian medical man was compelled to take for a certain number of years. In 1792, the reputation which he had attained led to his becoming a member of the Imperial College of Medicine, founded in 1786. He was selected by the college to draw up a plan for the improvement of apothecaries' gardens, and he sketched, in 1796, the outline of the first quarantine regulations in Russia, and in 1797 that of the medical regulations of that empire in general. To him also it was mainly owing that the medical schools of St. Petersburg and Moscow, which, up to 1799, had been of such a character that a Russian who aspired to qualify himself as a physician was obliged to study and take his diploma abroad, were in that year remodelled, and became establishments of a higher character, with the title of academies. He also procured the abolition of the compulsory regulation by which young medical men were obliged to serve for a certain time in the army, the inconvenience and ill consequences of which he had himself experienced. These measures entitle him to the praise of a great benefactor of the profession in his native country. In 1807, Andreevsky, it is not known for what reason, entered the ministry of finance. He was afterwards successively vice-governor of Grodno and Kiev and civil-governor of Astrakhan. He died on the 19th of December (o. s.), 1818. (*Entsiklopedechesky Lexikon*, i. 318. ii. 273.) T. W.

ANDREHAN, ARNOUL, SIRE D', was the son of Baudouin, lord of Andrehan in the Boulonnois. He was in the service of King John of France when duke of Normandy, and rose high in his favour when he ascended the throne. Andrehan distinguished himself in the wars with the English, by whom he was made prisoner in April 1351. The king advanced the money for his ransom, and on his return, on the death of the Marshal de Beaujeu, made him marshal of France, and gave him the lordship of Wassignies, near Guise. About the same time he also appointed him lieutenant-general of Poitou, Saintonge, Limousin, Angoumois, Perigord, and the whole country between the rivers Loire and Dordogne. In 1353 Andrehan became lieutenant-general of Bretagne and Normandy, and in 1354, of Picardy also. In 1356 he was taken prisoner at the battle of Poictiers, and sent to England. Shortly after his return he received a command in Languedoc, where he was actively engaged till 1361, against the English, from whom he took numerous fortified places. He accompanied Bertrand du Gueselin to Spain on his expedition to place Henry of Trastamar on the throne of Castile, but his usual ill-fortune pursued him, and he became a third time a prisoner to the English, under Edward the Black Prince, at the battle of Navarete in 1367. On his release, which the Black Prince chivalrously permitted at a low ransom, his advanced age induced him to retire from the profession of arms. He resigned his marshalship to Charles V., the then king, who honoured the veteran by nominating him "Porte Oriflamme," or bearer of the national standard, a post then considered of the highest importance. He had not however been long in retirement before his martial ardour spurred him on to join

once more his old leader, Du Guesclin, who was still in Spain. He had scarcely arrived in that country when death overtook him, in December, 1370. His remains were conveyed to Paris, and, by command of the king, honoured with a splendid funeral in the church of the Celestins. According to the (alleged) contemporary memoirs of Bertrand du Guesclin, Andrehan was killed at the siege of Bressière, and interred with great pomp at Saumur by order of Bertrand: but those memoirs bear throughout too much the air of a romance to gain much credit in opposition to graver authorities.

The name of Andrehan is variously written by different, and sometimes by the same, writers, so as to lead to a little confusion. It is sometimes given Audenehan, and sometimes Endreghem or Andreghen. (Anselme, *Histoire Généalogique de la Maison Royale de France, des grands Officiers de la Couronne*, &c. 3rd edit. 1730, vi. 751. viii. 204.; *Mémoires de Bertrand du Guesclin*, in *Collection des Mémoires relatifs à l'Histoire de France*. London (Paris), 1790, iv. 108. 414, &c.) J. W.

ANDREIDES, AMAND, a scene painter who lived at Brunswick in the latter part of the eighteenth century. He was born at Olmütz, and studied painting first at Vienna with C. F. Sambach, and afterwards perspective and architectural painting with Bibiena at Dresden. He painted also historical pieces. (Heineken, *Nachrichten von Künstlern und Kunst-sachen.*) R. N. W.

ANDREI'NI, FRANCESCO, born at Pistoja, lived in the latter part of the sixteenth and the beginning of the seventeenth century. He was both an actor and a writer of comedies. He and his wife Isabella were at the head of a company of players called "de' Gelosi," which was at one time in great repute both in Italy and in France. One of the most noted characters in which Francesco acted was that of Capitano Spavento da Valle Inferna, a sort of "Miles Gloriosus," in which he was greatly applauded. In 1604 he lost his wife, after which the reputation of the company began to decline. In his latter years he published "Le Bravure del Capitano Spavento," consisting of sixty-five dialogues between the boastful captain and his man Trappola. In the preface the author gives some account of himself and his career. This work, published first at Venice in 1607, went through several editions, of which that of 1669 contains a second part with thirty more dialogues. Francesco Andreini published also — 1. "L'Alterezza di Narciso," a pastoral play in verse. 2. "L'Ingannata Proserpina," also a play in verse; and, 3. "Ragionamenti Fantastici posti in forma di Dialoghi," in prose. The year of his death is not stated, but he was still living in 1616, as appears by the date of his preface to a work of his wife which he prepared for the press. (*Mazzuchelli, Scrittori d'Italia.*) A. V.

ANDREI'NI, GIOVANNI BATISTA, son of Francesco and Isabella Andreini, was born at Florence about 1578. He followed the profession of his parents, and performed at Mantua and in France, where King Louis XIII. was much pleased with his acting. He married Virginia Ramponi, of Milan, who was an actress of considerable reputation as well as a poetess. Riccoboni, in his "Histoire du Théâtre Italien," speaks of the company of Italian comedians in France, and of Andreini in particular, and observes that he was a man of much information and talent; but that his written plays have the faults of his age, which was one of bad taste in Italian literature. Andreini died about 1652. He wrote a number of plays, most of which are now forgotten. Among the rest he wrote a sacred drama in verse, entitled "L'Adamo," of which a splendid edition was published, with engravings from designs by the painter Procaccini, Milan, 1613 and 1617, dedicated to the Queen of France. It is believed by Count Napione and other critics that Milton borrowed from this drama the idea of his "Paradise Lost," as many of the conceptions in the English poem, such as the description of Satan roaming about Eden and envying man's happiness, the congress of Pandæmonium, the fight of the angels, are found in Andreini's work, though imperfectly delineated. Voltaire even said that Milton had witnessed the performance of the "Adamo" at Florence in 1613, which is a blunder, for Milton was then only five or six years old, as Count Carli and Rolli, the Italian translator of the "Paradise Lost," have observed; but it is not unlikely that Milton may have studied at a later period the printed edition of the drama, and may have been struck with its lofty conceptions. Andreini also wrote: — 1. "Lo Specchio dalla Commedia, Ragionamento primo," Paris, 1625. 2. "La Ferza, Ragionamento secondo contro l' Accuse date alla Commedia, al Sig. Marcantonio Morosini, Ambasciadore per la Repubblica di Venezia à Luigi XIII.," Paris, 1625. Both the above are in defence of comedy such as it then was. 3. "L'Olivastro Poema," in 25 cantos, Bologna, 1642. 4. "Cristo Sofferente, Meditazioni in Versi Divotissimi sopra i Punti principali della Passione di Cristo," Florence and Rome, 1651. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*; Maffei, *Storia della Letteratura Italiana.*) A. V.

ANDRE'INI, ISABELLA, born at Padua, in 1562, married Francesco Andreini, the comedian, with whom she appeared on the stage in various towns of Italy. She performed in France before Henry IV. and his court with great applause. The king himself treated her with marked regard. She was the more admired as, with remarkable attractions, and in the midst of the temptations attendant on her profession, she maintained

an irreproachable conduct. She was an accomplished musician, a poetess, and knew several languages. She died at Lyon in 1604, and her remains were attended to the grave by the municipal authorities and the body of merchants. In an age and country where there existed a strong prejudice against the profession of an actor, the honours paid to Isabella Andreini are a strong testimonial both to her professional and personal merit. Panegyrics in prose and verse, in Italian and Latin, were written in her praise by Borgogni, Capaccio, Leonardo Todesco, Garzoni, Comin Ventura, Puteanus, Marini, Pastrovichi, and other authors, a collection of which was edited by her son, Gio. Batista Andreini, with the title "Pianto d'Apollo," Milan, 1606. A medal was struck in memory of her, with her likeness on one side and the figure of Fame on the other.

There are the following works of Isabella: — 1. "Mirtilla Favola Pastorale," which she wrote in her youth, and published at Verona, 1588; it was reprinted several times. 2. "Rime," in two parts, Milan, 1601 and 1605, and Paris, 1603. 3. "Lettere." Venice, 1607. 4. "Fragmenti di Alcune Scritture della Sig[a]. Isabella Andreini, raccolti da Francesco Andreini comico geloso detto il Capitano Spavento." Venice, 1625. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ANDREI'NI, PIETRO ANDRE'A, was born at Florence of a noble family about the year 1650. He applied himself to the study of antiquities, and travelled about Italy collecting medals, gems, and sculptures, of which he formed a rich museum in his house at Florence. This collection is mentioned by Mabillon and Fabretti, and was after the death of the owner purchased for and transferred to the Grand Ducal Museum. Andreini was encouraged by the Cardinal Leopoldo de' Medici, the brother of the Grand Duke Ferdinand II., and a patron of learning. While at Naples, Andreini collected several inscriptions found near Misenum, which have reference to the Roman fleet once stationed in that port. After Andreini's death they came into the possession of the learned Gori, who speaks of them in the third volume of his "Raccolta d' Iscrizioni Antiche." At Rome he became acquainted with Queen Christina of Sweden, and at Venice with Leibnitz, who, in one of his letters to Magliabecchi, speaks of Andreini and his erudition with great praise.

Andreini was also well skilled in matters of chivalry, and was often appealed to as an umpire for deciding controversies concerning points of honour, nobility, and precedence. A bronze medal was struck in his honour at Rome with the inscription "Petrus Andreas Andreinus Nob. Flor. Æt. suæ LXXVII.," and on the reverse, the words "Motos præstat componere." He died at Florence in 1729, and was buried in the church of L'Annunziata. An oration was read in honour of him by R. Tommasi in the academy of Cortona, of which Andreini was member, and it was afterwards *printed* at Florence in 1730. The following works published anonymously are believed to be from his pen: — 1. "Parere Cavalleresco intorno al Rifacimento de' Danni dovuti dall' Offensore all' Offeso," Florence, 4to. 1721. 2. "Risposta ad una Lettera Cavalleresca d' incerto Autore," on the subject of a dispute in matters of honour and precedence between two Florentine ladies. Andreini is said to have left voluminous MSS. on similar subjects of honour and chivalric controversy. (Mazzuchelli, *Scrittori d' Italia.*) A. V.

ANDRELI'NI, PUBLIO FAUSTO, a native of Forli in Romagna, is supposed to have been born about the middle of the fifteenth century. After having been about thirty years a professor in the university of Paris, he died in that city in 1518.

In Italy Andrelini had attained a poetical reputation at an early age; and he was publicly crowned in Rome, when, in his twenty-second year, he published his collection of poems called "Livia." Quadrio gives him the credit likewise of having been an active promoter of those literary academies, which began in that age to abound throughout Italy. He soon however left his native country, being compelled to this step, if we are to give weight to hints thrown out in one of his eclogues, by family misfortunes which had reduced him to extreme poverty. His reputation accompanied him to Paris, where, in 1489, Charles VIII. appointed him to a professorship of classical literature in the university. He lectured not only on poetry and eloquence, but also on some branches of the mathematics; and he continually poured forth Latin compositions, almost all poetical. Erasmus sneeringly speaks of him as having been for many years a sort of literary king in Paris; and his reign seems to have been maintained both by increasing court favour and by liberal pensions. But among literary men his supremacy was hotly disputed; and his feuds seem to have become, even in his own time, more celebrated than his verses. He appears in a light particularly unamiable throughout his quarrel with his countryman and colleague Girolamo Balbo, whom at length he had the satisfaction of entangling in a charge of religious heresy, and of forcing to take refuge in England.

Not only Andrelini's genius and learning, but his character and conduct, are mentioned disparagingly by more than one of his literary contemporaries. Erasmus, after having corresponded with him and treated him with a good deal of deference, made him, after his death, the victim of several severe witticisms. He says of Andrelini's poems, that every verse he made wanted one syllable, namely, *sense*; and he indulges in unrestrained merri-

ment over the strange title of "Poeta Regius et Regineus," which, relying probably on grants from the king and queen of France, the courtly poet and professor had been pleased to assume. Menage, referring to the same title, cites this instance as a proof of his satirical assertion, that, in the French language the term "king's poet" is a synonyme for "king's fool."

A complete list of Andrelini's works, chiefly small collections of Latin verses, is given by Mazzuchelli. Several of them were repeatedly printed in the course of the sixteenth century. The principal are the following: 1. "Livia, seu Amorum Libri IV.," Paris, 1490, 4to. black letter; Venice, 1501, 4to. 2. "Elegiarum Libri III.," Paris, 1494, 4to. black letter; Strassburg, 1508, 4to. 3. "Epistolæ Proverbiales," Paris, 4to. no date; but reprinted several times at Paris, Leipzig, Cologne, Basle, Antwerp, and Helmstädt. 4. "Bucolica," Paris, 1501, 4to.; and (twelve eclogues) in the "Bucolicorum Auctores triginta octo," published by Oporinus, Basle, 1546, 12mo. p. 281—322. 5. "Hecatodistichon," Paris, 1512; Strassburg, 1513, 8vo.; several times afterwards reprinted with works of other writers, and twice translated into French by Jean Paradin, 1545, and by Privé, 1604. From this work seems to be taken a collection of forty-six epigrammatic distichs, which is in Gruter's "Deliciæ Poetarum Italorum," part i., 1608, p. 107—111.; and (with the omission of one distich of a political character) in the Florentine "Carmina illustrium Poetarum Italorum," 1719, tom. i. p. 186—191. 6. The other works in the list are occasional poems, chiefly congratulating the French king upon public events.

The epigrams in Gruter are very miserable things; and the eclogues in the "Bucolica" show the author to have been a mere word-monger, poor in thought, cold in poetical feeling and fancy, and selfishly malignant in character. In these poems, although pastoral in name and form, there is not a ray of ideality, nor a spark of poetic emotion; every thing is dark, dull, anxious, self-seeking reality. Some of the eclogues have for their staple prosaic eulogies on his patrons. In others his own history is related under a very thin veil of inventions; one of these is the first, in which he tells us why he left Italy; another is the seventh, in which the shepherd, who seems to shadow forth the poet, grieves over the niggardliness of French patrons, and casts a longing eye to the sunny side of the Alps. And an instance that has been oftener noticed by the critics is the tenth, in which the "king's poet" glories in a present made to him by his royal master for celebrating one of his Italian victories. In other eclogues the writer's enemies are described with coarse and virulent invective: and one of them, the eleventh, is avowedly, even in the names, an indecent burst of exulting hatred over the fall of his unfortunate adversary Balbo. Andrelini's verses will never be read for their merit; but the works and the life of the man are curious facts in literary history. (Mazzuchelli, *Scrittori d'Italia*; Bayle, *Dictionnaire*, voce "Andrelini;" Baillet, *Jugemens des Sçavans*, No. 1249. tome vii. p. 119. ed. Paris, 1685—1686.; Quadrio, *Storia e Ragione d'Ogni Poesia*, tom. i. p. 71.; Bulæus, *Historia Universitatis Parisiensis*, tom. v. p. 793—882.)

W. S.

ANDREO'LA, FILIPPO, a Neapolitan painter and scholar of Solimena. He painted principally arabesques and architecture in distemper and in fresco, in various churches and palaces at Naples. He died in 1724. (Dominici, *Vite de' Pittori, &c. Napolitani.*)

R. N. W.

ANDREO'LI, GIO'RGIO, called GIORGIO DA GUBBIO or MAESTRO GIORGIO, an Italian sculptor and maiolica or delft painter of Pavia, who settled, says Fiorillo, in Gubbio, in 1498. Andreoli established, according to Passeri, a maiolica manufactory at Gubbio about 1519, which he continued till 1537. During this time he painted many beautiful designs upon table service of this material, and he marked the pieces on the reverse sides with M. G., the initials of the name by which he was known, Maestro Giorgio. He executed in maiolica two beautiful bas-reliefs for altar-pieces; one for the church of San Domenico, and the other for the house chapel of the Bentivogli family. Andreoli was still living in 1552. His son Vincenzo, commonly called Maestro Concio, practised the same arts as his father. (Lanzi, *Storia Pittorica, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*)

R. N. W.

ANDREOPU'LUS. [SYNTIPAS.]

ANDREOSSY (so the name was written by himself, although of late years it has become the fashion to write it Andreossi), ANTOINE FRANÇOIS, COMTE D', was great-grandson of François, engineer of the canal of Languedoc. He was born in 1761, and received his commission of lieutenant of artillery in his twentieth year. He served in the campaign of 1787 in Holland, and was taken prisoner by the Prussians; but soon regained his liberty, in consequence of an exchange of prisoners.

At the commencement of the revolution Andreossy was looked upon as a devoted partisan of the ancien régime. So strong was this impression, that when the officers of the emigration were organised at Coblenz, his name was, without any previous inquiry, entered on the list of those who were to serve under the Duke of Bourbon. Andreossy, however, was found, notwithstanding his monarchical predilections, to have remained faithful to the independence of his country.

He was one of the few who dared to ex-

press condemnation of the excesses of the reign of terror. Nevertheless he appears to have escaped all attack from the vindictive rulers of that period. For this impunity he was probably indebted to his being enrolled in the army of Italy. He served in all its campaigns from the passage of the Var to the peace of Leoben. His name is frequently mentioned with praise in Bonaparte's despatches. At the siege of Mantua, Andreossy had the command of five gun-boats, which, by a false attack, drew a heavy fire upon them, and facilitated the real attacks executed by Murat and Dallemagne at two other points. For this service he was created chef de brigade. After the battle of the Tagliamento, being directed by Bonaparte to examine whether the Isonzo was fordable, Andreossy plunged into the river at two points, crossing and recrossing at each in succession, under the fire of the enemy. He was one of the generals appointed to accompany Joubert to Paris in December, 1797, to present the standards taken by the army of Italy to the Directory.

Andreossy was sent, in 1798, to accelerate the organisation of the troops assembled on the coast of Boulogne ostensibly for the invasion of England. He followed Bonaparte to Egypt with the rank of general of brigade, and was one of his commander's suite when he left Egypt to return to France. He was engaged in the expedition to Syria; and, as member of the Institute of Cairo, contributed some of the most accurate and valuable papers to the published transactions of the scientific men who accompanied Bonaparte to Egypt. His memoirs on Lake Menzaleh and the Natron Lakes contain the most accurate and satisfactory accounts of these subjects that have yet been published.

On the 18th of Brumaire Andreossy discharged the office of chief of the staff (chef d'état-major). Berthier, who was first pitched upon, declined the invidious office on account of his having been so much implicated in Parisian politics. Andreossy, who had never been a politician, and who had not even visited Paris during the whole of the revolutionary crisis, was appointed in his stead. To reward this service a fourth department was created in the office of the minister of war — the administrative charge of the artillery and the engineers — and the post bestowed upon Andreossy. He received, not long afterwards, the title of commandant of the garrison of Strassburg, and the rank of a general of division.

In 1800 he was entrusted with the command of Mayence, a post from which he was speedily promoted to act as chef d'état-major in the army of Holland. While holding this latter appointment he was engaged (18th Dec. 1800) in the gallant combat which took place between Lauffenburg and Nürnberg, in which a mere handful of French defeated a large body of the enemy. His next promotion was to be director of the dépôt de la guerre.

During the short peace which succeeded the treaty of Amiens, Andreossy was sent as ambassador to London. Talleyrand remonstrated strongly, but in vain, against the appointment of a mere soldier and man of science to so important and delicate a mission. It is generally understood that Andreossy, whose breeding was more of the camp than the saloon, justified by some parts of his conduct the apprehensions of the minister for foreign affairs. The speedy renewal of hostilities rendered the stay of Andreossy in England too brief to be productive either of good or evil. During his residence in London he purchased Calonne's fine collection of drawings.

In 1806 Andreossy was appointed president of the electoral college of Aube and a count of the empire. He was subsequently a candidate for the dignity of senator, but his nomination was prevented by his being sent ambassador to Vienna. He was present at the battle of Austerlitz; was dispatched as commissioner to the Austrian government to watch over the fulfilment of the treaty of Presburg; and after the battle of Wagram was made governor of Vienna. In that city, as in Egypt and in London, Andreossy gave evidence of his taste for art and scientific pursuits. He cultivated the acquaintance of the literati of Vienna, and made a collection of MSS.

On his return to Paris he was appointed ambassador to the Ottoman Porte, which Bonaparte, already contemplating the invasion of Russia, wished to prevent from terminating its hostilities with that power. Andreossy's departure from Paris was retarded by unforeseen accidents, and he did not reach Constantinople till after the peace of Bucharest was concluded. He continued to hold the appointment of ambassador to the Porte till after the restoration of the Bourbons: he was superseded in August, 1814, by the Marquis de Rivière, but the restored dynasty evinced its desire to conciliate so distinguished a soldier of the empire, for his successor brought Andreossy the cross of the order of St. Louis.

He remained in private life after his return to France, seeking no office under the Bourbons. He was an active member of the Institute, to which he communicated the fruits of his observations on the geological structure of the shores of the Black Sea at the mouth of the Bosporus, and on the system of hydraulics practised by the Turks to supply Constantinople with water. The revolution of the 20th of March, 1815, found him thus peaceably occupied. He accepted office under the government of the hundred days: he was nominated a peer, and placed at the head of the war department. Napoleon wished to send him ambassador to Constanti-

nople, but Andreossy frankly told the emperor that the Porte would not receive his ambassador. Andreossy never spoke in the chamber of peers, or its secret committees, but it is known that his influence was exercised to check the violent counsels of some of his more sanguine colleagues.

After the defeat of Waterloo he was nominated one of the commission of public safety, and placed at the head of the first military division. He was one of the five commissioners sent to negotiate an armistice with the allied powers. Blücher refused to receive them. In an interview with the Duke of Wellington, Andreossy and one of his colleagues expressed their readiness to concur in the immediate recall of the Bourbons. As soon as the king reached Paris, Andreossy declared his adhesion to the government. For some years he kept aloof from the court, apparently devoted exclusively to scientific pursuits. In 1819 he published his "Journey to the Mouth of the Black Sea." The preface contains some curious notices of Turkish politics at the time of his residence at Constantinople: the body of the work consists of the substance of the memoirs which he submitted to the Institute in 1814-15.

About the time that this work appeared Andreossy began again to take a part in public business. He communicated to M. de Villenave a memoir on the means of checking the power of Russia. This memoir the author was allowed to present in person to the Duke of Angoulême: "C'est mon baptême des Cent-Jours," he said to a friend on his return from court. In 1819 or 1820 he became a member of the Society for the Improvement of Prisons; in 1821 he was placed at the head of the commissariat. Whilst he held this office he had to sustain a series of violent attacks in the journals for his conduct with regard to the contracts for supplying the garrison of Paris.

In 1824, Andreossy was a candidate for admission into the Académie des Sciences, but his competitor Héricart de Thury was successful. Andreossy was elected into this body in 1826. He was elected a member of the chamber of deputies for the department of Aude in 1827, and took his seat among the opposition. He was nominated to the committee appointed to report upon an extraordinary credit of 300,000 francs asked for by the minister of war. He voted against a loan of four millions of francs, said by ministers to be rendered necessary by the general aspect of European politics. Except in presenting some petitions, he does not appear to have taken any active part in the rest of the business of the session. After its close, he fell ill at Montauban, on his return to his native town of Castelnaudary, and died on the 10th of September, 1828.

Andreossy possessed that talent for mathematical investigation and practical engineering which almost seems to have been hereditary in his family. He embraced a military career, and distinguished himself in the branch of the profession which affords the greatest opportunities of rendering available the talents he possessed. Scientific pursuits were the occupation of his leisure hours. He was eminent in physics and mathematics; when he ventured beyond that range his talents are more questionable. He possessed and cultivated a taste for the arts of design. Circumstances made him a diplomatist: his success was questionable at the fastidious and inimical court of St. James'; but at Constantinople, where conventional manners were less regarded, and natural sagacity almost the only rule of conduct, he was of great service. He cared nothing for theories of government; his political creed appears to have been, that to France his services were due whatever might be its form of government, or whatever party might hold the reins of government. He served in turn the republic, the emperor, and the Bourbons; and his services were appreciated and rewarded by all three; but he was no servile hunter after place. For professional ability, independent practical judgment, and fidelity to his country, the character of Andreossy stands high. He is one of the most irreproachable among the generals of the empire.

His literary works are — 1. "Histoire du Canal du Midi, connu précédemment sous le Nom du Canal du Languedoc," Paris, 1800, 8vo. A second edition of this work, much enlarged, and containing a number of maps and plans, was published in two quarto volumes at Paris in 1804. 2. "Mémoires sur le Lac Menzaleh; sur la Vallée de Natron; sur le Fleuve sans Eau," Paris, 1800, 4to. These fruits of Andreossy's observations in Egypt are also published in the "Mémoires sur l'Egypte." 3. "Campagne sur le Mein et Rednitz, de l'Armée Galle-Batave aux Ordres du Général Augereau," Paris, 1802, 8vo. 4. "Voyage à l'Embouchure de la Mer Noire, ou Essai sur le Bosphore et la Partie du Delta de Thrace comprenant le Système des Eaux qui abreuvent Constantinople." Paris, 1818, 8vo. An atlas accompanies this work; an English translation of it appeared at London in the same year in which it was published. 5. "De la Direction Générale des Subsistances Militaires, sous le Ministère de M. le Maréchal de Bellune," Paris, 1824, 8vo. This is a defence of the minister from the attacks levelled against him on account of the alleged insufficient equipment of the army of Spain in 1823. The following work relates to a special question which arose out of this general controversy. 6. "Mémoire sur ce qui concerne les Marchés Ouvrard," Paris, 1826, 8vo. 7. "Mémoires sur les Depressions de la Surface du Globe," Paris, 1826, 8vo. 8. "Constantinople et le Bosphore de Thrace, pendant les Années, 1812,

1813, et 1814, et pendant l'Année 1826, avec un Atlas," Paris, 1828, 8vo. This is an enlarged edition of No. 4., with an application of the views expressed in it to the state of affairs in Turkey in 1826. (Life of Andreossy in the *Supplement* to the *Biographie Universelle*; Mignet, *Etudes Politiques*; *Mémorial de St. Hélène*; *Œuvres de Napoléon Bonaparte.*) W. W.

ANDREOSSY, FRANÇOIS, was born at Paris on the 10th of June, 1633. His father was a native of Lucca, who had settled in the capital of France. While yet young, Andreossy was induced to accept an appointment under Paul Riquet, a wealthy proprietor and army-contractor in the province of Languedoc. The time of his leaving Paris is uncertain: from a bond of perpetual amity, formally drawn up and signed by himself and two young companions, preserved in his family, he appears to have been an inhabitant of Languedoc in 1656. His attention had been early directed to mathematical studies. The public mind of France was about this time intently bent upon the development of the national resources by various means, and among others by navigable canals to facilitate and diminish the expense of transport. The nature of Andreossy's appointment under Riquet is unknown; but it appears that about the beginning of 1660 he submitted to Riquet a project for uniting the Mediterranean and the Atlantic by a canal passing from the head of the navigation of the Garonne to the shores of the former sea. It is therefore highly probable that Riquet, who claimed to be the projector of the canal of Languedoc, as well as the contractor for executing the works, and who was confessedly neither a mathematician nor an engineer, had engaged Andreossy to supply his own want of professional information. The essay was favourably received, but the author, in his own account of it, intimates that it was the crude notion of a young man who had no practical experience. In May, 1660, Andreossy undertook a journey to Lucca to obtain possession of some property which had fallen to him by the death of the widow of J. B. Andreossy, a senator of Lucca, his relative. "I traversed with pleasure," says Andreossy, in a MS. in the possession of his descendants, "the country of my ancestors, and examined attentively all the canals which abound in that fine country. The invention of locks and sluices made in the fifteenth century, and put in practice in the territory of Padua, led the way to the junction of the two navigable canals of the Adda and the Ticino by Leonardo da Vinci in the Milanese. These models furnished me with ideas which I carefully stored up for my projected canal of Languedoc, which I had never laid aside." On his return to France at the close of the year, Andreossy imparted to Riquet the studies he had made of various hydraulic works, and convinced his employer of the possibility of uniting the two seas by a canal through Languedoc, a conviction which in Riquet was never afterwards shaken.

Andreossy was three years engaged in maturing his idea of a canal for Languedoc. In February, 1664, his plans were completed. Riquet, to whom his labours had been constantly communicated, and by whom he appears to have been in some measure supported, now undertook to move Colbert to sanction the undertaking. It was an enterprise calculated to attract the favourable attention of that minister: but before deciding he insisted that the plans should be submitted to a commission of engineers, and the ground inspected by them. The commission, which consisted of Andreossy himself, Jean Cavalier, geographer to the king and controller of the fortifications in Languedoc, and Pelafigue and Bressius, of whom nothing is known, commenced its inquiries at Toulouse on the 7th of December, 1664, and brought them to a close on the 10th of January, 1665. The report was in favour of the practicability of the canal. The commissioners further reported, however, that a great preliminary outlay would be necessary in order to collect a sufficient quantity of water at the summit level. The ignorance displayed in this addition to the report was exposed in a memoir prepared by Andreossy. Orders were in consequence given to the Chevalier de Clerville, commissary-general of the fortifications of France, to prepare the necessary plans and sections for the canal.

Andreossy's plans were placed by Riquet in the hands of De Clerville in 1665; and that engineer presented his report to Colbert in the beginning of October, 1666. No mention was made in the report either of Riquet or Andreossy. The young engineer was indignant, but his more experienced friend persuaded him to remain silent and labour assiduously at perfecting his plans. To guard against a repetition of the appropriation of his ideas, he completed only the plans of the portion of the canal between Toulouse and the summit level. The contract for the works was exposed to public competition, and obtained, on the 14th of October, 1666, by Riquet, to whom Louis XIV. was indebted for the whole supplies furnished to the army of Catalonia. As soon as the contract was ratified, Riquet submitted to Colbert the last improvements of Andreossy. Their superiority to the plans of De Clerville was so palpable, that Riquet was allowed to adopt them in preference, and the commissary-general of fortifications was no longer consulted about this portion of the canal. In 1668 Riquet urged Colbert to give orders for undertaking the other division of the canal, from the summit level to the Lagoon of Thau. De Clerville was again

ordered to report; but Riquet undertook the works with an express provision allowing him to depart from the line traced by the chevalier whenever it was found advisable. Andreossy now completed his plans and estimates, and the work began in good earnest.

The foundation stone of the lock at the mouth of the canal on the Garonne had been laid with great pomp as early as 1667. The royal edict for its construction had been issued in 1666. By this ordinance Riquet undertook to complete the undertaking in fourteen years. The lands and funds required for the construction of the canal were erected into a fief, which was declared hereditary in perpetuity in his family. Andreossy was appointed principal engineer. In 1669 he published a map of the projected canal dedicated to the king. In 1680 Riquet died. After his death the whole charge of superintending and completing the works devolved upon Andreossy, in the character of special director. The navigation of the canal was opened in 1681. In 1684 D'Aguesseau, intendant of the province of Languedoc, Gilade, director-general, and Mourgues, a Jesuit, inspector of the canal, a commission nominated for the purpose, embarked on the canal at Thau, and navigated it to the Garonne, examining the whole of the works. They decided that the family Riquet had amply fulfilled the engagements of their father, and letters-patent were accordingly issued confirming their hereditary proprietary right over the canal.

Andreossy published in 1682 a map of the completed canal. He continued to be employed as resident engineer on the canal, charged with the necessary inspections and repairs, till his death, which took place on the 3d of June, 1688. It is said that papers in the possession of his descendants show that chagrin, occasioned by inadequately requited services, hastened his death. A controversy was raised about the beginning of the present century as to the relative claims of Andreossy and Riquet to the merit of suggesting the canal of Languedoc: the dispute is a very idle one: the merits of these two eminent men are quite different. To Riquet belongs the merit of having foreseen the great economical importance of such a canal; to have secured the co-operation of so able an engineer as Andreossy; to have defeated the court intrigues which threatened to entrust the task to incapable hands; and to have conducted successfully all the negotiations necessary for the acquisition of lands and the raising of funds. The merit of Riquet is that of a statesman and financier. The merit of Andreossy, on the other hand, is that of an ingenious mathematician, who even before he acquired practical knowledge of engineering, struck out a plausible plan of a canal; who had sagacity to feel his own deficiencies, and remove them by studying the hydraulic works of Italy; and genius and perseverance to mature, by long years of labour, the plan of a canal which forms an epoch in the history of canal-making; and practical skill to execute his own conceptions. That some coldness did at one time exist between these two widely different intellects, so happily associated, cannot be denied. Many of Andreossy's papers show that he felt acutely that his name had not been made more prominent. A letter addressed by Riquet to Colbert, in 1670, shows that he was offended by Andreossy's publication of a plan of the canal in the preceding year. The anxiety of the engineer to establish his reputation as an inventor had revealed prematurely the intentions of the contractor. In the letter to Colbert, Riquet expresses his intention to dispense in future with the services of Andreossy; but he did not put his threat into execution. In all Andreossy's writings the claim of Riquet to the honour of projecting *a* canal is either expressly or tacitly admitted: in none of Riquet's is Andreossy's claim to be considered the inventor of *the* canal actually executed called in question. The associates differed in their estimate of the share of the honour and profits of the enterprise, which was in equity due to each, as will always be the case in such alliances of a wealthy and enterprising speculator with a poor man of scientific genius and acquirements; but neither called in question the high desert of the other: this folly was reserved for the family vanity of their descendants. (Andreossy, *Histoire du Canal du Midi*; Trainé, *Essai Historique sur les Etats Généraux de Languedoc.*) W. W.

ANDREOZZI, ANNA, the wife of Gaetano Andreozzi, was born of a highly respectable family at Florence named De Santi. In 1791 she first appeared on the stage in her native city, and successively at the principal Italian theatres. In 1801 she sung at Dresden with great success, and in the following year, on her return from Pillnitz, where she had been for the purpose of hearing Madame Paer, the carriage in which Signora Andreozzi travelled was upset, and she was killed on the spot. E. T.

ANDREOZZI, GAETA'NO, an Italian dramatic composer, was born at Naples in 1763. He was admitted, when a boy, into the conservatorio of La Pietà dei Turchini, and finished his studies under Jomelli, who was his relation. His first compositions were cantatas for one and two voices; and he had scarcely ceased to be a pupil, when, in 1779, his first opera, "La Morte di Cesare," was brought out at Rome. From this time to 1783 he wrote nine operas for the theatres of Rome, Florence, Turin, Milan, Leghorn, Genoa, and Venice. These obtained him a reputation so extensive, that he received a very liberal proposal to visit St. Petersburg, where he went in 1784, and produced his

operas "Didone" and "Giasonne e Medea." On his return to Italy, he published six quartets for two violins, viola, and violoncello. In 1787 he brought out his opera "Virginia" at Rome, but with little success. He therefore returned to his native city, where he occupied himself in teaching singing, and where he wrote for the theatre of San Carlo, his "Sesostri" and "Sofronia e Olinda." In 1790 he composed his oratorio "Saulle," and his operas "Il finto Cieco" and "La Principessa filosofa." The following year he was invited to Madrid, where he produced his "Gustavo Re di Suezia," and, on his return to Naples, his oratorio, "La Passione di Gesu Christo." His next opera, "Giovanna d'Arco," was written for the Venetian theatre; and although in the prime of life, he now abandoned composition and devoted himself wholly to teaching. Among his pupils were the members of the royal family, and especially the princess, who afterwards became duchess of Berri. As he grew old he was neglected, and sunk into poverty; in the hope of being remembered and assisted by his former pupil, he visited Paris in 1825. Nor was he disappointed. But he did not long enjoy the support which she afforded him, for his death happened at Paris in December, 1826.

Andreozzi was a composer of little genius and little erudition, but he possessed that facility of producing music which it costs as little effort to understand as to create, and which is therefore welcome to many, perhaps to most hearers. (Fetis, *Biographie Universelle des Musiciens.*) E. T.

ANDRE'S, ANTO'NIO, a Franciscan monk who lived at the end of the thirteenth and beginning of the fourteenth centuries. He was a native of the city of Tauste in the kingdom of Aragon. He was a staunch defender of the doctrine of his teacher Joannes Duns Scotus, and has been considered as the most faithful and profound of all his commentators. The agreeable manner in which he conveyed the doctrine of his preceptor procured him the title of "Doctor Dulcifluus." He was living in the year 1320. He left the following works: — 1. "Commentarius in Artem veterem Aristotelis, scilicet, in Isagogen Porphyrii, Prædicamenta et post Prædicamenta Aristotelis" ("Commentaries on the Isagoge of Porphyrius," &c.), Venice, 1477, fol. 2. "Quæstiones super XII Libros Metaphysicæ" ("Questions on the twelve Books of Metaphysics" [of Aristotle]), Venice, 1491, fol. 3. "In quatuor Libros Sententiarum" ("On the four Books of Sentences" [of Petrus Lombardus]), Venice, 1572 and 1578, fol. In addition to these Samaniego mentions — 4. On the Book of the Divisions of Boethius. 5. Of the three Principles. 6. On the eight Books of Physics [of Aristotle]. 7. On the ancient Logic of Aristotle. 8. On the six Principles of G. Porretanus. 9. On the Books of the περὶ Ἑρμηνείας of Aristotle. (N. Antonius, *Bibliotheca Hispana Vetus*, ii. 142.; Latassa, *Biblioteca antigua de los Escritores Aragoneses*, i. 279.; Samaniego, *Vida del venerable Padre Joan Dunsio Escoto*, 258.) J. W. J.

ANDRE'S, CARLOS, the brother of Juan Andres the Jesuit, was born in the city of Planes in Valencia in the year 1753. He studied philosophy and jurisprudence in the university of that city, and having taken his degree in law with great credit, became a member of the Colegio de Abogados of Valencia, and afterwards of that of Madrid, to which latter city he went in the year 1780. Here his great abilities and extensive learning procured him the friendship of the most distinguished literati, and the Count de Floridablanca committed to him the charge of translating into Spanish the work of his more celebrated brother Juan, "Dell' Origine, de' Progressi, e dello Stato attuale d'ogni Letteratura," which the King of Spain had ordered to be taught in the Reales Estudios of San Isidro. After many years spent in the practice of his profession, he retired to Valencia, and the king, Charles IV., conferred upon him the situation of judge (Oidor) of the Real Audiencia of Mallorca. This post he subsequently resigned. In the year 1811 he became a member of the Cortes, and for more than two years that the sittings lasted he distinguished himself as a powerful advocate in favour of the crown, and all that might tend to the well-being of religion and the state. He retired altogether from public life in 1813, and died on the 5th of January, 1820. His works are — 1. "Carta sobre la Utilidad de los Catalogos de Libros y Manuscritos de varias Librerias y Archivos, insertando otra del Abate su Hermano sobre el mismo Asunto" ("Letter on the Utility of the Catalogues of Books and Manuscripts of various Libraries, together with another by the Abate his Brother (Juan Andres) on the same Subject"), Valencia, 1799, 8vo. 2. A translation into Spanish of his brother's work, "On the Cause of the slow Progress of Science," &c. Madrid, 1783, 8vo. 3. A translation into Spanish of his brother's "Letter on the Origin and Changes in the Art of teaching the Deaf and Dumb to speak," Madrid, 1794, 8vo. 4. A translation into Spanish of his brother's "Catalogue of the Manuscripts of the Capilupi Library of Mantua," Valencia, 1799, 8vo. 5. The translation above referred to, of J. Andres' great work, "On the Origin, Progress, and present State of every Class of Literature," 10 vols. Madrid, 1784—1806, 4to. (Fuster, *Biblioteca Valenciana*, ii. 410.) J. W. J.

ANDRE'S, DOMINGO, a poet of considerable local reputation, was a native of Alcañiz, and lived at the end of the sixteenth century. No circumstance worth recording

is stated of him except that he embraced the military profession, and that, according to Ignacio de Asso, he was an elegant Latin poet. He must not be confounded with Domingo Andres, the lieutenant of Alcañiz, who died in 1592, as it appears from one of his poems that he was living in 1594. His works are —1. "Anthropolytroseos Lib. VII." This is a poem on the redemption of mankind. 2. "Dos Elegios sobre el Nacimiento y Muerte de Cristo" ("Two Elegies on the Birth and Death of Christ"). 3. "De Petro Archi-Apostolo, Liber unus" ("Of Peter the Arch-Apostle"). 4. "De Jacobo et Joanne Cebedeis Fratribus, Liber unus" ("Of James and John," &c.). 5. "De novissimo Judicio, Liber unus" ("Of the latest Judgment," &c.). 6. "Poecilistichon, sive variorum Libri V." ("Five Books of various Poems") From these I. de Asso selected several, which he inserted in his work "Clarorum Aragonensium Monumenta" ("Monuments of celebrated Aragonese"), Amsterdam, 1786, p. 1—30. 8. A collection of Latin poems preserved in the Dominican convent of Alcañiz. (Blasco de Lanuza, *Historias Ecclesiasticas y Seculares de Aragon*, i. 529, 530.; N. Antonius, *Bibliotheca Hispana Nova*, i. 327.; Latassa, *Biblioteca de los Escritores Aragoneses*, i. 563.) J. W. J.

ANDRE'S DE GU'SSEME, TOMAS. This writer is described as advocate of the reales consejos, corregidor of the city of Arcos, assistente and justicia mayor of the city of Marchena in Andalusia, and a member of the royal academies of history and belles lettres of Seville. The time and place of his birth are not known, but his death appears to have taken place about the year 1773. His works are — 1. "Diccionario Numismatico general, para la perfecta Inteligencia de las Medallas antiguas, sus Signos, Notas e Inscripciones," &c. ("General Numismatic Dictionary for the perfect Understanding of ancient Medals, their Marks and Inscriptions"), 6 vols. Madrid, 1773—1777, 4to. Notwithstanding Brunet calls this work "peu estimé," it may claim the merit of being the earliest publication of its kind; the first effort to arrange in alphabetical order all that relates to the subject of numismatics. The author did not live to see more than the first volume published. The entire work was printed at the expense of the Duke of Arcos: the editor in the preface to the second volume promises a seventh with a memoir of the author, but it does not appear that this promise was ever fulfilled. 2. "Desconfianzas criticas sobre algunos Monumentos de Antigüedad que se suponen descubiertos en Granada" ("Critical Doubts on some Monuments of Antiquity alleged to have been discovered in Granada"). 3. "Noticias pertenecientes á la Historia antigua y moderna de la Villa de Lora del Rio en Andalucia" ("Notices relating to the ancient and modern History of the City of Lora del Rio in Andalusia"), printed in the first volume of the "Literary Memoirs of the Academy of Belles Lettres of Seville." He read also before the academy a funeral eloge on Ferdinand VI., and geographical reflections on some unpublished antiquities of Bætica. (Sempere y Guarinos, *Biblioteca Española de los mejores Escritores del Reynado de Carlos III.* tit. "Gusseme.") J. W. J.

ANDRE'S, ISIDO'RO FRANCISCO, was born at Saragossa in the year 1708. He was educated in the Cistercian monastery of Nuestra Señora de Santa Fé, two leagues from Saragossa, and afterwards joined the order. He was remarkable for his piety and learning, and much attached to the study of belles lettres and poetry. He was master of his congregation, preacher to the king, Philip V., synodal examiner of the dioceses of the archbishop of Toledo and the bishops of Albarracin and Solsona, theologian of the papal nuncio in Spain, and examiner of his apostolic tribunal. In 1761 the king nominated him to the consistorial abbey of the royal monastery of Nuestra Señora de la Oliva at Saragossa, where he remained until his death, on the 22d of November, 1785. He preached a great deal, and many of his principal discourses were published between the years 1737 and 1757. He also wrote "Reprobacion de la Aprobacion. Defensa critica y Expresion apologetica enque se demuestre el debido Uso del Titulo conque se nombran los Monges, venerando siempre elque practican los Mendicantes" ("Defence of the Use of the Title, Don, by the Monks," &c.), Saragossa, 1733, 4to.; and several poetical pieces, which were never published, but are spoken of favourably by Latassa. (Latassa, *Biblioteca nueva de los Escritores Aragoneses*, v. 394—398.) J. W. J.

ANDRE'S, JOHANN BONAVENTU'RA, an ex-Jesuit, was born at Nürnberg in 1744. After the suppression of his order he continued to devote himself to the duties of instruction, and in 1785 was nominated to the professorship of sacred eloquence and of Greek and Latin literature in the university of Würzburg. He was made a member of the commission of education in 1793, ecclesiastical counsellor in 1795, and professor of Pedagogik and Homiletik in 1803. He died on the 16th of May, 1822. His works are —1. "Chrestomathia Quintiliana" ("A Selection of Pieces from Quintilian"), Würzburg, 1782, 8vo. In the following year he published a similar selection in German under the title "Quinctiliani Pädagogik und Didaktik." 2. "The Prædium Rusticum of Vanière, with a German translation," 2 vols. Würzburg, 1788, 8vo. 3. "The Fables of Desbillons, with a German translation," Würzburg, 1789, 8vo. 4. "Vanierii Carmina minora selecta") ("Select minor Poems of Vanière") Würzburg, 1791, 8vo. 5. "Archiv für Kirchen-

und Schulwesen," also entitled "Neuer Magazin für Kirchen, &c." ("Church and School Magazine"), Würzburg, 1803–1805, 8vo. 6. "Abhandlungen über verschiedene Gegenstände der Homiletik und Pastoral" ("Treatises on various Subjects relating to Preaching and Pastoral Duties"), 2 parts, Würzburg, 1794, 8vo. 7. "Magazin von der Welt- und Menschenkenntniss des Predigers" ("Magazine of the Knowledge of Men and Things necessary in a Preacher"), Würzburg, 1788, 8vo. 8. "Magazin für Prediger" ("Preachers' Magazine"), 4 vols. Würzburg, 1789—1793, 8vo. 9. "Chronik des Kurfürstenthums und Grossherzogthums Würzburg" ("Chronicle of the Electorate and Grand Duchy of Würzburg"), by Andres and J. A. Oegg, Würzburg, 1806—1811, 4to. 10. "Chronik von Franconia" ("Chronicle of Franconia"), Würzburg, 1807—1808, 4to. 11. "Sammlung aller jener landesherrlichen Verordnungen und Generalien, welche für das Elementarwesen im Grossherzogthum Würzburg vom Jahre, 1774, bis zu Ende des Jahres 1809 ergangen sind und noch bestehen" ("A Collection of all the Government Orders and Edicts relating to elementary Education in the Grand Duchy of Würzburg, issued from the year 1774 to the end of 1809"), Würzburg, 1810, 8vo. He also edited the "Würzburg Literary Gazette," from the year 1786, and was a contributor to several other journals. (*Biographie des Hommes vivants*; Kayser, *Bücher-Lexicon.*) J. W. J.

ANDRE'S, JOSEF, a Jesuit, was born at Ariza in the kingdom of Aragon. He was a successful teacher of the humanities, philosophy and theology. He was also synodal examiner of the archiepiscopal see of Saragossa, calificador of the Holy Inquisition of Aragon, and rector of various colleges. He died towards the end of the seventeenth century. His works are — 1. "Nueva Maravilla de la Gracia en la santa y penitente Vida de la V. Virgen y humilde Hermana Sor. Maria Josefa de Jesus," &c. ("The Life of the venerable Virgin, Maria Josefa de Jesus"), Saragossa, 1676, 4to. 2. "Decor Carmeli sive incliti Ordinis Carmelitani Prærogativæ in Synopsin redactæ" ("Synopsis of the Prerogatives of the Carmelite Order"), Saragossa, 1668, 8vo. 3. "R. P. D. Antonii Dianæ, Panormitani, practicæ Resolutiones morales" ("Practical moral Resolutions of A. Diana, of Palermo," &c.), Antwerp, 1675, 8vo. (N. Antonius, *Bibliotheca Hispana Nova*; Latassa, *Biblioteca de los Escritores Aragoneses*, iii. 546.) J. W. J.

ANDRE'S, JUAN, was born at Planes, a city of Valencia, on the 15th of February, 1740, and was the eldest of eleven sons. His family was noble. He studied the humanities in the college at Valencia for the nobility under the direction of the Jesuits. He entered the society on the 24th of December, 1754, in Tarragona, where he passed his novitiate. He then proceeded to the college of Gerona, in order to pursue the study of philosophy under the Jesuit José Bosch, and thence to the college of St. Paul at Valencia for theology, in which place he employed his leisure in perfecting himself in the Greek, Hebrew, Italian, and French languages. He was appointed to the professorship of rhetoric and poetry in the university of Gandia, in which post his labours proved eminently successful.

In 1767 the Jesuits were expelled from Spain. Andres, although not bound by any vows, determined not to abandon the order, and having become a wanderer with the rest, was removed with his companions, first to Ajaccio, and afterwards to San Benifazio, in the island of Corsica, where they suffered great privations. On the recommendation of Tomas Serrano they established in this obscure place an academy, which met frequently for the purpose of hearing and examining Latin, Greek, and Hebrew orations, composed by the young Jesuits upon subjects previously given them, the best being rewarded with prizes in books; this honour was frequently carried off by Andres.

At the end of fourteen months they were transferred to Ferrara, where they continued their academy on an enlarged scale. Andres was appointed to teach philosophy. In 1773 he made profession of the four vows. In the same year he drew up and printed a treatise, which he called "Prospectus Philosophiæ universæ Disputationi propositæ in Templo Ferrariensi." This work was considered the most perfect of its kind for variety of theses, arrangement, and perspicuity. The praises bestowed upon it attracted the attention of the Marquis Bianchi of Mantua, who proceeded to Ferrara, and obtained permission from the provincial to carry the author to his palace as preceptor to his son. He likewise obtained for him the continuance of his pension from the king of Spain, which would otherwise have been forfeited on his quitting the papal states.

In the course of his varied pursuits, Andres was led to observe the want of a general history of science and literature; and notwithstanding his numerous literary occupations, he determined upon the preparation of such a work. With this object, he applied himself diligently to the study of the English and German languages, visited the principal libraries of Italy and Germany, examined a vast number of the works of authors of all nations, and endeavoured particularly to remove the thick clouds which hung over Arabic literature. After much thought, he published in the year 1781 a prospectus of his work, which excited universal admiration and surprise. His correspondence was courted by the learned of all nations. The king of Spain, Charles III., when informed of his

great learning, and of the work upon which he was engaged, conferred upon him a pension for his better maintenance. On the appearance of the first volume in 1786, the king ordered that literary history should be taught from it in the Reales Estudios of S. Isidro: it was likewise adopted in the university of Valencia. Charles IV. of Spain granted him another pension; the emperor of Germany, Joseph II., showed the high opinion he entertained of him by visiting him on his way through Mantua, and he received distinguished notice from the Grand Duke and Duchess Leopold and Maria Louisa; also from the Archduke Ferdinand, governor of Milan, and his wife Maria Beatrice, princess of Modena, the latter of whom, in 1791, assigned him a fourth pension.

The siege of Mantua in 1796 by the French compelled Andres to quit that city. He retired to Colorno, where he employed himself in instructing the young nobles who had taken refuge there. On the establishment of peace in 1799, the emperor, Francis I., anxious to counteract the influence which the doctrines of the synod of Pistoia (anathematised by Pope Pius VI. in the bull "Authorem Fidei") might have exercised in the university of Pavia, appointed Andres director. In 1800 he went to Venice to congratulate Pius VII. on his promotion to the pontificate, and during his absence Pavia was again occupied by Napoleon, who conferred on the professors of the university the titles of members of the National Institute and academicians of La Crusca. Andres, however, would not accept either of these distinctions, but abandoning his property at Pavia retired to Parma, where he was treated with much distinction by the duke, who employed him in many missions to the pope, appointed him superintendent of education in his states, and made him his principal librarian.

In 1804, at the request of the king, the society of Jesus was re-established in Naples by a brief of the pope, dated July 30. of that year; and Andres hastened to rejoin them, resigning at the same time the pensions granted to him by Charles III. and IV., and the Archduchess Maria Beatrice; he was appointed by the order to preach daily to those who were confined in the prisons of Naples. In January, 1805, the king having heard that he was in the city, sent for him, and appointed him *vocal* of the supreme junta of royal revision or censorship; in the May following, member of the junta of the royal library, and director of the royal seminary for the nobility. When Joseph Bonaparte became king, he dismissed the junta of the royal library, and on the 24th of April, 1806, appointed Andres prefect, placing the sole management of the library in his hands. The society was again dissolved immediately afterwards, an order being issued on the 3d of July, that all the Neapolitan Jesuits should remain in their houses, and assume the dress of the secular clergy, and that all foreign Jesuits should quit the kingdom in three days, with the exception of Andres, who was to remain in possession of his post as prefect of the library. This exception was made, it appears, at the earnest request of the literati of Naples; but Andres was induced to avail himself of it only by the command of his provincial Pignatelli. Joseph having re-established the Academia Ercolanese on the 19th of March, 1807, named twenty members, at the head of whom he placed Andres. Murat, Joseph's successor, on the 13th of November, 1808, appointed him a member of the statistical commission, and president of the section of literature and education. On the 21st of March, 1809, he confirmed him in his office of prefect of the royal library, with the salary of one hundred ducats per month. On the 15th of January, 1813, he named him *vocal* of the junta for the inspection of special establishments for public instruction, and on the 13th of February following perpetual secretary of the Academia Ercolanese de Archeologia. This latter post, and that of prefect of the library, were continued to him by Ferdinand on his re-accession to the throne, from whom, and the several members of the royal family, he likewise received great marks of distinction. He commenced the acts of the academy by an admirable exposition of a geographical chart of the middle ages, and contributed various other learned papers. In the midst of his useful labours, cataracts formed in his eyes. In September, 1815, an attempt was made to remove them, but total blindness followed. Notwithstanding this privation, he still continued his studies, and in October, 1816, went to Rome, and placed in the hands of the Queen of Spain his life of her brother, Philip, duke of Parma. He died on the 12th of January, 1817.

Andres was amiable in his disposition; mild in argument; anxious only for the truth; remarkable for piety, gentleness, and the simplicity of his character. His works show his varied acquirements and his indefatigable activity.

His principal works are — 1. "Prospectus Philosophiæ Universæ" ("A Prospectus of Universal Philosophy"), Ferrara, 1773, 4to. 2. "Problema ab Academiâ Mantuanâ propositum ad An. 1774, Dissertatio." ("Problem proposed by the Academy of Mantua for the Year 1774"), Mantua, 1775, 4to. This was a problem in hydraulics, and the first mathematicians in Europe occupied themselves in the solution of it. The prize was adjudged to Fontana; but the dissertation of Andres was judged worthy the *accessit*, and was ordered to be printed at the expense of the academy. 3. "Saggio della Filosofia del Galileo" ("Essay on the Philosophy of Gali-

leo"), Mantua, 1776, 4to. In this minute and learned examination of the opinions of Galileo, Andres (according to Tiraboschi) leaves nothing to be desired. 4. "Lettera al Marchese G. F. M. Casali Bentivoglio sopra una Demostrazione del Galilei" ("A Letter defending a Demonstration of Galileo, on the Descent of heavy Bodies"), Ferrara, 1779, 4to. This letter forms a sort of appendix to the examination of the philosophy of Galileo. 5. "Lettera al Comendatore Gaetano Valenti Gonzaga sopra una pretesa Cagione del Corrompimento del Gusto Italiano nel Secolo XVII." ("On a pretended Cause of the Corruption of the Italian Taste in the 17th Century"), Cremona, 1776, 8vo. The Spanish translation of this letter by Xavier Borrull, printed at Madrid in 1780, in 8vo., was the first work by a Jesuit that had been printed in Spain since the expulsion of that body. The object of this letter is to defend the Spaniards against the charge of being the corruptors of taste in Italy, brought against them by Tiraboschi and Bettinelli. Tiraboschi's reply will be found in a note to p. 39. of vol. ii. of his "History of Italian Literature," Milan, 1822. In this contest many Italians gave the preference of style to Andres. 6. "Lettera al Conte A. Muraribra sopra il Rovescio di un Medaglione del Museo Bianchini non inteso del Marchese Maffei" ("Letter on the Reverse of a Medal in the Bianchini Museum [struck in honour of Caracalla], not understood by Maffei"), Mantua, 1778, 8vo.; translated into Spanish by Borrull, and printed at Madrid in 1782, in 8vo. 7. "Dissertazione sopra la Cagione della Scarzezza de' Progressi delle Scienze in questo Tempo" ("On the Cause of the slow Progress of Science at the present Time"), Ferrara, 1779, 4to.; translated into Spanish by C. Andres, the author's brother, and printed at Madrid, in 1783, in 8vo. 8. "Cartas sobre la Musica de los Arabes a J. B. Toderini" ("Letters on the Music of the Arabs, addressed to J. B. Toderini"), by whom they were inserted in his works on "Turkish Literature," part i. p. 249. Venice, 1787, 8vo. 9. "Cartas familiares a su Hermano D. Carlos, dandole Noticia de sus Viages Literarios por Italia," &c. ("Familiar Letters to his Brother Charles, giving him an Account of his Literary Travels in Italy"), 5 vols. Madrid, 1791—1793. 8vo.; translated into German by E. A. Schmid, Weimar, 1792, 8vo., and into French by Mercier de S. Leger, but not printed. 10. "Lettera sopra l'Origine e la Vicende dell' Arte d'insegnar a parlare ai Sordi-muti" ("Letter on the Origin and Changes in the Art of teaching the Deaf and Dumb to speak"), Vienna, 1793, 4to.; translated into Spanish by C. Andres, Madrid, 1794, 8vo. 11. "Carta á D. Carlos Andres sobre la Literatura de Viena" ("Letter on the Literature of Vienna"), Madrid, 1794, 8vo.; translated into Italian, with additions, by L. Brera, Vienna, 1795, 8vo., and into German by J. Richter, Vienna, 1795, 8vo. 12. "Catalogo de' Codici MSS. di Casa Capilupi di Mantova" ("Catalogue of the Manuscripts of the Capilupi Library of Mantua"), Mantua, 1797, 8vo.; translated into Spanish by C. Andres, Valencia, 1799, 8vo. 13. "Cartas á su Hermano D. Carlos, en que se comunica varias Noticias Literarias" ("Letters to his Brother, in which are communicated many Literary Notices"), Valencia, 1802, 8vo. These letters (five in number) contain notices of many of the most distinguished men of the time. Translated into German by N. Schmid, Weimar, 1802, 8vo. 14. "Lettera a G. Morelli sopra alcuni Codici della Biblioteca Capitulari de Novarra e di Vercelli" ("Letter on some Manuscripts of the Libraries of Novarra and Vercelli"), Parma, 1802, 8vo. 15. "Carta sobre el Estado presente de la Literatura Española á Octavio Ponzoni" ("Letter on the present State of Spanish Literature"), inserted in the "Ape di Firenze" (1804, No. 10.) p. 514. 16. "Antonii Augustini Archiep. Tarraconensis Epistolæ Latinæ et Italicæ nunc primum editæ" ("The Latin [112] and Italian [57] Epistles of A. Augustinus, Archbishop of Tarracona, published for the first Time"). To these Andres added a learned preface of 167 pages. 17. "Anecdota Græca et Latina ex Codicibus Bibliothecæ Regiæ Napolitanæ deprompta," vol. i. ("Greek and Latin Anecdota, from Manuscripts of the Royal Library of Naples"), Naples, 1816, 4to. The introduction contains a history of the library. 18. "De' Commentari a Eustazio sopra Homero, e de' Traduttori di essi" ("Of the Commentaries of Eustathius on Homer, and the Translators of them"), fol. 19. "Illustrazione di una Carta Geografica del 1455" ("Illustrations of a Geographical Chart of 1455"), printed at Naples about 1815, in 8vo. 20. "Dell' Origine, de' Progressi, e dello Stato attuale d'ogni Letteratura" ("Of the Origin, Progress, and present State of every Class of Literature"), 7 vols. Parma, 1782—1799, 4to. An eighth and ninth vols. were subsequently added to the original work. A second edition was printed at Parma, 1788—1822, 8 vols. 4to.: again at Venice, 1783—1800, 22 vols. 8vo.: again at Prato in the same size: at Rome, 1797 and 1800—1817, 9 vols. 4to.: and at Pistoja, 1821, 23 vols. 8vo. It was translated into Spanish by C. Andres, in 10 vols. Madrid, 1784—1806, 4to.; into German, 1796; and into French by Ortolani, 1805. Of the French version only the first vol. appeared.

Admirable as this work must be acknowledged to be, it has sometimes been spoken of in terms of extravagant praise. The best estimate will be found in the criticisms of Sismondi and Hallam, in his "Introduction to the Literature of Europe" (vol i. pref. vi.). Sismondi, "De la Littérature du Midi

de l'Europe" (tom. i. p. 12.), observes "The author has sketched the history of all human sciences in every language, and in all parts of the world; and with wonderful erudition has traced, in a philosophical manner, the progress of the human mind. But as he has not given any examples, and has not analysed the peculiar tastes of each nation, and as his rapid judgments do not always contain the grounds of his decision, he has not succeeded in giving a clear idea of the writers and works of which he has collected the names, nor does he enable his readers to form their own opinions."

His unpublished works are — 1. "An Account, in Latin, of the Inconveniences endured by the Jesuits on their Journey from Spain to Corsica." 2. "A Dissertation on two Inscriptions in the Temple of Isis, in Pompeii." 3. A Dissertation on the Worship of the Goddess Isis." 4. "An historical Dissertation on the Discovery of Herculaneum and Pompeii." 5. "Memoir on a Latin Inscription, published in the introductory Dissertation to the Explanation of the Papyri of Herculaneum." 6. "Illustration of an Inscription on a Bust of Caius Norbanus." 7. "Historical Notices pertaining to Meliseni." 8. "Notices of the Monastery of S. Nicolas di Casole in the Neighbourhood of Otranto." 9. "Dissertation on the Insalubrity of the Air of Baia, and the Cause." 10. "On the Use of the Greek Language in the Kingdom of Naples." 11. "Notices of two Greek Poems of Giovanni Otranto and Giorgio di Gallipoli of the Thirteenth Century, in the Laurentian Library at Florence." 12. "On the Advantages to be derived from the Titles of Manuscripts." 13. "Utility of the Study of Manuscripts." 14. "Treatise on the Figure of the Earth." 15. "Discourse on the Pontifical Authority." 16. "Compendium of the Life of the Duke of Parma." 17. "El Juliano," a tragedy, which is lost. A complete list of his works will be found in Fuster. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.* iv. 262.; Sempere y Guarinos, *Ensayo de una Biblioteca Española de los mejores Escritores del Reynado de Carlos III.*; Fuster, *Biblioteca Valenciana*, ii. 392—403.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.* iii. 142.)

J. W. J.

ANDRE'S, JUAN. [ANDREAS, JOANNES.]

ANDRE'S, MAESTRO, a Spanish sculptor of the fifteenth century. He executed, together with Maestro Nicolas in the year 1495, the stalls of the choir of the monastery of Santa Maria de Naxera: they are elaborately worked in the Gothic style. For the abbot's stall Maestro Andres was paid 24,000 maravedis, rather more than 13*l.* English, a large amount if we compare it with the sums paid to many eminent Italian and German artists about the same period. (Bermudez, *Diccionario Historico, &c.*)

R. N. W.

ANDRE'S DE SAN NICOLAS, an Augustine monk of Tunja in Peru, lived in the middle of the seventeenth century, and was rector of the college at Alcala in Spain, provincial-general of New Granada in South America, and chronographer of his order. He wrote — 1. "Passerculi solitarii Planctus sive Peccatoris ad Dominum Conversio" ("Complaint of a solitary little Sparrow," &c.), Rome, 1654, 8vo. 2. "Proventus Messis Dominicæ Patrum Excalceatorum B. Augustini Congregationis Hispaniæ" ("Increase of the spiritual Harvest of the Barefooted Fathers of the Congregation of Saint Augustine"), Rome, 1656, 4to. 3. "Historia general de los Religiosos Descalzos del Orden de Eremitaños de San Augustin" ("General History of the Barefooted Religious of the Order of Hermits of St. Augustin"), Madrid, 1664, fol. 4. "Designios del Indice mas dichoso sobre la Regla de San Augustin" ("Object of the Interpretation of the Rule of Saint Augustin"), Rome, 1656, 8vo. 5. "Tesoro de Palermo. Vida de Santa Rosalea" ("Treasure of Palermo. Life of Saint Rosalea"), Madrid, 1655, 16mo. 6. "Imagen de nuestra Señora de Capacavana, Portento del Nuevo Mundo" ("History of our Lady of Capacavana, the Wonder of the New World"), Madrid, 1663, 4to.; another edition was published at Madrid in 1665. (*N. Antonius, Bibliotheca Hispana Nova*; Audiffredus, *Bibliothecæ Casanatensis Catalogus*; Ossinger, *Bibliotheca Augustiniana.*)

J. W. J.

ANDRE'S DE UZTARROZ, GERONIMO, was born at Saragossa about the commencement of the seventeenth century where he prosecuted his studies and took his degree of doctor in theology. He afterwards joined the order of Saint Benedict in the royal claustral monastery of San Juan de la Peña, where, among other charges, he held that of prior de Estella, a dignity of his monastery. Baltazar Gracian in his treatise "De la Agudeza" ("Of Acuteness"), &c., vol. ii. p. 294. of his works, says that Andres was celebrated as a theologian and orator, and that he excelled as much in polite learning as in piety and devotion. The exact time of his death is not known, but is supposed to have been about 1658. His works are — 1. "Jardin espiritual de divinos Flores de Virtud y Devocion" ("Spiritual Garden of divine Flowers of Virtue"). 2. "Idea de bien morir para merecer la Gloria" ("An Example, or Instruction how to die well," &c.). 3. "Indias Virginales de Maria Santissima," &c. ("Virgin Indies of the most Holy Maria"). 4. "Fuente augusta admirable y soberana" ("August Fountain," &c.). 5. "Discurso del Alma, y Alivio de sus Potencias" ("Discourse of the Soul," &c.). 6. "Triaca singular y Antidoto saludable contra el venenoso Vicio de la Sobervia" ("Antidote against the Vice of Pride," &c.). 7. "Aliño vistoso agradable y

apacible de la Cerca y Paredes del Jardin espiritual" ("Agreeable Ornament of the Enclosure and Walls of the Spiritual Garden"). 8. "Final y Conclusion del Jardin espiritual" ("Conclusion of the Spiritual Garden"). 9. "Norte de Prelados, Desengaño de los que gobiernan," &c. ("North Star of Prelates," &c.). The authorship of the last work is doubtful. None of the above have been printed, but were preserved in manuscript in the library of the royal monastery de Santa Engracia of Saragossa. (Latassa, *Biblioteca de los Escritores Aragoneses*, iii. 265.) J. W. J.

ANDRE'S DE UZTARROZ, JUAN FRANCISCO, brother of Geronimo Andres de Uztarroz, a distinguished chronicler, was born at Saragossa about the year 1606. He studied the humanities, philosophy, and canon and civil law, in the university of his native city, and took his degree of doctor in laws in 1638. His application was very great, and his acquirements extremely varied. He is described as a distinguished humanist, philosopher, historian, antiquarian, poet, jurist, and as well versed in every species of learning; but his attention was particularly directed towards subjects of historical and antiquarian research, in the pursuit of which he was almost constantly engaged in examining the contents of the principal libraries in the kingdom. Among the many literary men who assisted him in his researches was Francisco Ximenes de Urrea, the chronicler of the kingdom of Aragon. Appreciating his great learning and habits of patient research, Ximenes de Urrea proposed to the Cortes held by Philip IV. at Saragossa in 1645 and 1646, that Andres should be appointed his successor in the office of chronicler. This proposition was accompanied by a memorial from Andres, setting forth his claims, and stating, amongst other things, that the deputies of the kingdom had directed him, in 1645, to revise the ceremonial of their consistory, in order that it might be arranged in the most exact form possible; which commission he had successfully performed in a comparatively short period. The reversion of the appointment was accordingly conferred upon him, and he was ordered forthwith to enter upon a continuation of the histories of the kingdom, to arrange the papers of the national archives, and make a general index of the whole. This arduous task he immediately commenced, and had made considerable progress in the classification of the hitherto confused mass of documents, when the death of Ximenes put him in possession of his office, into which he was sworn on the 9th of January, 1647. From this period until his death, which took place at Madrid on the 18th of August, 1653, he was constantly occupied in discharge of his public duties. Upon his suggestion and under his guidance a library was formed of writers on Aragonese history. He likewise proposed that measures should be taken for replacing as far as possible papers and documents of historical importance, which had from time to time been carried away; and, with this object in view, he procured an order to visit all the libraries and collections in the kingdom for the purpose of making such extracts as he should think proper. In this way he procured valuable additions for the public collection, and was proceeding in his task with unabated energy, when his labours were cut short by his premature death.

His works, published and unpublished, are extremely numerous. Of the former class, those of the greatest interest are — 1. "Universidad de Amor" ("University of Love"), Saragossa, 1664. 2. Descripcion de la Justa en Campo abierto que mantubo en el Coso de Zaragoza Don Raymundo Gomez de Mendoza" ("Description of the Joust in open Field, maintained by R. Gomez de Mendoza in the Lists of Saragossa"), Saragossa, 1638, 4to. 3. "Antigüedades de la Villa de Mallen" ("Antiquities of the City of Mallen"), Saragossa, 1641. 4. "Historia de Santo Domingo de Val" ("History of Saint Domingo de Val"), Saragossa, 1643, 4to. 5. "Memorial Historico-Genealogico de la Casa de Abarca de Bolea" ("Historical and Genealogical Memoirs of the House of A. de Bolea"), Saragossa, 1644, fol. 6. "Monumento de los santos Martyres Justo y Pastor en la Ciudad de Huesca" ("Monument of the Holy Martyrs, Justo and Pastor, in the City of Huesca"), Huesca 1644, 8vo. 7. "Relacion del Juramento de los Fueros de Aragon" ("Account of the Oath of the Fueros [charters or privileges] of Aragon"), Saragossa, 1645, 4to. 8. "Discurso de las Medallas desconocidas Españoles" ("Discourse on the unknown Spanish Medals"), Huesca, 1645, 4to. 9. "Memorial de la Descendencia y Meritos de la Casa de Fernandez de Heredia" ("Memoir of the Descent and Merits of the House of F. de Heredia"), Saragossa, 1646, fol. 10. "Vida de San Orencio, Obispo de Aux" ("Life of San Orencio, Bishop of Aux"), Saragossa, 1648, 4to. 11. "Segunda Parte de los Annales de la Corona y Reyno de Aragon" ("Second Part of the Annals of the Crown and Kingdom of Aragon"), Saragossa, 1663, fol. 12. "Progresos de la Historia en el Reyno de Aragon" ("Progress of History in the Kingdom of Aragon"), Saragossa, 1680, fol. The second part of this work is preserved in manuscript in the Royal Library of Madrid. 13. "Mausoleo á la Memoria del Doctor B. Andres de Uztarroz su Padre" ("Life of B. Andres de Uztarroz his Father"), Lerida, 1636, 8vo. 14. He published the "Illustration of the Coronations of the Kings of Aragon," written by G. de Blancas, Chronicler of Aragon, Saragossa, 1641, 4to. 15. Blaneas's Account of the Mode of Procedure adopted by the Cortes of Aragon

with Notes by Andres, Saragossa, 1641, 4to. 16. Form of holding the Cortes in Aragon, written by G. Martel, Chronicler of the Kingdom, published by Andres with Notes and an Eloge, Saragossa, 1641, 4to. A complete list of his works, about one hundred in number, with copious explanatory remarks, is given by Latassa. (N. Antonius, *Bibliotheca Hispana Nova*, i. 692.; Latassa, *Biblioteca de los Escritores Aragoneses*, iii. 161—185.)

J. W. J.

ANDRESSON, GUDMUND. [ANDREÆ, GUDMUND.]

ANDREW. It may be worth while to note that Christian names are very apt to pass into surnames, through the haste or ignorance of catalogue makers. Thus, in Dr. Hutton's catalogue we find that "Vir. Cl. Andreas" gave an edition of Euclid, which was edited again by Whiston. The fact is, that Whiston edited Andrew Tacquet's "Geometry."

A. De M.

ANDREW ALEXANDROVICH, a Russian prince, distinguished for meanness and servility in an age of meanness, was the second son of Alexander Nevsky, and was born in 1255 at Vladimir. In 1276, when his elder brother Dimitry, or Demetrius, succeeded to the great princedom of Vladimir, Andrew repaired to the Golden Horde of the Tartars, and obtaining by artifice and flattery from the great khan, Mangu Timur, a letter of investment for the princedom in possession of his brother, returned with a Tartar army to enforce it. Demetrius fled to Novgorod, and the Tartars laid waste the whole country, after which they abandoned it to Andrew. This was in 1281, and in 1282 Andrew applied a second time for their aid, his brother having reappeared immediately on their disappearance, and raised an army to support his claim. The country was again ravaged; but this time Demetrius, instead of taking refuge in Novgorod, fled on his defeat to the Golden Horde itself, having learned that Mangu Timur, the supporter of Andrew, was dead. He obtained from Nogay, who was now all-powerful among the Tartars, a confirmation of his own claim, and returned with it to his dominions, where Andrew received him with abject submission, and retired to his original insignificant fief of Gorodetz. Even from this Demetrius expelled him two years after, on hearing that he was still carrying on plots and intrigues; and Andrew had not even the courage to defend himself. A third time, however, he succeeded by bribes, by servility, and by calumnies against the other princes, in gaining the support of the Tartars, deposed Demetrius, and on his brother's death in 1294 held the princedom without a competitor. The remaining ten years of his reign exhibit the same abject submission to the Tartars, coupled with some energy against the Swedes, whom he defeated in 1301 on the banks of the Neva, and drove from Landskrona, a fortress which they had erected within a few miles of the site of the present St. Petersburg. He died on the 27th of July, 1304, the object of his subjects' deserved contempt. The settlement of the succession after him gave rise to miseries and dissensions which justify Karamzin's remark, that "both his life and his death were a misfortune to Russia." (Article by Kraevsky in *Entsiklopedechesky Lexikon*, ii. 283—285.; Karamzin, *Istoriya Gosudarstva Rossiyskago*, iv. 169, &c.)

T. W.

ANDREW DE BILISTEIN. [BILISTEIN.]

ANDREW of CÆSAREA. [ANDREAS OF CÆSAREA.]

ANDREW of CRETE. [ANDREAS OF CRETE.]

ANDREW or ANDRAS I., king of HUNGARY, was the cousin of St. Stephen I., king of that country, who embraced Christianity in the year 1000. St. Stephen having selected for his heir his nephew Peter, the son of his sister Gisela and Otto, doge of Venice, a conspiracy was formed against his life in 1032 by some of the royal race of Arpad, who considered they had better claims to the crown. The conspiracy being discovered, Andrew and his brothers, Leventa and Bela, all of whom were concerned in it, were compelled to fly. Andrew took refuge first in Poland and then in Russia, where he gained the favour of the Prince Yaroslav, and married his daughter, Anastasia, one of whose sisters was the queen of Harold IV. of Norway, and another of Henry I. of France. Peter, after having been dethroned by the usurper Aba [ABA] recovered the kingdom only to disgust his subjects again by his submission to the German emperor, Henry III., from whom he accepted Hungary as a fief. In 1046, fourteen years after their flight, Andrew and Leventa were invited back to Hungary to assert their claims. After sending messengers to ascertain that the party was sufficiently strong, the two brothers presented themselves at Aba-Ujvar, where they found a vast multitude assembled, and ready to give support, but on the condition that the Hungarians should be allowed "to live in the old way as pagans, to kill the bishops and the clergy, to destroy the churches, to throw off the Christian faith, and to worship idols." Leventa was himself a pagan; Andrew, though sincere in the new belief, was unwilling to resign the career of ambition, and gave a reluctant consent to these proposals. "The people immediately began," says the old chronicler, John of Thurocz, "to give themselves up to devils, eat horseflesh, and commit all sorts of sins." Of four bishops who came out to meet Andrew and Leventa, on their entry into Pesth, three were cruelly murdered by the pagans; the fourth, Benedict, succeeded in reaching the presence of Andrew, who saved him from the violence of

his pursuers. The unfortunate Peter, who found it to no purpose to resist the national feeling, was driven back from his flight to Germany, beset in the town of Zamua, and after three days' desperate combat, taken prisoner and blinded, soon after which he died. About the same time Leventa died, and Andrew, feeling firm on the throne, caused himself to be crowned with Christian rites by Christian bishops, one of whom was Benedict. Shortly after he prohibited paganism under pain of death, and the Christians, who had probably been aroused to a sense of their danger, supported him so strongly that the pagans gave way without resistance. Andrew was alarmed at the invasion which might be expected from the side of Germany to revenge the death of Peter, and he summoned to his assistance his brother Bela, then in Poland, who was renowned for courage and military skill. In his letter to him, he said, "I, who was formerly a sharer in thy poverty and hardships, invite thee, dear brother, to come to me without delay, that we may be sharers together in joy. I have no heir, I have no brother beside thee; be thou my heir, and succeed to my kingdom." On Bela's arrival, Andrew divided *his* dominions into three portions, of which he reserved two to himself, with the title of king, and assigned the other to Bela, with the title of duke.

The dread of attack from Germany was not unfounded. In 1050 Bishop Gebhard of Ratisbon, in 1051 and the following year the emperor himself, invaded Hungary, but was obliged to retreat without a battle on the first occasion, and laid ineffectual siege to Presburg on the second. A third attempt in a third year was still more disastrous, and the Germans, who at first had demanded an acknowledgment of vassalage and a yearly tribute from Hungary, were glad to obtain the cession of some lands on the left bank of the Leitha, and conclude the war by an agreement for the marriage of the emperor's daughter Sophia, then a child, with Solomon, the son of King Andrew, a boy of three years old. The birth of this son had changed Andrew's relations to his brother Bela, who had looked forward to the succession, and who had rendered him great services in his contest with the Germans, and mainly contributed to its successful result. Affairs seem however to have gone on smoothly for a few years, till, in 1057, Andrew assembled the states at Fejervar or Stuhlweissenburg, and required of them to do homage to his son as associated with him in the government, and to assure him the succession to the throne by a public coronation. At this ceremony Bela was present, and hearing the words in the Latin chant "Esto dominus fratrum tuorum," inquired their meaning, and on learning that it was "Be lord over thy brethren," burst forth in indignant expressions at being considered a vassal. The suspicions of Andrew were aroused, and he adopted a stratagem to ascertain Bela's feelings. He invited his brother to visit him at the castle of Varkony, where, before his arrival, he caused to be laid on a table a crown and a naked sword, the former the emblem of royalty, the latter it appears of dukedom. He ordered two of his warriors who were present to be in readiness, and, in case his brother should take the crown, to cut him down with the sword. When Bela entered, the king affectionately addressed him, and said it was not selfishness, but care for the weal of the kingdom, which had induced him to urge the coronation of Solomon, which was necessary to gratify the pride of the Germans, who would not allow their emperor's daughter to wed one of less rank than a king. "But I know well," he added, "that of right the succession to the throne belongs to you. You have here your free choice; if you will have the kingdom take the crown, if the dukedom take the sword, and that which you leave my son shall have." The king bent eagerly forward to note the result, but Bela had been forewarned; as he entered the apartment, Count Niklas, chief of the heralds, who had overheard the plot against him, had whispered in his ear, "If you wish to live, take the sword." He took the sword, and the overjoyed king, says the chronicler, John of Thurocz, "bowed down before him even to his feet, which he had seldom or never done before, for he thought Bela had given the crown to Solomon with as much sincerity as Leventa had given it to himself." It turned out, however, that Bela had chosen the sword in more senses than one. Discord speedily arose between the brothers; Bela retired to Poland, received assistance from his father-in-law Boleslaw, the prince of that country, and returned to Hungary in 1060 at the head of a large army. Andrew, knowing himself unpopular, asked and obtained assistance from the Germans, but in a great battle Andrew was defeated, and Bela proclaimed king of Hungary in the field. By some it is said that Andrew perished in the battle; by others, and by John of Thurocz among the number, that after his defeat he fled, but was soon captured, and died in imprisonment. (Joannes de Thurocz, *Chronica Hungarorum*, in Schwandtner, *Scriptores Rerum Hungaricarum*, 4to. edit. of 1766, i. 129—138, &c.; Fessler, *Die Geschichten der Ungern und ihrer Landsassen*, i. 424—436.; Katona, *Historia critica Regum Hungariæ Stirpis Arpadianæ*, ii. 1—154.; Virag, *Magyar Századok*, A. D. 884—1301, p. 107—114.) T. W.

ANDREW II., king of HUNGARY, called Andrew of Jerusalem, from having taken part in a crusade to the Holy City, was the son of Bela the Third, and was born in or about the year 1175. In 1186, when a boy

of eleven, he was sent by his father into Gallicia as duke, at the request of the Gallicians, who had driven out their prince Vladimir; but Andrew himself was soon forced to retire by the interference of Casimir, king of Poland, who saw with jealousy the establishment of an Hungarian prince in a Russian province. This early enjoyment of power appears to have ruined the character of Andrew, who, on the death of his father in 1196, and the succession of his elder brother, Imre or Emeric, could not reconcile himself to a subordinate situation. By a successful rebellion he made himself master of Dalmatia and Croatia; and though in a second war he was deprived of these provinces and driven into Austria, the generosity of Emeric, who afterwards restored them, did not deter him from seizing an opportunity to commence a third. Emeric, attacked at disadvantage and surrounded by superior forces, was not reduced to despair, but roused to magnanimity. He put off his armour, commanded his little army to remain where it was, and in a dress of peace, with a staff in his hand, advanced alone towards his brother's forces, who looked at him with amazement. The king said aloud, but in a deep voice, "Now, I shall see who will dare to stain his hand with royal blood." The soldiers gave way before him; and passing through them without resistance, with his own hand he arrested his brother as a rebel. Every one was pardoned with the exception of Andrew, who was kept a captive in the castle of Kheene in Croatia, till the following year, 1204, which was that of Emeric's death. On his deathbed, Emeric sent for Andrew; forgave him; and, as a mark of his sincerity, appointed him the guardian of his infant son and successor, Ladislaus the Third. This generous confidence was misplaced: the conduct of Andrew as regent was such that Constance of Aragon, the widow of Emeric, fled with her son to the court of Austria, in apprehension for his life. Leopold the Glorious espoused the cause of the infant, and Andrew invaded Austria to avenge the insult and recover the crown jewels which Constance had carried with her; but just as the armies were about to join battle, news arrived that the infant king had died at Vienna. Peace was concluded, and Andrew ascended the throne without opposition.

His reign, which commenced in the year 1205, was soon unpopular. The insolence of his wife, Gertrude of Meran, who filled the court with her German relations, excited general disgust, which was increased by her promises of wealth to the Landgrave of Thuringia, when, in 1212, his eldest son was betrothed to her daughter Elizabeth, then four years old, afterwards the famous saint Elizabeth of Hungary. In the following year, according to the chroniclers, the shameless queen encouraged one of her brothers to violate the person of a lady of her court, the beautiful wife of a palatine named Banco. The indignant husband joined the enemies of Gertrude, who conspired against her life, and on their applying to John, archbishop of Gran, received the famous equivocal answer, which conveys different meanings according to the position of the commas. "Reginam occidere nolite timere bonum est; si omnes consentiunt ego non contradico." A similar story is told respecting the murder of Edward II. of England. The nobles with Banco at their head burst into the palace and killed the queen with several of her courtiers and others. Leopold of Austria, who was then on a visit to her court, had some difficulty in escaping with his life. The king, who was at that time absent in Gallicia, on his return inquired into the transaction, and passed it over in silence, a circumstance which confirms most strongly the story of Gertrude's guilt, which has been questioned by Palma and other recent historians.

In 1215 Andrew married Iolantha, the daughter of Peter de Courtenay, count of Auxerre, and in the following year, when the Latin conquerors of Constantinople deliberated on the choice of an emperor to oppose the arms of Theodore Lascaris, they determined on sending messengers to offer the crown either to the King of Hungary or his father-in-law. By the advice of the pope, Honorius III., Andrew declined the offer; but in the following year, in compliance with a vow which he had repeatedly made but as often avoided executing, he set out on a crusade to the Holy Land. At the port of Spalatro in Dalmatia he made his appearance at the end of August, 1217, at the head of ten thousand horsemen. He was there met by Leopold the Glorious of Austria, who joined him in the expedition, and they embarked in a fleet of transports which had been hired for the occasion at Venice, Ancona, and Zara. The Mohammedans were at this time unusually weak from the effect of internal dissensions, but Andrew seems to have been unable to take advantage of the opportunities afforded him. The only conflict of importance in which he was engaged, an attack on a Mohammedan fortress on Mount Tabor, terminated in the defeat of the Christians, partly owing to the ineffectual support rendered him by the other crusaders. Disgusted at this circumstance, he took advantage of the arrival of some unfavourable news from Hungary, and set out on his return within a year after he had begun the expedition. The only result of this crusade to Hungary was the exhaustion of the wealth of the state, in particular by profuse grants of the king to the order of St. John of Jerusalem. Andrew took his way home by land, and on his journey entered into an agreement with Theodore Lascaris, the Greek emperor, by which Maria, the daughter of

Theodore, was to be married to Andrew's eldest son, Bela, then a boy of twelve years old, whom he had left in Hungary with the title of king during his absence.

The early possession of power had nearly as bad an effect on Bela as on his father. He still retained the title of the young king, and he soon began to show a wish for some of its authority. It is scarcely known whether it was his appearance in open opposition to the old king at the head of the lesser nobility, or merely the dread of such an event and the wish to conciliate, that led to the promulgation by Andrew in 1222 of the Golden Bull, the most important charter in Hungarian history, the foundation of the present constitution of Hungary, and of the privileges of its nobles. The nature of the thirty-first article of this document renders it one of the most remarkable ever issued by a king. It ordains that seven copies of the Golden Bull shall be preserved in places which it enumerates, the seventh in the custody of the palatine, the highest officer under the crown, "that he, having this writing always before his eyes, shall neither himself deviate from it in all the aforesaid articles, nor suffer the king or his nobles or any one else to deviate; that so the people may enjoy their liberty, and on that account be faithful to ourselves and our successors, and not refuse its proper rights to the crown. But if we or any of our successors ever at any time wish to act contrary to this our ordinance, then let our bishops and the other barons and nobles of our kingdom, all and sundry, present and to come, have the free power of resisting and contradicting us and our successors, as a perpetual privilege, without the reproach of any want of fidelity." This privilege of the Golden Bull was confirmed and sworn to by every Hungarian king at the time of his coronation till the year 1687, when it was suppressed with the consent of the states, not, it was said, from any objection to its true signification, which did not by any means confer an unlimited right of rebellion, but from the danger of its being perverted by ill-meaning men. The other clauses of the Golden Bull went chiefly to better the condition of the lesser nobles and the clergy, by limiting the authority of the higher; and one of the privileges granted them was, that freedom from taxation which was maintained unimpaired for six centuries, and only broken in upon by Count Szechenyi's successful proposal to empower the proprietors of the suspension bridge now erecting at Pesth to demand a toll from the nobles for crossing it. The Golden Bull has often been compared with Magna Charta, to which it certainly bears much resemblance, while in the power assigned to the palatine of controlling the actions of the king, it also reminds one of the old constitution of Aragon, with the singular authority of its justiza. One of the clauses in "Magna Charta" appears even to have suggested the thirty-first of the Golden Bull. It is that in which the king agrees, that if he offends against its provisions, the twenty-five barons appointed to watch over it "may, with the commonalty of the kingdom, distress and annoy us in every way they can, namely, by the seizure of our castles, lands, and possessions, and any other way they can, until the grievance is redressed to their satisfaction, saving harmless our own person and that of our queen and children; and when it is redressed, they shall obey us as before" (intendent nobis sicut prius fecerunt). The two charters were granted within seven years of each other, the English in 1215, and the Hungarian in 1222, and both by weak and contemptible kings, each of whom had been distinguished for rebellion against a more popular brother.

The history of Andrew offers a third point of resemblance to that of John, in the circumstance that under his reign the kingdom was subjected to an interdict. The cause of this was the favour shown by Andrew to large bodies of Jews and Mohammedans who had accompanied him on his return from the Holy Land, and to whom he entrusted the collection of the taxes, an office which they abused not only to the increase of their wealth, but it is said to the extension of their religion, which was thus introduced into Hungary as a consequence of the crusade. The church property was also alienated by inordinate grants under the royal seal, which Dionysius the palatine, the king's favourite, made use of without his master's knowledge, to such an extent, that at last a new seal was made by the king's order, with the singular inscription, "This seal is the true one, the others are false." To enforce reparation of these injuries, Robert, archbishop of Gran, by the authority of Pope Honorius III., issued the interdict at a council held by him and the other prelates of Hungary in December, 1232, in which, with great sagacity, he exempted from the operation of the punishment the single person of the king himself, the very individual whose conduct occasioned it. Andrew soon yielded to the power of the church, and in 1233 issued a document, in which, by way of atonement for having tacitly permitted the Jews and Saracens to take Christian wives and concubines, he ordered that they should if found guilty of that crime, be despoiled of all their goods, and reduced to slavery to the Christians.

The remaining events in Andrew's history are of less importance. In the year 1224, yielding to the suggestions of his queen, Iolantha, who regarded with aversion the Princess Maria as the daughter of Lascaris, who had deprived the house of Courtenay of the throne of Constantinople, he

insisted on breaking off Maria's marriage with the young king Bela, and sending her back to her father, a dishonoured wife. Bela at first gave way to this absurd and revolting proposal, but soon retracted his consent, and a war broke out between father and son, which was at last ended by an apparent peace and a real rancour. In 1234 Andrew revived and confirmed the Golden Bull, which had fallen into a sort of oblivion within twelve years after its first issue, though finally destined, after all, to be the pride of the Hungarians for centuries. In the same year, having lost his queen, Iolantha, he took for a third wife, Beatrice, daughter of Aldrovand, marquis of Este. He died in September, 1235, after a reign of thirty years, and was succeeded by his eldest son Bela IV. (Palma, *Notitia Rerum Hungaricarum*, edit. 3. of 1785, i. 563—658; Thomas Archidiaconus, *Historia Salonitana*, in Schwandtner, *Scriptores Rerum Hungaricarum*, fol. edit. of 1748, iii. 569.; Paget, *Hungary and Transylvania*, i. 398, &c.; *Magna Charta* in Blackstone, *The Great Charter*, &c. p. 22.) T. W.

ANDREW III., king of HUNGARY, was the last of the line of Arpad, which governed that country for about four hundred years. Andrew was the son of Stephen, the posthumous son of King Andrew II. by his third wife Beatrice, daughter of Aldrovand of Este. Stephen having been compelled to leave Hungary for a conspiracy against his brother Bela, passed some time in Spain and Italy, and at Venice married Thomasina Morosini, a lady of noble birth and great powers of mind, by whom he had this son Andrew, who from the place of his birth is often called Andrew of Venice. The young prince was, after his father's death in 1270, taken to the Hungarian court during the reign of Ladislaus IV.; but towards the close of the reign of Ladislaus, he, as well as that tyrant's brother Andrew, sought shelter abroad. When in 1290 the news of the violent death of Ladislaus by the hand of the Cumanians reached Andrew of Venice, who was then at the court of Albert duke of Austria, it was speedily followed by the news of the death of Andrew, Ladislaus's brother, who is said by the Polish historians to have been murdered in Poland by assassins employed by Ladislaus.

Andrew was, almost without opposition, acknowledged king of Hungary, and crowned by Lodomer, archbishop of Gran, on the 3d of August, 1290. He soon, however, found himself obliged to vindicate his right to the crown against two formidable assailants — the emperor and the pope. The Emperor Rudolph grounding his claim on homage paid to his predecessor, Frederick the Second, by Bela the Fourth of Hungary, presented that kingdom as a vacant fief to his son Albert of Austria, who invaded the kingdom, but was defeated by Andrew, and finally concluded a peace; some time after which, in 1296, Albert's daughter Agnes became the wife of Andrew and queen of Hungary. It is asserted by some historians, but apparently without sufficient foundation, that Albert had insisted upon this marriage as a condition of allowing Andrew to leave his court when he first received news of his succession to the throne of Hungary; that Andrew's refusal to fulfil his engagement gave rise to the war; and that afterwards, when the King of Hungary had gained the superiority, he took from choice the bride he had rejected when proffered with compulsion. When the claims of the Emperor of Germany were first brought forward, the then Pope Nicholas the Fourth had sent him a brief to warn him to desist, not on the ground that Hungary was an independent kingdom, but on the pretence that it was a fief of the popedom. Acting on this assumption, Nicholas made a donation of the kingdom to Charles Martel, son of Charles the Second, king of Naples, which was likewise held as a fief of the holy see, and of Maria of Hungary, sister of Ladislaus the Fourth. Charles Martel was solemnly inaugurated at Naples by the papal legate, and Nicholas, in the beginning of the year 1291, sent an order to Lodomer, archbishop of Gran, to make public the right of the pope to dispose of the kingdom of Hungary and the way in which he had exerted that privilege. The prelate, in spite of this admonition, supported the cause of Andrew, whom he had crowned. Charles Martel was defeated with great slaughter at Agram, and shortly afterwards the death of Nicholas, who had no successor for two years, left Hungary in peace during that period. In 1294 the newly elected Pope Celestine crowned Charles Martel with his own hand; and in return the assembled bishops of Hungary, with the two archbishops at their head, solemnly declared the sentence of excommunication against all, without distinction, who should forsake their sworn obedience to Andrew, their legitimate king. This daring and unexpected resistance of the clergy occasioned the death of Charles Martel from disappointment and vexation, and induced the court of Rome to adopt more caution in its measures. Pope Boniface the Eighth even owned in one of his briefs the validity of the excommunication pronounced by the Hungarian prelates. The laity, however, recognised the authority which the clergy had disowned. A number of the principal barons, who were discontented with the government of Andrew, assembled together in 1298, and sent envoys to Rome to acknowledge, that since the time of St. Stephen, the first Christian king of Hungary, the kingdom had been subject to the papal see, and to request that, since by the death of Ladislaus IV. they were left without a legitimate king, the pope would nominate whom he might consider

best for the welfare of religion in general. Boniface had already arranged in the preceding year, that, on the death of Charles II. of Naples, his second son Robert should succeed to the crown, while Charles Robert or Carobert, then a mere boy, son of the deceased first-born Charles Martel, should be compensated by the throne of Hungary. At this critical period, Andrew lost his firm and vigorous supporter Lodomer, archbishop of Gran, who died in 1298, and his successor Gregory proved to be a devoted adherent of the pope, who appointed him his nuncio. In the year 1299 a diet was held at the field of Rakos, the first on that celebrated spot so conspicuous in later Hungarian history, at which Gregory refused to appear, and had the audacity to appoint a council to be held at Veszprim during the same time, to which he summoned all the prelates, whom he required, under pain of his censure, to quit the national meeting at Rakos. The assembly were so indignant at his conduct, that Gregory thought it prudent to quit the kingdom; and the cautious Boniface received so strong a remonstrance, that apprehensive of a serious schism, he withdrew his countenance from Gregory, and never even confirmed him in the archbishoprie of Gran. The faction of Carobert was however evidently making way; he landed in August 1300 at Spalatro, and took up his residence at Agram, where he was joined by some of the Hungarian magnates. On the 14th of January, 1301, while both parties were preparing for the conflict, King Andrew suddenly died. By some his death is attributed to vexation at the constant annoyance to which he was subjected from the unfounded claims of Carobert, by others to poison. The line of Arpad, which terminated in him, was, but not till after a severe contest with various competitors, replaced by the line of Anjou which commenced with Carobert.

Andrew is universally spoken of as an excellent prince, equally conspicuous for talent and moderation. His inclination to promote the welfare of the people was one of the chief causes that drew on him the opposition of the magnates. He was in the habit of taking advice from his mother Thomasina Morosini, who resided at his court with the title of "the elder queen." (Palma, *Notitia Rerum Hungaricarum*, edit. 3. i. 746—778.; Fessler, *Die Geschichten der Ungern und ihrer Landsassen*, ii. 696—737.)

T. W.

ANDREW, REV. JAMES, principal of the East India Company's military seminary at Addiscombe, LL. D. and F. R. S., was born in the year 1774. He was a native of Scotland, and received his education at Aberdeen. When the East India Company determined upon educating the youths destined for their engineer and artillery service separately from the king's cadets, they made choice for this purpose of Dr. Andrew and a private institution then kept by him. Soon afterwards they purchased Addiscombe House, and appointed Dr. Andrew head master or principal, and professor of mathematics. He continued to preside over the establishment with great success for about fifteen years, and retired from his duties about the year 1823. He died at Edinburgh June 13, 1833. His works are: 1. "Institutes of Grammar, as applicable to the English Language, or as introductory to the Study of other Languages. To which are added Chronological Tables." London, 1817, 8vo. 2. "Key to Scripture Chronology made by comparing Sacred History with Prophecy, and rendering the Bible consistent with itself, illustrated with new Tables of Chronology and various Notes." London, 1822, 8vo. 3. "Astronomical and Nautical Tables." 1810, 8vo. He is also said to be the author of—4. "A Hebrew Grammar and Dictionary." (*Gentleman's Magazine for* 1833, p. 89.)

J. W. J.

ANDREW LEUCANDER. [LEUCANDER, ANDREW.]

ANDREW of NAPLES. [ANDREAS OF NAPLES.]

ANDREW, SAINT, one of the Twelve Apostles. His name is written in the New Testament, Ἀνδρέας; in the Vulgate, Andreas. He was the brother of the Apostle Peter, with whom he resided in one house either at Bethsaida on possibly at Capernaum (comp. John, i. 44., with Mark, i. 21. 29.). His father was named Jonas. Peter and Andrew followed the occupation of fishermen on the lake of Galilee or Tiberias, on which a considerable fishery and traffic were carried on. When first mentioned in the New Testament, Andrew was with John the Baptist, whose disciple he had become, at Bethany (as the greater part of the oldest MSS. read, not Bethabara, as in the received text) in Peræa, or the country east of Jordan. Hearing John speak of Jesus as "the Lamb of God," he followed him in order to ascertain his residence, and remained the rest of the day with him. Andrew was accompanied in this visit to Jesus by another of the Baptist's disciples, conjectured to have been the evangelist John, who has recorded the transaction. After leaving Jesus, Andrew met his own brother Simon, who appears to have been also in the neighbourhood of Bethany. It is probable that he too had been attracted by the Baptist's ministry, as well as Philip and Nathanael, who were from the same town or neighbourhood. Andrew declared to Peter that he had found the Messiah in the person of Jesus of Nazareth, to whom he forthwith introduced him. After this Peter and Andrew returned to Galilee, and resumed their occupation as fishermen, in conjunction with the two sons of Zebedee, James and John, with whom they were in partnership.

While thus engaged, they were called by

Jesus to follow him. Peter, Andrew, James, and John were all called on the same day, and three of the four (Peter, James, and John) were distinguished by the peculiar intimacy and confidence of Jesus. Andrew is the least noticed of them; and except in the account of his appointment to the apostleship, or where he is included in the general mention of the Apostles, or enumerated in the list of them, he is scarcely mentioned again in the New Testament. It is only on three other occasions that he is distinctly mentioned: first, when Jesus fed five thousand men with five loaves and two fishes; again when certain Greeks desired to see Jesus, just before his crucifixion; and the third time when with Peter, James, and John he inquired about the time of the destruction of the temple and the signs which were to precede it. It is observable that these three slight notices occur in the gospel of Andrew's early friend and townsman, John; and in the first instance, as well as in the account of his first interview with Jesus, John describes him as "Simon Peter's brother," as if he was chiefly known from his connexion with his more eminent relative. (Matt. iv. 18 to 22. x. 2.; Mark, i. 16 to 20. 29. iii. 18. xiii. 3.; Luke, vi. 14.; John, i. 28. 35 to 42. 44. vi. 8, 9. xii. 22.)

This is all that we learn from the New Testament respecting Andrew; other particulars have been gathered from more remote and less trustworthy sources by Cave, Tillemont, Fabricius, and others. According to Eusebius, there was a tradition that Andrew preached the gospel in Scythia; and if we understand Eusebius to quote the words of Origen (which it is probable he does), the tradition, from its antiquity, is entitled to respect. (Eusebius, *Eccles. Hist.* iii. 1.) By Scythia we are here to understand the country on the coast of the Euxine, or Black Sea, north of the Danube. Gregory of Nazianzen, a little later than Eusebius, makes Andrew to have laboured in Epirus; Jerom, contemporary with Gregory, assigns Achaia to him as the scene of his labours. These appear to have been the earliest traditions, and they are by no means inconsistent with each other, and with the generally received account of his martyrdom at Patræ in Achaia, now Patras. Eucherius of Lyon, and Isidore of Seville, repeat the statement of his preaching in Scythia, and Isidore adds Achaia. The Greek writers of a subsequent date place Pontus, Bithynia, and Thrace, and the great city of Sebastopolis on the eastern coast of the Euxine, among the places where he preached the gospel; and ascribe to him the foundation of the see of Byzantium, over which he is said to have ordained Stachys, who is mentioned by St. Paul (Rom. xvi. 9.). A Greek MS., communicated by Dodwell to Cave, and printed at length by Cave in his "Scriptorum Ecclesiasticorum Historia Literaria" (art. "Dorotheus," sæculum iv. ann. 303), gives these statements professedly on the authority of Dorotheus of Tyre, a reputed martyr of the reign of Julian the Apostate. The anonymous author of the MS. professes to have translated these extracts from the Latin of Dorotheus, in the consulship of Philoxenus and Photius (A.D. 525 or 526), on occasion of a dispute between the bishops of Rome (Pope John I.) and of Constantinople with respect to the antiquity of their respective sees. Cave thinks the supposed translator forged the extracts; but admitting this, they belong to the early part of the sixth century, and probably represent the then prevalent traditionary opinion of the Constantinopolitan Christians. Some writers extend the labours of Andrew to the country of the Sogdi and Sacæ, especially the author of the Greek version (with additions) of Jerom's "Catalogus Scriptorum Ecclesiasticorum." If this version, which is commonly ascribed to Sophronius, a contemporary of Jerom, were undoubtedly genuine, the antiquity of the testimony would render it worthy of regard, but its genuineness is at least doubtful. The passage relating to St. Andrew is quoted almost word for word by Oecumenius, a writer of uncertain date, but posterior to the year 800. The Menology of the Emperor Basil briefly records his labours in Bithynia, Pontus, Thrace, and Scythia, and in the city of Sebastopolis, and states that he was put to death at Patras. Nicephorus, patriarch of Constantinople (in the ninth century), in his "Chronography," and Nicephorus Callistus in his "Ecclesiastical History" (ii. xxxix.) affirm the foundation of the church at Byzantium and the appointment of the first bishop, Stachys, by St. Andrew; and the latter, who lived in the earlier part of the fourteenth century, adds Cappadocia and Galatia to the countries enumerated as the scene of his labours. The Russians have a tradition that he preached in their country.

To arrange from scanty and doubtful traditions or statements of such various dates, a narrative of the Apostle's labours after he left Judæa would be impossible. That he, as well as the other Apostles, did leave Judæa is probable from the silence of the Acts of the Apostles with respect to all of them (except St. James the Less), after the holding of what is termed the first council at Jerusalem (Acts, xv.) about the middle of the first century; and the general concurrence of the ecclesiastical writers renders it probable that Andrew visited the shores of the Euxine, and from thence travelled into Greece. That he visited particular towns, as Heraclea, Amastris, Sinope, Amisus, Trapezus, Sebastopolis, and Byzantium (all which are mentioned) is probable enough, but cannot be positively affirmed without stronger evidence than we have. As to the particular incidents which ecclesiastical writers have recorded, they are

of too late a date to be worthy of reliance. All that can be said of them is that they may be true, but we cannot know that they are. Stories such as those given by the pseudo-Abdias [ABDIAS] in his "Historia Certaminis Apostolici," may be rejected.

The Greek Menology of the Emperor Basil gives an account of the martyrdom of St. Andrew under the 30th November; and an account of his martyrdom, professedly written by his disciples, the presbyters and deacons of the churches of Achaia, is given in Surius's work, "De Probatis Sanctorum Vitis," under the same date. It is given with the Greek original in the first volume of the "Bibliotheca Patrum" of Gallandius. The Greek was first published at Leipzig by C. C. Urog, A. D. 1749, from a MS. of the fourteenth century in the Bodleian Library at Oxford. This account, which is tolerably ancient, states that he was put to death at Patræ in Achaia, where he had made many converts, by Ægeas the proconsul. He was scourged, and then bound to the cross with cords, and died the following day. "These things took place," says the narrative, "on the day before the calends of December (30th November);" but whether this was the day on which he was bound to the cross, or the day on which he died, is not clear. Whether the account contains any, or what truth, it is hard to say; but it is not, as it professes to be, a contemporary account: and some circumstances, as for instance the Greek name of the proconsul, have a suspicious look. Still we are inclined to receive the account so far as the fact and place of the Apostle's martyrdom are concerned, inasmuch as it appears to have been an ancient and uncontradicted tradition of the Christian church. He is commonly supposed to have suffered on a cross formed like the letter X, but this opinion does not appear to be very ancient. One of the fathers (Peter Chrysologus, of the fifth century) states that he was crucified on a tree. The year of his martyrdom is unknown; and there are considerable difficulties in fixing on any probable time; some bring it down to the time of the Emperor Domitian (A. D. 95). A body, said to be that of St. Andrew, was removed from Patræ to Constantinople in the time of the Emperor Constantine, thus showing that he was then believed to have died (whether as a martyr or not) in that town or neighbourhood. Gregory of Tours relates that manna, in the form of meal, or a miraculous stream of odoriferous oil used to flow from his tomb on the day of St. Andrew (30th November). "The Acts of St. Andrew," a spurious work, are mentioned by Fabricius in his "Codex Apocryphus Novi Testamenti." They were received as genuine by some of the heretical sects. These acts of St. Andrew are not to be confounded with the account of his martyrdom noticed above. (The ancient authorities for the life of St. Andrew are given in the following works among others —Tillemont, *Mémoires*, tom. i.; Cave, *Antiquitates Apostolicæ*; Fabricius, *Salutaris Lux Evangelii toti Orbi per divinam Gratiam exoriens*; Gallandius, *Bibliotheca Patrum*, tom. i. pp. 145. seq.) J. C. M.

ANDREW, TOBIAS. [ANDREÆ, TOBIAS.]

ANDREW VLADIMIROVICH, a son of Vladimir Monomach [VLADIMIR MONOMACH], was born in 1102, and was prince of Pereyaslavl during the contests between the Olgoviches and the Vladimiroviches, the descendants of Oleg and Vladimir. When Vsevolod Olgovich had made himself grand prince of Kiev, he commanded Andrew to deliver up Pereyaslavl in exchange for Kursk, to which Andrew made the singular reply, that he preferred death in the country of his father and his grandfather to princedom in a country where his father had not been prince. Vsevolod sent his brother Sviatoslav to drive Andrew out, but Andrew defeated the invader and retained possession of his princedom till his death on the 22d of January, 1141. He was named by his subjects "The Good." (Article by Kraevsky in *Entsiklopedechesky Lexikon*, ii. 277.) T. W.

ANDREW. [WITHMAN.]

ANDREW YAROSLAVOVICH, the younger brother of Alexander Nevsky, was the first great prince of Vladimir, under the appointment of the Mongol Tartars, rebelled against them in 1250, and was obliged to take flight from Russia on his defeat. [ALEXANDER NEVSKY.] In 1257, on the death of Batu Khan, he ventured to return to Russia, obtained his pardon from the successor of Batu, and lived in submission as prince of Suzdal till his death in 1264. (Article by Kraevsky in *Entsiklopedechesky Lexikon*, ii. 282, 283.) T. W.

ANDREW YUREVICH, the son of Yury, or George Vladimirovich, great prince of Suzdal, was born at Suzdal in the year 1110. The ambition of his father was to obtain the princedom of Kiev, which at that time conferred a pre-eminence over the other independent princes of Russia; and he succeeded in his object, first in 1149, and a second time, after a dethronement, in 1154. There were no less than nine changes of the governing power in Kiev during a period of four years; and never was any series of wars more deserving of the sarcasm of Milton against the battles of the Heptarchy, that they were "the contests of kites and crows." In these wars Andrew distinguished himself by his bravery, and was rewarded, when his father had become prince of Kiev, by the principality of Suzdal. On the death of George in 1157, his son made no attempt to secure the succession to Kiev, but gave all his attention to strengthening and fully establishing his power in the principality of Suzdal. It had hitherto been the custom of

the Russian princes to consider their power as a property belonging not to themselves individually, but to their family in general; and it was common to see even those who had made conquests from the neighbouring chiefs distribute them at once among their own brothers or kinsmen. The spirit of Andrew's government was as much the reverse as in opposition to the public feeling he dared to make it; and he even seized on fiefs which his brothers already possessed, to increase his own authority. He persuaded the Novgorodians to receive a son of his own as their prince, in opposition to one proposed by Rostislav, prince of Kiev; he gained conquests over the Bulgarians; and in 1169, after a series of the most complicated intrigues, Kiev itself fell under his power, being captured by his son Mstislav Andreevich from Mstislav Iziaslavich, the successor to Rostislav. In the next year, Mstislav Andreevich besieged Novgorod, which had revolted, but the Novgorodians having brought in their despair an image of the Virgin Mother to the walls of the city, were so inspirited by fancying they saw it weep, that they rushed out and completely routed and dispersed the enemy, taking such a number of captives that it is recorded that ten men of Suzdal were sold in the streets of Novgorod for a grivna, a sum at present equal to an English penny. In 1171, however, the Novgorodians, compelled by hunger, submitted themselves unconditionally to Andrew's will. He was less fortunate with Kiev, where Mstislav Rostislavich, whom he had appointed to be prince there, revolted and defeated Andrew's army of fifty thousand men. Andrew, who had lost his own son Mstislav, and was universally detested, was unable to renew the war. He perished by the hands of conspirators at his palace of Bogolyubovo, near Vladimir, on the 24th of June, 1174. The populace plundered his palace immediately on hearing of his death, and dragged his body through the streets. It was three days before it was even placed within the precincts of a church, as there was nobody to open the door, all the officials having got drunk on the occasion. Such was the treatment received by Andrew immediately after his death. At the present day, more than six centuries later, his memory is still fresh, and has long been popular with the inhabitants of Vladimir, who observe the day of his death with as much ceremony as the most sacred days of the church. In a lake, at a short distance, are some small floating islands of turf, and it is a tradition of the Vladimirians that these are the murderers of Andrew, that after his death they were, by order of his brother Michael, sewn up in baskets and thrown into the lake, but that the water refused to receive them; and that there they are doomed to float till the day of judgment, while every midnight their groans are distinctly audible.

The ambition of Andrew apparently aimed at the union of the greater part of Russia under his sway. It is considered by some historians, that if this object could have been achieved, the invasion of the Tartars in the earlier part of the following century might probably have produced no more durable effects in Russia than it did in Hungary and Germany, a short though deadly shock, instead of a tedious slavery of a quarter of a thousand years. The actual effect of Andrew's measures seems however to have been to weaken the principle of unity instead of restoring it. It is from the death of his father, Yury Dolgoruky, or George the Long-handed, that the almost entire isolation of the Russian principalities may be dated. The supremacy of the prince of Kiev was abolished, and during the life of Andrew Russia presented the appearance of ten almost independent kingdoms, an easy prey to a strong invader. (Article by Kraevsky in *Entsiklopedechesky Lexikon*, i. 277—282.; Ustrialov, *Russkaya Istoriya*, i. 160. 176, &c.)

T. W.

ANDREWE, LAURENCE, a scholar and translator of books, and a printer in the early part of the seventeenth century. The time of his birth is unknown. He appears to have been a native of Calais, where he passed his early life. In 1510 he translated "The wonderful Shape and Nature of Man, Beasts, &c." printed at Antwerp by Doesborowe. He soon afterwards settled in London as a printer "in the sygne of the Golden Crosse" in Fleet Street. Here he published, in 1527, "The grete Herball, whiche gyueth parfyt Knowledge and Vnderstandyng of all Maner of Herbes," &c. folio. In the same year he printed "The vertuose Boke of Distyllacyon of the Waters of all Maner of Herbes, with the Fygures of the Styllatoryes, first made and compyled by the Thyrte Yeres Study and Labour of the moste conynge and famous Mayster of Phisyke Master Jherom Brynswyke, and now newly translate out of Duyche into Englysshe," &c. folio. Although he only appears on the title-page as the printer, it is probable that Andrewe translated this work. Two other works printed by him, but without dates, have been preserved: "The Myrrour and Dyscrypcyon of the Worlde," &c. and "The Directory of Conscience," &c. In 1537 appeared "The Valuacion of Golde and Siluer, made in the famous Cite of Antwarpe, and newly translated into Englishe by me Laurens Andrewe." This being printed at Antwerp without a printer's name, is supposed to intimate that Andrewe was himself the printer, and had removed to that city. (Ames' *Typographical Antiquities by Herbert*, i. 412—413., where the titlepages of the above works will be found at length.)

J. H. B.

ANDREWE, THOMAS, wrote a poem called "The unmasking of a Feminine Mach-

iavell," 4to. London, 1604. All that is known of the author is the fact mentioned in his poem, that he was at the battle of Nieuport in Flanders in 1600. An account of the work will be found in Brydges' *Censura Literaria*, ii. 225—227. J. H. B.

ANDREWES, GERARD, D.D., an English divine and popular preacher, was born at Leicester in 1750. He studied at Westminster School, and Trinity College Cambridge; he became alternate evening preacher at the Magdalen and at the Foundling Hospitals; and was successively rector of Mickleham, rector of St. James's Westminster, and dean of Canterbury. He died the 2d of June, 1825. Though a man of high popular reputation, he left no further memorial of his talents than "A Sermon," 1798; "A Sermon preached at St. Nicholas, Deptford, June 6. 1803, before the Trinity Brethren;" and the substance of some lectures on the Liturgy, published in "The Pulpit of Onesimus" in 1809. (*Gent. Mag.* xcv. 84.; *Annual Biog.* 1826.) J. H. B.

ANDREWES, or, as the name is now commonly written, ANDREWS, LANCELOT, bishop of Chichester, Ely, and Winchester successively, was descended from the ancient family of the Andrewes in Suffolk, and was born in Thames Street, in the parish of All Hallows Barking, London, in the year 1555, "of honest and godly parents," says Bishop Buckeridge in his funeral sermon upon Andrewes, "who besides his breeding in learning, left him a sufficient patrimony and inheritance, which is descended to his heire at Rawreth in Essex." His father, after spending most of his time at sea, was chosen, towards the close of his life, master of the Trinity House at Deptford. Andrewes received instruction in grammar learning, first at the Coopers' Free-school Ratcliffe, under Mr. Ward, who "first obtained of his parents that he should not be a prentise," and afterwards at Merchant Tailors' School, under Mr. Mulcaster. Here he "studied hard, while others played, reading late by candle and rising at foure in the morning," and "by his extraordinary industry and admirable capacity, he soone outstript all the scholers under Master Mulcaster's tuition, being become an excellent Grecian and Hebrecian, insomuch as Thomas Wattes, D.D., prebend and residentiary of St. Paul's and archdeacon of Middlesex, who had newly founded some scholerships in Pembrook Hall in Cambridge, sent him thither, and bestowed the first of his said scholerships upon him, which places are (since) commonly called the Greeke scholerships." (*Life* by Isaacson.) The same biographer tells us, that while Andrewes was a young scholar at the university, "he never loved or used any of the ordinary recreations, either within doores, as cards, dice, tables, chesse, and the like, or abroad, as buts, coyts, bowles, and the like; but his ordinary exercise and recreation was walking by himself or some other selected companion, with whom he might conferre and argue, and recount their studies." After he had been three years at the university, his habit was to come up to London twice a year to visit his parents, and during his stay, with the assistance of a master, whom his father had procured beforehand, that no time might be lost, he used to learn some language or art, which he had not attained before; and he was accustomed to travel on foot, in his journeys betwixt London and Cambridge, to and fro, till he became a bachelor of divinity, and "professed that he would not then have ridden on horsebacke, but that diverse friends began to finde fault with him and misinterpret him, as if he had forborne riding only to save charges."

After taking his degree of bachelor of arts, Andrewes was elected in 1576 fellow of his college. There was but one vacant fellowship, and Andrewes was chosen after an examination, in which his competitor was Mr. Dove, afterwards bishop of Peterborough. "In the meanwhile, Hugh Price, having built Jesus Colledge in Oxford, had heard so much of this young man, that, without his privity, he named him in his foundation of that colledge to be one of his first fellowes there," or rather, as honorary or titular scholar. When he had taken his degree of master of arts, he applied himself to the study of divinity, and being appointed catechist at Pembroke, he read a lecture on the Ten Commandments every Saturday and Sunday at three o'clock, at which not only the under-graduates of his own college attended, but others also "out of other colledges in the university, and diverse also out of the country, did duely resort unto the colledge chappell, as a publique divinity lecture."

He now accepted an invitation from Henry, earl of Huntingdon, president of York, to accompany him to the north, "where God so blessed his painfull preachings and moderate private conference, that he converted recusants, priests and others, to the Protestant religion." After this, Sir Francis Walsingham, secretary of state to Queen Elizabeth, began to take notice of him. "He would never permit him to take any countrey-benefice, lest he and his great learning should be buried in a countrey-church;" but as "his intent was to make him reader of controversies in the university of Cambridge, he assigned him for his maintenance the lease of the parsonage of Alton in Hampshire." (Buckeridge.) Through the same influence Andrewes was preferred to the vicarage of St. Giles, Cripplegate, in London; and subsequently, in 1589, appointed a prebendary and residentiary of St. Paul's, and also a prebendary of the collegiate church of Southwell. "Being thus preferred to his own contentment," he turned his attention to preaching, and soon became celebrated as one of the

first preachers of his day. He preached at St. Giles's, and read divinity lectures at St. Paul's three times a week in term time. But his exertions in the discharge of the duties attached to his preferments brought him to so infirm a state of health, that for a while his life was despaired of. Upon the death of Dr. Fulke, master of Pembroke, in 1589, he was appointed to the mastership, which he resigned in 1605, "a place of credit, but of little benefit, for he ever spent more upon it than he received by it." When he became master of his college he found it in debt, but by his care and management he left above eleven hundred pounds in the treasury towards improving the college estate. His next promotion came from Queen Elizabeth. Being pleased with his piety and preaching, she appointed him one of her chaplains in ordinary (at that time there were twelve), and made him first in 1597 a prebendary, and some years afterwards, in 1601, dean of Westminster, and "all this," says Buckeridge, "without all ambition or suite of his owne, God turning the hearts of his friends to promote him for his great worth."

Andrewes did not attain any higher dignity than the deanery of Westminster during this reign, though he had the offer of more than one bishopric. "When the bishopricks of Ely and Salisbury were void, and some things were to be pared from them, some overture being made to him to take them, he refused them utterly." (Buckeridge.) He soon, however, grew into far greater esteem with Elizabeth's successor, King James, who "admired him beyond all other divines, not only for his transcendant gift in preaching but for the excellency and solidity in all kinde of learning." While still dean of Westminster, Andrewes attended the Hampton Court conference as one of the commissioners on the part of the church, and was one of the forty-seven divines who were appointed to make the new translation of the Bible into English. He was at the head of the company of ten who met at Westminster, and had to translate the Pentateuch and the historical books of the Old Testament, from Joshua to the end of the second book of Kings.

When the bishopric of Chichester was vacant, James promoted him to that see, to which he was consecrated, November 3. 1605, giving him also, because of the poorness of the bishopric, the rectory of Cheam in Surrey, to hold in commendam, and at the same time he made him his lord almoner. The next year (September, 1606) James summoned several of the Scotch clergy to appear before him at Hampton Court, and deliver their opinion as to the lawfulness of the meeting which had been lately held at Aberdeen by a small number of Presbyterian ministers, in defiance of the royal prohibition. He determined also, that four of his English bishops should each preach a sermon upon episcopacy, and the authority of princes in ecclesiastical matters, hoping that the controversy between the kirk and the hierarchy, being learnedly managed, would bring the Presbyterians out of their mistakes, or at least make them more tractable. Andrewes was one of the four. The text of his sermon, which is extant, is taken from Numbers, x. 1, 2., from which he tried to prove the authority of secular princes for convening synods and councils. The same is the subject of a Latin treatise which he published three years afterwards, and which was occasioned by the following circumstances. James, in his "Defence of the Right of Kings," had asserted the authority of Christian princes over causes and persons ecclesiastical. An answer to this royal treatise appeared under the name of Matthew Tortus. This Matthew Tortus was almoner to Cardinal Bellarmin; but it was supposed at the time that the cardinal himself was the author of the work, and that he assumed the name of his almoner by way of disguise. James appointed Andrewes to answer the cardinal, which he did in the following work: — "Tortura Torti, sive ad Matthæi Torti Librum Responsio, qui nuper editus contra Apologiam Serenissimi Potentissimique Principis Jacobi, Dei gratiâ, Magnæ Britanniæ, Franciæ, et Hiberniæ Regis, pro Juramento Fidelitatis," 4to. London, 1609, printed by the king's printer, and dedicated to the king. In this treatise, Andrewes maintains, that "kings have power to call synods and confirm them, and to do all other things, which the emperors before diligently performed, and which the bishops of those days willingly acknowledged to belong to kings."

In the same year that this defence appeared, Andrewes was translated to the see of Ely, to which he was consecrated September 22. 1609, and sworn one of his majesty's privy counsellors of England. He was subsequently made a privy counsellor of Scotland, on the occasion of James's visit to that kingdom. In this office we are told that he spoke and meddled little in civil and temporal affairs, being out of his profession and element; but in cases that any way concerned the church and his calling, he spoke fully and home to the purpose.

In 1610 Bellarmin published "Pro Responsione suâ ad Librum Jacobi, magnæ Britanniæ Regis, cui Titulus est, triplici modo triplex Cuneus;" to which Andrewes rejoined in this treatise, "Responsio ad Apologiam Cardinalis Bellarmini, quam nuper edidit contra Prefationem Monitoriam Serenissimi ac Potentissimi Principis Jacobi, &c., omnibus Christianis Monarchis, Principibus atque Ordinibus inscriptam," 4to. London, 1610.

Bancroft, archbishop of Canterbury, dying in the course of the same year, it was gene-

rally expected that the king would make him primate. But James appointed Abbot, who favoured the Puritans. The opinion of Clarendon as to this choice is this, "if he (Bancroft) had been succeeded by Bishop Andrewes, or any man who understood and loved the church, that infection would easily have been kept out, which could not afterwards be so easily expelled." While Andrewes was still bishop of Ely, he was appointed on the commission to try the suit instituted by Lady Frances Howard, in 1613, to obtain a sentence of nullity in regard to her marriage with the Earl of Essex, and with three other bishops he pronounced in favour of the nullity of the marriage. This seems to be the only blot on his character. In 1617 James visited Scotland, and as he had told the Presbyterians that he would bring with him some of his English theologians to enlighten their minds, he kept his word. He was attended by Andrewes, Laud, Hall, and a few others; but all their preaching was ineffectual to bring over the Presbyterians to conformity with the church of England.

Andrewes had now sat nine years in the see of Ely, when he was translated to Winchester, February 18. 1618. The king bestowed upon him at the same time the deanery of the royal chapel, and these two last preferments he held till his death. In 1621 occurred the unfortunate accident which befell Archbishop Abbot, who unintentionally killed with an arrow the keeper of Lord Zouch in Bramzil Park, Hampshire. Andrewes was one of the commissioners appointed by the king to examine whether the archbishop had contracted an irregularity; a serious question, as it involved the loss of all ecclesiastical preferments and sacerdotal functions. Andrewes, who the archbishop suspected would be his greatest foe, proved his best friend; for when several bishops inveighed against the irregularity of Abbot, he checked them:—"Brethren," said he, "be not too busy to condemn any for uncanonicals, according to the strictness thereof, lest we render ourselves in the same condition;" and it was chiefly owing to him that the commissioners returned answer to the king that they were not unanimous, whether any irregularity had been contracted, but they advised him, by way of precaution, to grant a restitution or dispensation to the archbishop by a commission of clergymen; and he was one of the body of bishops who were delegated in consequence to dispense with any irregularity, or suspicion of irregularity, "in majorem cautelam," as the term is, in case any irregularity had been contracted. This same year James summoned a parliament to meet him, and Bishop Andrewes preached the opening sermon, which is among his discourses, on the Psalm for the day, the sixteenth of the month, Ps. 82. v. 1. As symptoms of a refractory spirit had shown themselves, the bishop enforced the duty of obedience; but the admonition was futile, for James was compelled to dissolve the parliament within a month after its meeting.

King James died on the 27th of March, 1625; but his successor, Charles I., held Andrewes in no less respect than any of his predecessors. In the second year of this reign, 1626, Andrewes died at Winchester House, on Monday, September 25., which was his birthday, in the seventy-first year of his age, and was buried in the upper aisle of the parish church of St. Saviour's, Southwark, in which parish Winchester House then stood. His executors erected a monument of marble and alabaster to his memory, with a long Latin inscription, containing an epitome of his life and character, written by one of the bishop's chaplains. This monument was repaired in 1764; and not many years ago, being opened to make room for another corpse, the hair of his beard and his silk cap were found undecayed. Andrewes never married. This fact is recorded in his epitaph in these words:—"Cœlebs hinc migravit ad aureolam cœlestem" ("he went hence unmarried to receive the heavenly crown"). From this it has been surmised that the bishop favoured the Romish tenet of clerical celibacy; but there is nothing in his writings to support the supposition, and the inscription only records a fact.

The reputation which Andrewes had for learning among his contemporaries may be seen from the following extracts:—"The world wanted learning to know how learned this man was, so skilled in all, especially Oriental languages, that some conceive he might, if then living, almost have served as an interpreter-general at the confusion of tongues." (Fuller, book xi.) He is said to have known fifteen languages. In the epitaph upon his monument he is called "an infinite storehouse, a stupendous oracle, of languages, arts, and sciences, and all things human and divine; an incomparable bulwark of the orthodox church of Christ, in conversation, writings, prayer, example." This is the usual high-flown language of the times; but Andrewes was indisputably the most learned of his English contemporaries, excepting Usher, in the Fathers, Ecclesiastical Antiquities, and canon law. He was the head of that school which began to rise in England in the sixteenth century, which appealed to antiquity and history in defence of the faith of the church of England in its conflicts with Rome. To express his theological tenets briefly, he was of the school which is generally called the school of Laud, holding the doctrines of apostolic succession, that "the true and real body of Christ is in the Eucharist," and entertaining high notions of ecclesiastical authority. He was opposed to the Puritans, who in consequence called his doctrine irrational, atheistical, and worse

than that of Arminius. They also charged him with popery and superstition, because of the ornaments of his chapel, and the ceremonies there practised. But Andrewes was a man of more moderation than Laud, as this circumstance will suffice to show. In 1625, Laud urged King Charles to have the five predestinarian articles, which had been determined upon by the synod of Dort, debated in the convocation of the clergy, to show that they were never at any time the received doctrines of the church. The king recommended Laud to consult Andrewes as to the propriety of the measure. Andrewes strongly opposed the renewal of the disputation, which he said had already done too much mischief, and Laud ceased to agitate the subject.

As a preacher, he was considered among the first, if not the first, of his day. Upon the composition of his sermons he bestowed the greatest care, for most of them were revised thrice before they were preached; and he used to say, that "when he preached twice a day at St. Giles's, he prated once." It would seem, too, that his powers of language were accompanied by an effective delivery; for, says Fuller, "he was an inimitable preacher in his way, and such plagiaries who have stolen his sermons could never steal his preaching, and could make nothing of that whereof he made all things as he desired." Modern critics accuse him of affectation, forced similes, and allusions. Dr. Birch, in his life of Archbishop Tillotson, ascribes to him "the corruption of the oratory of the pulpit;" and another critic goes so far as to say, that he "reduced preaching to punning, and the eloquence of the chair to the buffoonery of the stage." This is not true. The bishop indulges, though but rarely, in a passing pun or witticism; but his sermons are characterised by piety, learning, and sound sense. Yet the style is too affected, and the divisions too unnatural to allow of their being proposed as models for imitation. They contain rich materials for judicious use. As to the piety and virtue of Andrewes, there can be only one opinion. The life of this "peerless prelate," or, as Laud calls him in his diary, "the light of the Christian world," both public and private, was most exemplary. His life was in a great measure a life of prayer; "the great part of five hours every day did he spend in prayer and devotion to God." "When he came to have an episcopall house with a chapell, he kept monthly communions inviolably." (Buckeridge.) His enemies, after his death, accused him of covetousness, because he died rather rich. But he was wont to say, "good husbandry is good divinity;" and his charity was extensive, commencing when he had but little, and increasing in proportion with the increase of his income. In the dispensation of this charity, it is observed, that he gave strict charge to those whom he made the instruments of his bounty, not to disclose the source whence the relief came. His private alms during the last six years of his life amounted to one thousand three hundred and forty pounds; and the total of the pious and charitable works mentioned in his will amounted to the sum of six thousand three hundred and twenty-six pounds. The celebrated scholars Isaac and Meric Casaubon, Cluverius, the elder Vossius, Grotius, Du Moulin, Barclay, and Erpenius, often experienced his liberality. He offered Erpenius a large stipend if he would come to England to teach the Oriental languages.

He was "given to hospitality;" his table was kept on a liberal footing, and it was open to "all people of quality and worthy of respect, especially to schollars and strangers;" and his guests observed of him, that "his lordship kept Christmas all the yeer, in respect of the plenty they ever found there." On one occasion, when he entertained King James at Farnham Castle for three days, he spent three thousand pounds. By his station in the church he had at his disposal the election of scholars into Westminster School, and from thence to the two universities, and also of many scholars and fellows in Pembroke, and Jesus, and Peterhouse, and he exercised the greatest impartiality in the elections and presentations to these societies. In the bestowal of church patronage he took the greatest care to select men of character and abilities: "he seldom gave a benefice or preferment to him that petitioned or made suit for it: he gave to men of note that he thought wanted preferment, before they knew of it." His practice was to employ his chaplains to make inquiry for such men at the universities, and not content with preferring them, he would previously entertain them, and then furnish them with means, not only to defray the expenses of their journeys, but for the necessary fees of institution.

Of his gratitude the following instances are recorded: — To the son of his first schoolmaster, Mr. Ward, he gave the living of Waltham in Hampshire, and "Master Mulcaster, his other schoolmaster, he ever reverently respected during his life, in all companies, and placed him ever at the upper end of his table, and after his death caused his picture, having but few others in the house, to be set over his study door." He not only distinguished his master openly, but often helped him privately out of his purse, and at his death he bequeathed a legacy of twenty pounds to Mulcaster's son. Buckeridge says that he often lamented to him and others that he could not find a fit opportunity to show his gratitude to Doctor Watts, who bestowed upon him his first scholarship at Pembroke. After much inquiry for the kindred of Dr. Watts, he found but one, and to him, "as he was a scholar," he gave pre-

ferment in Pembroke Hall; and by his will he ordered that the two fellowships, for the foundation of which at Pembroke he left a certain sum, should be supplied from the scholars on Dr. Watts's foundation, if such scholars should be found qualified.

On his promotion to the bishopric of Chichester he had engraven on the episcopal seal these words of St. Paul, "Et ad hæc quis idoneus?" i. e. "And who is sufficient for these things?" "Three vices," says Buckeridge, "he did much reprove, which were too common in that age — usury, simony, and sacrilege." As to his aversion to simony, it is recorded by his biographer, that for refusing to admit to livings several persons whom he suspected to be simoniacally preferred, he suffered much by suits of law, choosing to be compelled against his will by the law to admit them, rather than voluntarily to do that which his conscience made scruple of. He was particularly careful to keep in repair all the houses of his spiritual preferments, and spent upon them at times large sums: as upon the houses connected with the see of Ely, two thousand four hundred and forty pounds; upon those connected with Winchester, two thousand pounds. While bishop of Winchester, besides freeing the bishopric from a pension of four hundred pounds, which his predecessors had paid, he refused several large sums for the renewal of leases, because he conceived such renewal would be prejudicial to his successors.

"His gravity," says Fuller, "in a manner awed King James, who refrained from that mirth and levity in the presence of this prelate, which otherwise he assumed to himself:" yet Andrewes, in the words of his biographer, was gravely facetious. An amusing specimen of this grave wit is to be found in the life of the poet Waller, prefixed to his works. Milton, at the age of seventeen, wrote a Latin elegy upon him. The autograph of the bishop may be seen in Whitaker's "History of Craven," No. 29. p. 253.; portions of his will in Gutch's "Collectanea Curiosa," vol. ii. p. 19.; and original portraits of him are preserved at Pembroke, Cambridge, and the Bodleian library, Oxford.

Besides the two already mentioned, Andrewes has left the following works: — The best known of his writings are some small devotional works. 1. "A Manual for the Sick:" 2. "Private Devotions; or, Daily Prayers and Meditations." Both these works were composed by Andrewes in Greek and Latin, but neither of them was published during his lifetime. The "Manual for the Sick" he is supposed to have used in the visitation of his parishioners at St. Giles. His "Private Devotions" were composed after he was bishop of Winchester. "Some time before his death the manuscript was scarcely ever out of his hands. It was found worn in pieces by his fingers, and wet with his tears." The Devotions were printed at the Oxford press in 1675, in two parts; the former in Greek and Latin, the latter in Latin only. But Dr. Drake had published, in 1648, an English translation of the first part, as well as of the whole of the "Manual" from a Greek transcript, presented to him by Mr. Wright, who had written them out for the bishop's use. "Prayers for the Morning and Evening and Holy Communion" are also announced in the title-page, but they are not in the body of the work. In 1730 appeared a new translation of the first part of the "Devotions" along with the "Manual for the Sick," by Dean Stanhope, published after his death by the Rev. T. Hutton. This is however a paraphrase, containing interpolations. It was reprinted by Bishop Horne, then dean of Canterbury, with some alterations. The most correct edition is the late one, published by the Rev. Peter Hall, 12mo. London, 1830. 3. "Holy Devotions, with Directions to pray." London, 1655, 4th edition. This work was first published in 1630, by a person bearing the initials H. I., with a preface, and this title, "Institutiones Piæ, or Directions to pray," without any intimation that they were written by Andrewes. Three editions were published in this manner; the third in 1640; and they were printed by Henry Seile. Seile published the fourth edition in 1655, in which he omitted the original preface of H. I. and substituted a preface of his own, in which he announced the work as the composition of Bishop Andrewes, stating that the three former editions had been brought out by a kind foster-father. The Latin title, "Institutiones Piæ," was also superseded by the English title, "Holy Devotions:" a seventh edition appeared in 1684. The Rev. W. H. Hale has lately published an excellent edition, 12mo. London, 1839, from whose preface the above is taken. He supposes H. I. to be Henry Isaacson. 4. "Ninety-six Sermons. Published by His Majesties speciall command." fol. London, 1629; 2d edition, 1631. Watt says three editions were published in 1628, 1629, 1631; but the edition of 1631 has upon the title-page, 2d edition. These sermons were published after the author's death, by direction of Charles I., and dedicated to the king, by Laud, then bishop of London, and Buckeridge, bishop of Ely, who preached Andrewes's funeral sermon. Charles is said to have recommended them to his children a little before his death. It is by these sermons alone that Andrewes's merit as a preacher should be tested, for they are the only sermons which are authentic, and which he left perfect. The editors declare that, in accordance with the king's command, they have published from the papers of the bishop all that they found perfect, without any alteration; "as the sermons were preached, so are they published:" and they add, "to them he had been most kind, and in them he

most excelled." Most of them were preached before Elizabeth and James, on the great festivals of the church: eight are upon the conspiracy of the Gowries; ten upon the Gunpowder Treason. The finest of these sermons is the Passion Sermon on Lamentations, i. 12., which Bishop Horne more than once preached in modernised language. They are reprinted in the Library of Anglo-Catholic Theology, along with nineteen sermons on prayer and the Lord's prayer, and seven on the Temptation, 8vo., Oxford, 1841—1843, 5 vols. 5. "Opuscula quædam Posthuma," 4to. London, 1629, a volume containing fourteen tracts in Latin and English, and dedicated to Charles I., by the Bishops of London and Ely. The contents are — Four Sermons: one of which is his "Concio ad Clerum pro Gradu Doctoris;" a second delivered before James, August 5., 1606, at Greenwich, on the occasion of the visit which Christiern IV., king of Norway and Denmark, paid to James; a third, delivered at the same place, on the occasion of the departure of the king's son-in-law, Frederick, count palatine of the Rhine. Three Theological Determinations, held in the public divinity school of Cambridge: — whether the civil magistrate has a right by the law of God to require an oath of an accused person, and how far it may be lawful; — concerning usury; — in defence of tithes. This last was his thesis for the degree of doctor of divinity. Three Letters, in reply to three of Peter du Moulin, on episcopacy. All these are in Latin. The following are in English: "Stricturæ, or a Brief Answer to the Eighteenth Chapter of the First Book of Cardinal Perron's Reply, written in French, to King James his Answer, written by Mr. Casaubon in Latin." "An Answer to the Twentieth Chapter of Cardinal Perron's Reply." "A Speech, delivered in the Star Chamber, against the two Judaical Opinions of Mr. Traske." "A Speech delivered in the Star Chamber concerning Vows, in the Countess of Shrewsbury's case." 6. "The Moral Law expounded: — 1. largely; 2. learnedly; 3. orthodoxly: That is, the long-expected and much-desired work of Bishop Andrewes on the Commandments, being his lectures, many years since, in Pembroke Hall chapel, which have ever since passed from hand to hand in manuscripts, and been accounted one of the greatest treasures of private libraries, but never before this published in print; and hereunto is annexed Nineteen Sermons of his on Prayer in general, and upon the Lord's Prayer in particular. Also Seven Sermons upon our Saviour's Temptation in the Wilderness; both which two latter treatises, though before printed, yet being much worn out of press, were thought fit, for divers reasons, to be added to this work," fol. London, 1642, published by Michael Sparke, the Puritan bookseller, who published Prynne's works, and dedicated by a Presbyterian editor, John Jackson, to the two Houses of Parliament. A new and more authentic edition of the "Exposition of the Moral Law" alone was published in 1650, fol. London, from the bishop's own copy, with many alterations, and some notes and a preface. The editor is unknown. 7. "Ἀποσπασμάτια Sacra; or, A Collection of Posthumous and Orphan Lectures, delivered at St. Paul's and St. Giles his Church." fol. London, 1657. The editor, T. P., acknowledges that these discourses were "only taken by the ear from the voluble tongue of the dictator, as he delivered them out of the pulpit, and so are infinitely short of their original perfection. We must not judge by these lectures what kind of preacher their author was." 8. Various letters in the "Epistolæ Remonstrantium," and one respecting the works of Hooker. 9. "The Form of Consecration of a Church or Chapel, and of the Place of Christian Burial, exemplified by Lancelot late Lord Bishop of Winchester." 24mo. London, 1659. 10. "Discourse of Ceremonies retained and used in Christian Churches." 12mo. London, 1653. This last work is perfectly unauthenticated. In the library of Trinity College, Dublin, is preserved a manuscript volume in Latin, attributed to Andrewes, on "The Form of Government in the Old and New Testament." The bishop is said to have materially assisted Henry Isaacson, his amanuensis, in the composition of that author's chronological work, the "Saturni Ephemerides." Isaacson has left a Life of Andrewes, chiefly upon his private character. There is no complete life yet. (Isaacson, *Life of Bishop Andrewes*, first published in 1650, incorporated the next year in Fuller's *Abel Redivivus*, and edited lately by the Rev. S. Isaacson, 8vo. London, 1829; Buckeridge, *Funeral Sermon* upon Andrewes, appended to the editions of 1629 and 1631; Cassan, *Lives of the Bishops of Winchester*, 8vo. London, 1827, vol. ii., which contains the best account of Andrewes yet extant; Kippis, *Biographia Britannica*; Collier, *Ecclesiastical History*, part ii. book 8.; Fuller, *Church History of Britain*, books x. and xi., and *Worthies of England*; Prefaces to *Nineteen Sermons on Prayer*, 8vo. London, 1830, and to the Rev. P. Hall's edition of the *Private Devotions*; Is. Casaubon, *Epistolæ*, fol. Rotterdam, 1709.)

C. J. S.

ANDREWS, GEORGE, was a member of the society of the Middle Temple, who compiled reports of cases argued in the court of king's bench from Trinity term, 1737, until Easter term, 1739, both inclusive. The first edition of these reports was published in 1754, in folio; a second edition, in octavo, was published in Dublin in 1791, under the supervision of Mr. Vernon, a practitioner of some eminence at the Irish bar. In the preface to the second edition, they are

stated by the editor to be "deserving, in general, the character of accurate, judicious, and satisfactory reports." Some of the same cases are reported by Sir John Strange, and also in the anonymous compilation which is cited and known by the name of "Cases temp. Lord Hardwicke;" and the superiority of Andrews's Reports is manifest. Of the personal history of the author little is known. In the books of the society of the Middle Temple, he is described as "the only son of George Andrews of Wells, in the county of Somerset, gentleman;" and it appears from the same authority that he was admitted a member of the society in 1728, was called to the bar in 1740, and was alive in 1776. At the time of the compilation of the Reports, therefore, he was not a barrister, and was probably attending the courts as a student in conformity with that which was at that period the ordinary course of a legal education.

D. J.

ANDREWS, HENRY, was originally educated as an artist. In 1797 he commenced the publication of a work, entitled "The Botanist's Repository," which was published at intervals, in London, till the year 1814, and consists of 10 volumes in 4to. It consisted of a series of coloured engravings of new and rare plants, and was accompanied with a Latin and English description of each plant, with remarks on its history and mode of culture. Although this work, both in an artistic and botanical point of view, has many deficiencies, it has the merit of having drawn attention to a variety of interesting plants, as well as preparing the way for the more elaborate and accurate works of the same kind that are published at the present day. In 1802 he commenced the publication, in folio, of a work on the heaths, with the following title, "Coloured Engravings of Heaths; the drawings taken from living plants only; with the appropriate specific character, full description, native place of growth, and time of flowering of each, in Latin and English; each figure accompanied by accurate dissections of the several parts upon which the specific distinction has been founded, according to the Linnæan system. London." This work was in 4 volumes. Subsequently a smaller edition, in 6 volumes large 8vo., was published in London. From 1805 to 1828 Andrews published a series of coloured engravings of the species of Geranium, entitled "Geraniums; or a Monograph of the Genus Geranium: containing coloured figures of all the known species." It was completed in 2 volumes, 4to. Another work of the same kind, on the genus Rosa, was also published at the same time, and was completed in 2 volumes, 4to., entitled "Roses: a Monograph of the Genus Rosa; containing coloured figures of all the known species and beautiful varieties, drawn, engraved, described, and coloured from the living plants." Andrews lived in London during the chief part of his life, and died there. E. L.

ANDREWS, JAMES PETTIT, an historical and miscellaneous writer, was a younger son of Joseph Andrews of Shaw House, near Newbury, Berks, where he was born in 1737. He was educated under a private tutor, the Rev. Mr. Matthews, rector of his native parish. In his nineteenth or twentieth year he became a lieutenant in the Berkshire militia, but he appears afterwards to have led a retired and studious life. In 1788 he published a pamphlet calling attention to the hardships suffered by chimneysweepers' apprentices, which is said to have produced the act passed during the same year (28 Geo. 3. c. 28.) for their protection. In 1789 he published "Anecdotes, &c. ancient and modern, with Observations," London, 8vo., dedicated to his brother, Sir Joseph Andrews. He describes this work as the fruit of "a retirement of some years, with the uninterrupted perusal of a library composed chiefly of such volumes as are not in the way of every student." This collection will still repay the perusal of the lover of *ana*. It belongs to a class of works of which later years have produced several specimens — clusters of curious passages and anecdotes, collected from obscure authors, and arranged together only by that species of association which may be supposed to accompany unpremeditated table talk. The resources of the writer in the one case, as of the converser in the other, are exhibited in the facility with which he can bring together an array of illustrations from distant and unconnected quarters, without appearing specially to exert himself for the occasion; and his success will depend on the quantity of miscellaneous reading with which his mind is stored. Andrews had evidently a vast command of materials, but he was rather deficient in the playfulness necessary to give his elucidation that unpremeditated air which is the principal charm of such collections, and he scarcely improved his book by ornamenting it with some specimens of the ponderous humour of Captain Grose. Andrews published a supplement to his "Anecdotes" in 1790. In 1794 he published "The History of Great Britain connected with the Chronology of Europe; with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works." Vol. i. from Cæsar's invasion to the deposition and death of Richard II. 4to. London. In 1795 he published a continuation, part 2. of vol. i. "from the deposition and death of Richard II. to the accession of Edward VI." The work is thus incomplete. It must have been a very useful fragment at the time when it appeared, and nothing but the progress which discovery in relation to British history has made in recent years would pre-

vent it from still being so. The plan of the work was founded on that of Dr. Henry, to whom Andrews acknowledges his obligations. A brief narrative of the internal civil and military history of England is given in what printers call the even page, and on the opposite or odd page there is a corresponding general chronology, to enable the reader to synchronise English history with that of the rest of the world. The continuous narrative is followed at intervals by a chapter containing "incidents, biographical sketches, specimens of poetry," &c., and another containing "anecdotes and observations relating to the religion, government, manners, &c. of Great Britain." In these departments the author shows an extensive knowledge of English literature and the history of legislation, and much research among county histories and in other obscure quarters, for illustrations of natural manners. The style is condensed and clear. Its chief defect consists perhaps in want of ease, — a too pertinacious adherence to "the dignity" of the historical style. Andrews seems to have discontinued this work for the purpose of completing Henry's History, which, in 1796, he brought down to the accession of James I. (1 vol. 4to. and 2 vols. 8vo.) He translated "The Savages of Europe," a popular French novel now forgotten. In 1798 he published "The Inquisitor," a tragedy, in five acts, altered from the German, in conjunction with his friend H. J. Pye, the poet laureate. He was a contributor to the "Archæologia" and the "Gentleman's Magazine." On the establishment of the London police magistracy in 1792, he was appointed magistrate for Queen Square and St. Margaret's, Westminster. He died in London 6th of August, 1797. He had married Anne, daughter of the Rev. Mr. Penrose, rector of Newbury. He survived her twenty years. He left two sons (one of whom succeeded to his brother's baronetcy) and a daughter. His latter years were spent in the midst of a large circle of literary friends. (*Gent. Mag.* lxvii. 796.; Lyson's *Environs*, v. 186.)

J. H. B.

ANDREWS, JOHN, LL.D., author of several historical works and a multitude of political pamphlets. The only biographical notice of this forgotten author that can be discovered is the following entry in the obituary of the "Gentleman's Magazine" for February, 1809: "At his house at Kennington, Surrey, in his seventy-third year, Dr. John Andrews, a gentleman well known in the literary world. By his death the nation is deprived of an able historian, a profound scholar and politician, and a man ever ready to take up his pen in his country's cause." His most important works are — 1. "The History of the Revolutions of Denmark, with an Account of the present State of that Kingdom and People," 2 vols. 8vo. London, 1774. This is simply a history of Denmark, written straight on without any division into chapters or parts, and with no contents, rubric, index, or other facilities for reference. The style is singularly inartificial and conversational, and the author seems wisely to have avoided that imitation of the great historians of his age, which has been so injurious to the perspicuity of many inferior writers. A Danish translation was published at Copenhagen in 1786. 2. "History of the War with America, France, Spain, and Holland, commencing in 1775 and ending in 1783, with Portraits, Maps, Charts, &c." London, 1785—1786, 4 vols. 8vo. This work has none of the structural defects of the other; there are suitable divisions, and an ample index to each volume. It has an air of impartiality, though it was avowedly published in vindication of the conduct of the war on the side of Britain, and was printed by royal licence, probably with a view to its protection from a reprint in Ireland. As in his other work, the author here shows a remarkable simplicity of style, except in the coining of some new words, *e. g.* "Treasure of the nation being *profused*." Britain not to expect "*condescendence* on the part of its colonies," &c. An introduction to this work, affording a rapid view of the state of Europe at the close of the Canadian war, is written with a degree of spirit and energy decidedly indicative of another and a more eloquent pen. The titles of Andrews' works, to the number of fourteen, will be found in Watts's "Bibliotheca."

J. H. B.

ANDREWS, LANCELOT. [ANDREWES, LANCELOT.]

ANDREWS, LAWRENCE, lived in the reign of Henry VIII. Nothing is known of him but that he translated into English the following works: — 1. "Speculum Mundi." 2. A work on zoology. 3. One on distillation. He is therefore among the very earliest of those who printed works in English on scientific subjects. (Tanner, *Bibl. Britannico-Hibernica.*)

A. De M.

ANDREWS, MILES PETER, a dramatic writer, and a member of Parliament, but more renowned as a man of fashion, and a giver of dinners, than as either an author or a statesman. The time of his birth is not known. He was the son of a merchant in the city of London, by whom he was educated at Utrecht, with the view, it is supposed, of his superintending a foreign branch of his father's establishment. He did not however show a taste for commerce; and, on his return, connected himself with the theatrical circles of London. His earliest dramatic production is "The Election," a musical interlude, published in 1774. In 1781 he published "Dissipation," a comedy; in the same year "The Baron Kinvervankotsprakengatchdern," a musical comedy; and, in 1790, "Better Late than Never," a comedy. All these, with

several others which are unprinted, have long ago disappeared from the stage. By the death of an elder brother he succeeded to a large fortune and a lucrative gunpowder manufactory at Dartford. In 1790 he was chosen member for Bewdley, and sat for that borough till his death. In his latter years he occupied the mansion overlooking the Green Park, built by Lord Grenville, and became celebrated for the splendour of his entertainments. The public were long occupied by mysterious rumours of his having been visited by the ghost of his boon companion Lord Lyttleton, but it remained for Mr. Ward, author of "Tremaine," in his "Illustrations of Human Life," published in 1837, to authenticate the occurrence as an "interposition of the hand of Providence," by giving a narrative of it from Mr. Andrews' own lips. It will perhaps satisfy the majority of readers as to the nature of the phenomenon simply to explain, that the ghost-seer had been entertaining a large party, and was by his own account wakened out of a "feverish sleep" to encounter the spectre. Mr. Andrews died on the 18th of July, 1814. He was a lieutenant-colonel in the Prince of Wales's volunteers. (*Gent. Mag.* lxxxiv. 190, 191.; *Biog. Dramatica*; *Public Characters for* 1809, 1810, 523, et seq.)

J. H. B.

ANDREWS, WILLIAM EUSEBIUS, a polemical essayist on the side of the Roman Catholic church, and a bookseller in London, was born at Norwich on the 15th December, 1773, of parents who were converts to the Roman Catholic faith. He was apprenticed as a printer to the proprietors of the "Norfolk Chronicle," and on the termination of his indenture was entrusted with the editorship of that paper. Having a strong partiality for religious polemics, he established in London the "Orthodox Journal," which he edited and published. His exertions appear to have been much impeded by the disputes in the Roman Catholic board at the commencement of the present century, and by his own want of capital; and he was compelled to discontinue his publication. A periodical, which he in the meantime originated in Glasgow, called "The Catholic Vindicator," had but a short existence. In 1820 he projected and edited the "Catholic Advocate," which existed for only nine months. In 1822 he commenced a nearly equally short editorship of "The Catholic Miscellany" and "The People's Advocate." In the following year he re-established the "Orthodox Journal," and with occasional breaks he continued to edit it, and to contribute to "The Truthteller," for several years. In 1824 he published "A critical and historical Review of Fox's Book of Martyrs, showing the Inaccuracies, Falsehoods, and Misrepresentations of that Work," 8vo. London. It was published in numbers at threepence each, with woodcuts, the first of which represents the Devil prompting Fox as he writes. This work was the natural fruit of the anti-catholic animosity of the day. The author's object of casting odium on his opponents is best accomplished in details of the persecution of the Roman Catholics under Elizabeth, and an account of the later penal laws of Ireland. As a criticism on Fox, the work exhibits occasional ingenuity, but not much learning or impartiality. In 1835 Mr. Andrews established "The London and Dublin Orthodox Journal," which he continued to superintend till his death, which occurred on the 7th April, 1837. Besides the works already mentioned, he wrote several controversial pamphlets, in which, as well as in a book of elementary instruction, called "The Catholic School Book," he never lost sight of his favourite object, the defence of his own faith. (*The London and Dublin Orthodox Journal*, Nos. 95, 96.)

J. H. B.

ANDREZEL, BARTHE'LEMI PHILIBERT PICON D', a French ecclesiastic, classical critic, and journalist, was born in 1757 at Salins in Franche-Comté. He was a younger son of that Viscount Andrezel who founded the French academy of Oriental languages at Constantinople. He was educated at the military academy of La Flèche, and having afterwards taken orders, advanced rapidly in ecclesiastical preferment. In 1782 he became vicar-general to the archbishop of Bordeaux; in 1785 he was deputed to the general assembly of the clergy, and in 1786 became a member of the states of Bretagne, as titulary of the abbey of Saint Jacut. Refusing to take the oath tendered to the clergy in 1792, he emigrated to England, where he remained till 1803. In 1809 he became one of the inspectors-general of the university erected by Napoleon in the preceding year, and he was confirmed in this office at the restoration. He had in the meantime been connected with the "Journal des Curés" and other periodicals. In 1809 he published anonymously a translation of Fox's history of the early part of the reign of James II., under the title "Histoire des deux derniers Rois de la Maison de Stuart," 2 vols. 8vo. Several passages were expunged from this work by the imperial censors of the press. He edited "Excerpta e Scriptoribus Græcis," which passed through several editions. He was dismissed from his office of inspector-general in 1824, and died on the 12th of December, 1825. (*Biog. des Hommes vivants*; *Biog. des Contemporains*; *Biog. Universelle*; *New Annual Register*, xxix. 392.)

J. H. B.

ANDRI. [ANDRY.]

A'NDRIA, NICOLA, was born in 1748 at Nassafra in the province of Otranto, where he received his first education, and early devoted himself with zeal to the study of mathematics. In 1766 he went to Naples,

where after continuing for some time to study the physical sciences, he began that of medicine, his chief teacher being Cotugno. In 1771, before he had received his diploma, he commenced lecturing on experimental chemistry and medicine. In 1775 he was appointed professor of natural history in the university of Naples, in 1777 professor of agriculture, and in 1801, 1808, and 1811, he was appointed in succession to the professorships of physiology, the theory of medicine, and pathology and nosology. He died in 1814.

Andria's chief works are as follows: — 1. "Trattato delle Acque Minerali." Naples, 1775, 8vo. and in an enlarged edition in two parts, in 1783, containing a general account of mineral waters, and a particular description of all those in the neighbourhood of Naples. 2. "Institutiones Physiologicæ." Naples, 1786 and 1801, 8vo. 2 vols. 3. "Elementa Chemicæ philosophicæ." Naples, 1786, 1792, and 1805, and translated by himself into Italian in 1812, 1813. 4. "Elementa Medicinæ Theoreticæ." Naples, 1787, 8vo.; translated into Italian by Gennaro Andria, the author's son, and published with many alterations and additions at Naples in 1814, 8vo. 5. "Materia Medica, Pars prima." Naples, 1787, 8vo.; translated into Italian and completed by Dr. Tauro, Naples, 1811, 8vo. 6. "Institutiones Medicinæ Practicæ." Naples, 1790, 8vo.; translated into Italian by Dr. Tauro, Naples, 1812, 8vo.; a work in which it is said the diseases of the diaphragm are particularly well described. 7. "Osservazioni generali sulla Teoria della Vita," Naples, 1804 and 1805, 4to.; translated into French by the author's pupil, Antonio Pitaro, Paris, 1805, 8vo. In this work, by which Andria is better known than by any other, he maintains that the principle of excitability, that faculty by which organized beings are made capable of living, is animal electricity, and that its seat is in the nervous system, the residence of the senses and of motion, and the elaboratory of stimuli. The work is one of almost unmixed hypothesis; though Aldini is reported to have said of it, "that if it was at Naples that the dawn of the galvanic light was first seen, it was there also that birth was given to the conclusive reason for admitting the principle of animal electricity, and that in the hands of the illustrious Andria;" alluding to the evidence which it was supposed to afford, that the galvanic electricity resident in animals is something different from that developed by the contact of metals, or by friction.

Besides these works, Andria published one or more unimportant papers in the scientific journals of the time. (*Dictionnaire Historique de la Médecine* from the *Eulogy* of Andria by Professor Vulpes of Naples; Callisen, *Medicinisches Schriftsteller-Lexicon*, i. xxvi.; Pitaro, *Preface to the Work on Life.*) J. P.

ANDRIA, TUCCIO DI, an Italian painter who was employed in 1487 in the church of San Jacopo at Savona. His works have perished. (Lanzi, *Storia Pittorica, &c.*) R. N. W.

ANDRIESSENS. There have been three painters of this name, who have distinguished themselves.

HENDRICK ANDRIESSENS, called MANKENHEYN, a clever painter of still-life, born at Antwerp in 1600. His pictures are chiefly subjects of still-life and inanimate objects, are correctly painted, and very highly finished. He died in Zealand in 1655.

JURIAAN ANDRIESSENS was a painter and distinguished teacher of drawing and painting at Amsterdam, where he was born in 1742. He was instructed by A. Elliger and J. M. Quinkhart; and in 1766 obtained the first prize of the Academy of Amsterdam, of which he was made a member. His pictures are cabinet pieces: he painted landscape and history: and he painted, together with Human, the decorations of the new theatre of Amsterdam. The following excellent artists were the scholars of Andriessens: — D. du Pré, J. Granjean, H. Voogd, J. Kuyper, W. G. Van Troostwijk, G. J. Michaëlis, A. J. Kuÿtenschild, and his own brother Anton Andriessens. He died in 1819.

ANTON ANDRIESSENS was a good landscape painter, and also a teacher, and assisted his brother in his works. He was born at Amsterdam in 1746, and died there in 1813. He was likewise a member of the Academy of Amsterdam. According to Van Eynden and Vander Willigen in their "National History of Painting," the two brothers Andriessens were among the better painters of their time. (*Descamps, La Vie des Peintres Flamand, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANDRIEU, MARIE-MARTIN-ANTOINE, was born at Limaix in 1768; he commenced his military career in 1791 as captain in the first battalion of the Aude. He distinguished himself by an impetuous courage. He rose by his own merits from rank to rank till he was created chief of brigade and adjutant-general in 1797. Massena employed him to negociate the capitulation of Genoa. In 1801 he obtained permission to retire upon full pay; within a month he was recalled to active service. The peace of Amiens, however, restored him to the leisure of private life, which he proposed to devote to the composition of a narrative of the defence of Genoa. He was one of the officers employed on the expedition to St. Domingo, because Napoleon feared they might prove obstacles to his ambitious plans. Andrieu fell a victim to the epidemic which ravaged St. Domingo in 1802. (*Supplement* to the *Biographie Universelle.*) W. W.

ANDRIEUX, BERTRAND, a celebrated

French medalist and Mint engraver. He was designed for a seal-engraver by his father, who was a vintner of Bordeaux, where Bertrand was born in 1765. He gave early evidence of ability to excel in the art which he professed, and for minuteness and at the same time correctness of execution, he attained to an unrivalled excellence. His success and reputation were equal to his ability; from the commencement of the nineteenth century, until his death, there was scarcely a medal of consequence struck in France, the execution of which was not entrusted to Andrieux. His first celebrated medal was that of Napoleon crossing the St. Bernard; on account of the excellence of which he was appointed one of the principal engravers to the Mint. The medal also of the deputation of the mayors and the deputies of the cities of the empire to Napoleon in 1811, is reported to be, for size, correctness of drawing, and neatness of execution, one of the finest specimens of medal engraving existing. The medals also in honour of the marriage of Napoleon with Maria Louisa, and of the inauguration of the statue of Henry IV., are among Andrieux's masterpieces.

He executed further, besides many others, medals in commemoration of the Battles of Marengo, Jena, and Austerlitz; the Conquest of Silesia; the Treaties of Peace of Vienna, Tilsit, and Luneville; the Re-establishment of Divine Worship; the Interview of the Two Emperors; the Constitutional Charter; the Landing of the King at Calais; the 20th of March; and the Marriage of the Duke of Berri. Andrieux died, according to Gabet, in 1819; Dr. Nagler gives 1822 as the date of his death. (Schlichtegroll, *Numismatische Annalen*; Nagler, *Neues Allgemeines Künstler Lexicon*; Gabet, *Dictionnaire des Artistes de l'Ecole Française au XIXme Siècle.*)

R. N. W.

ANDRIEUX, FRANÇOIS-GUILLAUME-JEAN-STANISLAS, professor of belles-lettres, was born at Strassburg on the 6th of May, 1759. He studied in the college of Cardinal le Moine at Paris. At the close of his academical course he was, in his seventeenth year, placed in a proctor's office, with a view to make him master of the technical details of law, his ultimate destination being the bar. His master had no reason to complain of his progress; but he composed verses during his leisure hours, some of which appeared in the "Mercure" and in the "Almanach des Muses." He was admitted avocat by the parliament of Paris in 1781.

In the following year he became private secretary to the Duc d'Uzés. The death of his father, who had left his family in straitened circumstances, compelled Andrieux to accept this situation. In 1785 he resumed his attendance on the courts, as an assistant to the eminent lawyer Hardouin. The weakness of his constitution and voice confined him in a great measure to the business of a consulting lawyer and preparer of written pleadings. In 1786 he was employed in the latter capacity in the celebrated process of the diamond necklace. In 1789 his subordinate career under Hardouin terminated. During this apprenticeship to the practice of the courts Andrieux still continued to make verses. His comedy, "Les Etourdis," was brought upon the stage in 1787, and favourably received.

Andrieux was about to enter into the full privileges of his profession, when the Revolution swept away, with other institutions of the old monarchy, the parliaments and the order of avocats. His career from 1789 to the establishment of the empire in 1804 was that of many other professional men, called upon to discharge the legal and political functions to which they were educated, according to the forms prescribed by the ephemeral governments which succeeded each other with dizzy rapidity. His first appointment was financial "chef de bureau de la liquidation générale:" this he resigned after the revolution of the 31st of May. In 1796 he was elected a member of the Tribunal de Cassation. The judges of this court were fifty in number; one fifth were renewed every year by popular election. The fifty elected a presiding judge every six months. Andrieux was unanimously chosen vice-president. In 1798 the Electoral College of Paris elected Andrieux one of the Council of Five Hundred. He appears to have resigned his judicial situation previously, for in the national almanack for 1798 his name stands at the head of the practitioners in the Tribunal de Cassation. As a member of the Council of Five Hundred he supported the re-organisation of primary schools and the appointment of teachers by election; supported Berlier's motion on the liberty of the press; sought to modify the law regarding the deportation of priests; advocated the claims of public functionaries to an adequate remuneration; and in short distinguished himself by his support of moderate and national views and by irreproachable integrity at a period of universal excitement. In 1800 he was nominated one of the tribunes, and soon after their secretary. Andrieux's conduct in this capacity was similar to that which he pursued in the Council of Five Hundred; his independence gave umbrage to Napoleon, and he was removed from the tribunate before the body was finally suppressed.

This was a severe blow to him, who possessed no private fortune, and who had to support two daughters, an aged mother, and a sister. He does not appear to have made any effort to resume his profession of the law or to re-enter the field of politics. Fouché offered him the appointment of censor of the press, but his offer was declined. For the remainder of his life An-

drieux was exclusively devoted to literary pursuits. His active career, the only memorials of which are to be found in some printed pleadings and reports preserved in collections of the pamphlets of the Revolution, closes here. Joseph Bonaparte, who had learned to esteem Andrieux in the Council of Five Hundred, appointed him his librarian, with a salary of 6000 francs, and obtained for him the cross of the Legion of Honour. In 1804 he was made librarian to the senate, and soon after professor of grammar and belles-lettres to the E'cole Polytechnique.

Andrieux was the first literary professor attached to the institution; the course of education having been previously confined to the physical sciences and pure and applied mathematics. He rendered the class extremely popular with the students, who used to quit their recreations to attend his lectures. The task of analysing the exercises in composition of the scholars, candidates for commissions, was delegated to Andrieux by the examiner, and was for nearly twelve years discharged exclusively by him. He was deprived of his chair at the restoration, and Aimé Martin was appointed his successor.

He retained, however, the appointment of professor of literature in the Collége de France, to which he had been called by the concurring votes of the college itself, the institute, and the minister of the interior. He continued to officiate as a highly popular lecturer in this chair for nineteen years. It was no uncommon circumstance to see all the places filled two hours before the commencement of the lecture. He died on the 9th of May, 1833, three days after completing his 73d year.

Andrieux was as indefatigable a writer during the revolution, under the empire and the restoration, as in his earlier life. His works may be classified as dramatic, professional, and miscellaneous. His plays are fifteen in number: — 1. "Anaximandre, ou le Sacrifice aux Grâces, comédie en un acte (1782);" 2. "Estourdis, ou le Mort supposé, comédie en trois actes (1787);" 3. "Les deux Sentinelles, opéra en un acte (1788);" 4. "Louis IX. en Egypte, tragédie lyrique en trois actes (1790);" 5. "L'Enfance de J. J. Rousseau, comédie en un acte (1794);" 6. "Helvétius, ou la Vengeance d'un Sage, comédie en un acte (1802);" 7. "La Suite du Menteur, comédie de T. Corneille, retouchée et reduite en quatre actes (1803);" 8. "Le Trésor, comédie en cinq actes (1803);" 9. "Le jeune Homme à l'Epreuve, comédie de Destouches, remise en trois actes (1803);" 10. "Molière avec ses Amis, comédie en un acte (1804);" 11. "Le vieux Fat, comédie en cinq actes (1810);" 12. "La Comédienne, comédie in trois actes (1816);" 13. "Le Manteau, ou le Rêve supposé (1826);" 14. "Junius Brutus, tragédie en cinq actes (1828);" 15. "Le jeune Créole, drame imité de Cumberland;" 16. "Lénore, imitation de la tragédie de Jane Shore." The last two were printed, and not intended for the stage. The professional works of Andrieux are: — 1. "Cours de Grammaire et de Belles-Lettres, à l'usage de l'Ecole Polytechnique (1807);" 2. "Rapport sur la Continuation du Dictionnaire de l'Académie Française;" 3. "Cours de la Philosophie des Belles-Lettres." This last work, which was ready for the press at his death, does not appear to have been published. The miscellaneous works of Andrieux — his occasional poems, prose tales, éloges and reviews — are far too numerous to admit of our attempting a catalogue of them. Some appeared as pamphlets; others in the "Décade Philosophique et Littéraire (1794—1807)," a periodical of which he was one of the founders and principal editors; and some in the Transactions of the Institute and other learned bodies of which he was a member. The collections of Andrieux's works, though published by himself, are very incomplete. One appeared in 1817, in three octavo volumes, to which a fourth was added in 1823. Another was published, in six volumes 18mo., a few years later. There is nothing in the writings of Andrieux to account for the popularity of his lectures. There is a good-humoured air of pleasantry in the lighter pieces; but nothing brilliant or original. The tragedies and didactic writings are common-place in the last degree. The long notice of Andrieux by M. de Villenave in the supplement to the "Biographie Universelle," is a curious example of the exaggerated importance which friendship can attribute to a very unimportant subject. (*Biographie Universelle, Supplement*, voce "Andrieux;" *Notice Biographique*, prefixed to the edition of Andrieux's works published in 1818.) W. W.

ANDRIO'LI, GIRO'LAMO, an Italian painter of Verona of considerable merit. His name and the date 1606 are inscribed upon an altar-piece of San Domenico and other saints in the Church of Santa Caterina di Sienna at Verona. He painted also the two lateral pictures in the Cappella Maggiore of Sant' Angelo, under the castle of San Felice. (Dal Pozzo, *Vite de' Pittori, &c. Veronesi.*) R. N. W.

ANDRIOLLI, MICHAEL A'NGELO, a physician of Verona, who wrote towards the end of the seventeenth and in the beginning of the eighteenth century. He belonged to the school of chemical physicians, and most of his works afford proofs of his tendency to fall into the errors which generally prevailed amongst that class of medical practitioners in his day. His first work was on the preservation of health and the causes of disease, and entitled "Ὑγιεινης, Concilium Veterum et Neotericorum, de conservanda Valetudine, seu de Morborum Causis procatharticis in quo Rationes Experimentorum Suffragiis discussæ exarantur, Opusculum omnibus utile

Auctore Michaele Angelo Andriollo Philosopho medico. Lugduni, 1693," 4to. An edition of this work was published at Venice, 1693, and at Basle, 1694. It is divided into six parts. The first treats of the influence of air and water, places, times, and seasons on the health; the second, of the passions of the mind; the third, of exercise, business, indolence, and quietude; the fourth, of sleep; the fifth of plethora, inanition, and evacuation; the sixth, of food and drink. In these chapters there is valuable matter combined with statements founded on views that have been long since exploded. In 1698 he published a work on domestic remedies, or on the treatment of disease independent of the administration of medicines. This was entitled "Domesticorum Auxiliorum et facile parabilium Remediorum, Tractatus quinque. Venetiis," 4to. The first tractate was on regimen in acute diseases; the second, on the drink of the sick; the third, on regimen in chronic disease; the fourth, on the regimen of old and convalescent people; the fifth, on the regimen of the pregnant, the parturient, and the suckling, and also of infants. In 1700 he published a work on practical medicine, entitled "Enchiridium practicum Medicum. Venetiis," 4to. In this work he follows the principle of Sylvius de la Boë, maintaining that intermittent fever arose from a vicious composition of the bile and pancreatic juice; that low fevers arose from a changed composition of the albumen forming the nerves; and sudorifics were recommended as the most powerful remedies. Although these views were destined to sink into oblivion, yet they must strike every one as being shrewd guesses at the operation of laws which the chemistry of the present day is constantly unfolding. This work was divided into six chapters, and treated separately of diseases of the head, chest, and abdomen, of fevers, of surgical diseases, and the diseases of women. In 1701 he published a continuation of his "Ὑγιεινῆς," with the title "Physiologiæ Pars Secunda, in Viâ Platonis et Academicorum Institutiones Medicinæ. Clagenfurti," 4to. The functions of the human body are more particularly spoken of in this volume. After this he turned his thoughts in another direction, and wrote a book on what he called experimental philosophy, with the title "Philosophia experimentalis Præside Platone in Concilio Veterum et Neotericorum convocato, seu Physica reformati Platonis. Clagenfurti, 1708." His last work was on fevers, and their accompanying derangements, "De Febribus et Morbis acutis, &c. Venetiis, 1711." This is a very learned disquisition on many of the debated questions concerning fever, but has little practical value to recommend it. Adelung gives the title of two other works, the one in Italian with the title "Cosa sia Amor Platonico Favola recitata da Platone," in the Galleria di Minerva; the other in Latin, with the title "Novum et integrum Systema Physico-Medicum." Basle, 1694, fol. (Adelung, *Supplement* to Jöcher; Ersch und Gruber, *Allgem. Encyclop.*) E. L.

ANDRIOT, or HANDRIOT, FRANÇOIS, a French engraver, born at Paris in 1655. He lived some time in Italy, and engraved many prints after some of the most eminent painters of Italy and of France. He worked in the style of F. Poilly, but his execution is not of a high class: his extremities are clumsy; yet his prints are sought after on account of the celebrity of the originals. He has engraved after Raphael, Titian, Domenichino, Guido, Albano, An. Carracci, C. Maratta, Poussin, Le Sueur, and others of less note. (Huber, *Manuel des Amateurs, &c.*) R. N. W.

ANDRISCUS (Ἀνδρίσκος), a person of low origin, and a native of Adramytium. According to Lucian and Ammianus Marcellinus he was originally a fuller. About the year B.C. 150, Andriscus formed the plan of putting himself in possession of the throne of Macedonia. With this view he declared himself a natural son of Perseus, assumed the name of Philip (whence he is known in history under the name of Pseudo-Philip), and applied to Demetrius Soter, king of Syria, to support his claims; but the king had him arrested, and sent him to Rome, where he was thrown into prison for his false pretensions and his design to raise a revolt in Macedonia. However he escaped from his captivity, and on his arrival in Macedonia he found many who were willing to listen to the story of his descent, and who were ready to shake off the Roman yoke. An army was soon formed, and whoever could not be persuaded to join the standards of the pretender was compelled by force, and in a short time he was master of all Macedonia (B.C. 149). The Roman prætor, P. Juventius Thalna, was defeated by Andriscus, and killed in a great battle. After this victory, Andriscus thinking himself established on his throne, began to act in a tyrannical manner. But the year after (B.C. 148) he was attacked and defeated by the prætor Q. Cæcilius Metellus. Andriscus fled to Thrace, and sought the protection of a Thracian chief; but he was delivered up to the Romans, and carried to Rome in chains to adorn the triumph of Metellus. Macedonia was now finally regulated as a Roman province. (Livy, *Epitome*, 49. 51, 52.; Ammianus Marcellinus, xiv. 11.; Lucian, *Adversus indoctum*, c. 20.; Diodorus Siculus, *Excerpta de Virtutibus et Vitiis*, xxxii. p. 590.; Polybius, *Excerpt. Vaticana*, xxxiv. 6., ed. Mai; Pausanias, vii. 13. § 1.; Velleius Paterc. i. 11.; Florus, ii. 14.; Eutropius, iv. 13.; Aurelius Victor. *De Viris illustr.* 61.) L. S.

ANDRO'BIUS, an ancient painter of uncertain age and country. Pliny notices a

picture by him of "Scyllis cutting away the anchors of the Persian fleet." Scyllis is the noted diver mentioned by Herodotus. (Pliny, *Hist. Nat.* xxxv. 40.; Herodotus, viii. 8.)
R. N. W.

ANDROBU'LUS, a sculptor mentioned by Pliny, who classes him among the artists who were successful in representing philosophers. Nothing appears to be known of his age or country. (Pliny, *Hist. Nat.* xxxiv. 8.)
R. W. jun.

A'NDROCLES ('Ανδροκλῆς), a son of Phintas. He and his brother Antiochus were kings of Messenia just at the time when the first Messenian war broke out (B. C. 743). According to the account of Pausanias, this war had for its immediate occasion the quarrel between the Messenian Leochares and the Spartan Euæphnus, during which several acts of injustice were committed on both sides [LEOCHARES]. The Lacedæmonians at last demanded the surrender of Leochares. King Androcles declared in the assembly held for the purpose of deciding this matter, that Leochares should not be given up. His brother Antiochus and the majority of the people were of the opposite opinion, and Androcles and the principal men of his party were put to death. He left a daughter, who had two sons, Phintas and Androcles; and after the Lacedæmonians had taken Ithome, they honoured these descendants of King Androcles by giving to them a piece of land which was called Hyamia. Subsequently however the grandsons of Androcles assisted their countrymen against the Spartans, and in one battle both were slain. (Pausanias, iv. 4. § 3.; 5. § 2, &c.; 14. § 2.; 15. § 4.; 17. § 5.; Eusebius, *Chronicon*, ii. p. 321.)
L. S.

A'NDROCLES ('Ανδροκλῆς), an Athenian demagogue. In the affair concerning the mutilation of the Hermæ and the profanation of the Eleusinian mysteries, B. C. 415, Androcles acted a prominent part among the enemies of Alcibiades, and brought forward slaves and resident aliens to give evidence against him. According to Thucydides it was principally owing to Androcles that Alcibiades was exiled. After the removal of Alcibiades, Androcles was for some years at the head of the democratical party at Athens. But when in B. C. 411, this party was overthrown and the oligarchical government of the Four Hundred was instituted, Androcles was one of the first who fell a victim to the revolution. He was assassinated by a band of young oligarchs, partly because they dreaded a formidable demagogue like him, and partly because they hoped thereby to gain the favour of Alcibiades, who was to be recalled. Respecting his powers as an orator we know nothing except that a figurative expression which he used in one of his speeches is considered by Aristotle as incorrect. (Thucydides, viii. 65.; Plutarch, *Alcibiades*, 19.; Andocides, *De Mysteriis*, c. 6.; Aristophanes, *Vespæ*, 1150.; Zenobius, iii. 77.; Aristotle, *Rhetoric*, ii. 23.)
L. S.

A'NDROCLUS ('Ανδροκλος), a son of the Athenian king Codrus. He led a band of Ionians as colonists into Asia Minor, and with them took possession of the town of Ephesus, which, according to tradition, had been founded by the Amazons, but was then inhabited by Carians and Leleges. All of them were expelled by the invaders, with the exception of those who lived in the lower part of the town, about the temple of a goddess in whom the Ionians recognised their own Artemis (Diana). With these amicable relations were formed, and Androclus ruled at Ephesus as king. He also conquered the island of Samos, which, with other islands, became thus for a time subject to Ephesus. Androclus fell in a war in which he assisted the Prienians against the Carians: his body however was recovered and buried in the Ephesian territory, where his monument, adorned with the statue of a man in full armour existed in the time of Pausanias, or in the second century of our æra. (Strabo, xiv. p. 632. 640.; Pausanias, vii. 2. § 5, &c., 4. § 3.)
L. S.

A'NDROCLUS, a slave, who has acquired some celebrity from the singular occurrence which happened to him with a lion. He belonged to a noble Roman of patrician rank under the empire, in the reign either of Tiberius or Claudius, and on one occasion he was to fight in the great circus with a lion. When he had entered the arena, and the animal perceived him, it stood still as if astounded, and then slowly approached the man, who was almost dying with fear. At last the animal began to caress him. Androclus now took courage to look at the lion, and a scene ensued as if two old friends recognised each other, which excited the greatest astonishment among the spectators. The emperor had Androclus questioned as to this singular occurrence, and the slave told the following story. The master of Androclus had formerly been proconsul of Africa, and he used his slave very ill. Androclus ran away, and concealed himself in the most solitary places. One day he sought shelter against the burning heat of the sun in a cave, where he had not been long before a lion made his appearance. One foot was bleeding; the animal could scarcely walk, and was evidently suffering great pain. The lion went up to him and held out his paw, as if to ask his help. Androclus perceived a large thorn, which he extracted; he then washed the foot, and the animal remained in the den resting its foot for awhile in the man's hand. From that day Androclus spent three years in faithful brotherhood with the lion; but afterwards wishing to live again among men, he got away one day while the lion was out hunting. He was

taken by the soldiers of his master, who, after his return to Rome, intended to punish his runaway slave by making him fight in the circus with a wild beast; and the beast which Androclus found in the circus happened to be the lion to which he had once done a service, and which now recognised his benefactor. When this became known Androclus was pardoned, and the lion given to him, which he led by a thong through the streets of Rome like a tame animal. This interesting occurrence is related by A. Gellius (v. 14.) in the words of Apion, who was an eye-witness of it at Rome. See also Seneca, *De Beneficiis*, ii. 19. L. S.

ANDROCY'DES, a painter of Cyzicus, is mentioned by Pliny as a contemporary and a rival of Zeuxis; he lived therefore about B. C. 400. We know of two only of his works: — a victory of Pelopidas and Epaminondas over the Spartans, painted for the Thebans, incidentally noticed by Plutarch, but which was apparently never completed; and Scylla surrounded by fishes, mentioned also by Plutarch, in which the fish were so admirably painted that they became the principal objects of the picture to the great detriment of the figure of Scylla, and the painter was ridiculed for having thought more of his appetite than his art, for he was said to have been very fond of fish. (Pliny, *Hist. Nat.* xxxv. 9. 36.; Plutarch, *Pelop.* 25. and *Sympos.* iv. 2. 4.) R. N. W.

ANDROCY'DES (*Ἀνδροκύδης*), an ancient Greek physician, who lived in the reign of Alexander the Great, B. C. 336—323., and who is said by Pliny to have written a short letter to that prince, warning him against the immoderate use of wine, which he called "the blood of the earth." The remainder of the letter is rather obscure, but, if the text be sound, it probably means that wine is a more deadly poison than hemlock. He is also said by Pliny to have ordered a radish to be taken as a preservative against intoxication, from some fancied antipathy which he supposed to exist between that vegetable and the vine. (Pliny, *Hist. Nat.* lib. xiv. cap. 7.; lib. xvii. cap. 37. § 10. ed. Tauchn.)

A physician of the same name, who may very possibly be the same person, is mentioned by Theophrastus (*Hist. Plant.* lib. iv. cap. 20. ed. Schneid.), and also by Athenæus (*Deipnos.* lib. vi. § 72. p. 258.). W. A. G.

ANDRO'MACHE. [HECTOR.]

ANDRO'MACHUS (*Ἀνδρόμαχος*), an ancient Greek physician, celebrated for being the first person who is known to have borne the title of "Archiater," and also for having invented, or rather improved, the famous compound medicine which still bears the name of "Theriaca Andromachi." He is said by Abú-l-faraj to have lived in the time of Alexander the Great; but this is merely one of the numerous errors into which the Arabic writers so often fall, when they touch upon points of Greek and Roman chronology. He was a native of the island of Crete, but removed to Rome, and became physician to the Emperor Nero (A. D. 54—68). Nothing more is known of the events of his life, except that he appears to have gained great contemporary celebrity by his successful practice.

The exact meaning of the title "Archiater" has been the subject of much discussion; for while some persons interpret it "The Chief of the Physicians" (*quasi*, *ἄρχων τῶν ἰατρῶν*), others explain it to mean "The Physician to the Prince" (*quasi*, *τοῦ ἄρχοντος ἰατρός*). Upon the whole, it seems tolerably certain that the former is the true meaning of the word, and for these reasons — 1. From its etymology, for of all the words similarly formed (*ἀρχιτέκτων*, *ἀρχιτρίκλινος*, *ἀρχιεπίσκοπος*, &c.) there is not one that has any reference to "the prince." 2. We find the title applied to physicians who lived at Edessa, Alexandria, &c., where no king was at that time reigning. 3. Galen (*De Ther. ad Pis.* cap. i. tom. xiv. p. 211. ed. Kühn) speaks of Andromachus being appointed "to rule over" the physicians (*ἄρχειν*), *i. e.* in fact, to be "Archiater." 4. St. Augustine (*De Civit. Dei*, lib. iii. cap. 17.) applies the word to Æsculapius, and St. Jerome (metaphorically, of course) to our Saviour (XIII *Homil. in S. Luc.*), in both which cases it evidently means "The chief physician." 5. It is apparently synonymous with the Latin titles "Protomedicus," "Supra medicos," "Dominus medicorum," and "Superpositus medicorum," all which expressions occur in inscriptions, &c., and also with the title "Raís 'ala 'l-attebbá," among the Arabians. 6. We find the names of several persons who were physicians to the emperor, mentioned without the addition of the title "Archiater." 7. The archiatri were divided into "Archiatri sancti palatii," who attended on the emperor, and "Archiatri populares," who attended on the people; so that it is certain that all those who bore this title were not "physicians to the prince." The chief argument in favour of the contrary opinion seems to arise from the fact, that of all those who are known to have held the office of "Archiater," the greater part certainly were also physicians to the emperor; but this is only what might be expected, viz. that those who had attained the highest rank in their profession would be chosen by the prince to attend upon himself.

The "Theriaca" was a celebrated ancient compound medicine, which was supposed to be a universal antidote against poisons. That which went by the name of "Theriaca Andromachi" was founded chiefly on a similar compound, called from the name of its supposed inventor, "Mithridation," which enjoyed so great a reputation that whoever took a proper quantity of it in a morning was said to be insured against the effects of poison

during the whole day. In this antidote Andromachus made considerable alterations by putting in a larger proportion of opium, by leaving out six of the ingredients, and by adding twenty-eight others (especially the dried flesh of vipers, after cutting off the head and tail), thus increasing the number of the whole to seventy-five. This preparation superseded in a great measure the Mithridation, and has maintained its credit to the present day, though perfectly indefensible upon any reasonable principle of combination. In the London Pharmacopœia it appeared as late as the year 1771, and in the Paris Pharmacopœia of 1837 it still maintains its place.

Andromachus embodied his prescription for making the Theriaca in an elegiac poem, written in Greek, and consisting of eighty-seven distichs. It has been preserved by Galen, who has inserted it in two of his works (*De Antid.* lib. i. cap. 6., and *De Ther. ad Pis.* cap. 6. tom. xiv. p. 32—42.), and who tells us that Andromachus chose to put his directions in this form in order that they might the more easily be preserved unaltered. The poem, besides being published in the editions of Galen's works, has also appeared in a separate form, edited by Franc. Tidicæus, Zürich (*Tiguri*), 1607, 4to., with two Latin translations, one in prose and the other in verse; and again by J. S. Leinker, Nürnberg, 1754, fol. It is also inserted in the first volume of Ideler's "Physici et Medici Græci minores," Berlin, 1841, 8vo. There is a German translation in E. W. Weber's "Elegische Dichter der Hellenen," Frankfort, 1826, 8vo. Andromachus is supposed by some persons to be the author of a work Περὶ Συνθέσεως Φαρμάκων, "On the Composition of Drugs," in three books; this is, however, more commonly attributed to his son of the same name, though the writer is not aware of any positive data for determining to which of these authors the work really belongs. (Le Clerc, *Hist de la Méd.*; Fabricius, *Biblioth. Græca*, vol. ii. p. 627. vol. xiii. p. 60. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i.; Sprengel, *Hist. de la Méd.*; Kühn, *Additam. ad Elenchum Medicor. Veter. a Jo. A. Fabricio, &c. exhibitum*, Leipzig, 1826, 4to. fascic. iii. p. 3.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841, 8vo. For further details concerning the office of the Archiatri, see *Dict. of Greek and Rom. Antiq.* art. "Archiater" (from which work most of the preceding remarks on the subject have been borrowed); Casp. Hofmann, *Var. Lect.* lib. v. cap. 27. Leipzig, 1619, 8vo.; and several other works quoted in the Oxford edition of Theophilus, *De Corp. Hum. Fabr.* p. 275. Further particulars respecting the Theriaca may be found in Heberden's Ἀντιθηριακά, *An Essay on Mithridatium and Theriaca*, 1745, 8vo.; Paris's *Pharmacologia*, vol. i.; Cagnatus, *Variæ Observat.* p. 171, &c., 174, &c., ed. Rom. 1587, 8vo.; Andr. Libavius, *De Theriaca Andromachi senioris*, Coburg, 1613, fol.; *Dict. of Greek and Roman Antiq.*; *Penny Cyclopædia*; and in several works quoted by Choulant.)

W. A. G.

ANDRO'MACHUS the Younger (Ἀνδρόμαχος ὁ νεώτερος), an eminent ancient Greek physician, is generally supposed to have been the son of the preceding. Nothing is known of the events of his life except that he, as well as his father (unless there be some confusion), is commonly said to have been physician to the Emperor Nero (A. D. 54—68), and to have arrived at the dignity of Archiater. He appears also to have enjoyed much reputation on account of his knowledge of pharmacy and materia medica. According to Fabricius, Haller, and others, he was the author of a work in three books Περὶ Συνθέσεως Φαρμάκων, "On the Composition of Drugs," of which the first book treated of external remedies, the second of internal, and the third was devoted to those used in diseases of the eyes. Choulant, however, apparently attributes this treatise to Andromachus the Elder. It is probably this work which is very frequently quoted by Galen, who several times mentions his prescriptions with approbation, and from which some receipts are extracted by Artius and Nicolaus Myrepsus. Perhaps also the fragments mentioned in Cramer's "Anecdota Græca Parisiensia," (vol. i. p. 394, 395.) originally formed part of this treatise. It has been doubted whether it was to the elder or the younger Andromachus that Erotianus dedicated his Lexicon of Hippocratic Words, but it seems most probable that the latter is the person who is meant. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 61. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i.; Paul Cigalinus, *De Plinii Patriâ*, in Franz's edition of Pliny, vol. ii. p. 129.; Franz's note to his edition of Erotianus, p. 3.; Sprengel, *Hist. de la Méd.*; C. G. Kühn, *Index Medicorum Ocularium inter Græcos Romanosque*, Leipzig, 4to. 1829, fascic. i.)

W. A. G.

ANDRO'MACHUS. [Timæus.]

ANDRON (Ἄνδρων), an ancient Greek physician (as may be conjectured from his name), of the events of whose life no particulars are known. With respect to his date, as Celsus is the earliest author who mentions him, it can only be determined that he must have lived before the beginning of the Christian æra. Tiraqueau (Tiraquellus) and after him Fabricius suppose that Andron is the same person as Andreas of Carystus; which conclusion is founded on the supposed fact, that Dioscorides, in a passage where he is speaking of the poppy, names Andreas, and Pliny, speaking on the same subject, gives the name Andron. This, however, seems to be a mistake, as the common reading in Pliny is not Andron, but Andreas, as in Dioscorides. Andron appears to have written on pharmacy

and materia medica, as several of his prescriptions are preserved by ancient authors. He is mentioned also by Athenæus. (Dioscorides, *De Mat. Med.* lib. iv. cap. 65. tom. i. p. 557. ed Kühn; Pliny, *Hist. Nat.* lib. xx. cap. 18. ed. Tauchn. (al. cap. 76.); Tiraquellus, *De Nobilit.* cap. 31.; Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 61. ed. vet.; C. G. Kühn, *Index Medicorum Ocularium inter Græcos Romanosque*, Leipzig, 4to. 1829, fascic. i. p. 4.) W. A. G.

ANDRON (Ἄνδρων), a sculptor who, according to Tatian, made a statue of Harmonia, the offspring of Mars and Venus. The country and the date of Andron are unknown. Clarac, in his chronological table of the artists of antiquity, places him, without giving any authority for it, in the second century after Christ. (Tatianus, *Orat. in Græcos.* 55.; *Catal. du Musée du Louvre, Paris.*) R.W. jun.

ANDRONICUS (Ἀνδρόνικος), an ambassador of Attalus II., was sent by his king to Rome in B.C. 156, to inform the senate that Prusias, king of Bithynia, had commenced hostilities against him. This message was disbelieved at Rome, and the object of the mission was not attained. In B.C. 149 he was again sent to Rome by Attalus, to counteract the influence which Prusias exercised there by his ambassadors. Nicomedes, the son of Prusias, was at the time also at Rome; and as he was hated by his father, and even his life threatened, Andronicus was moved by pity to join Nicomedes and some of his friends in a conspiracy against his father Prusias [NICOMEDES]. (Polybius, xxxii. 26.; Appian, *De Bello Mithridat.* 4 and 5.) L. S.

ANDRONICUS (Ἀνδρόνικος), an ancient Greek physician, some of whose prescriptions are quoted by Galen and Octavius Horatianus. Nothing is known of his life, and with respect to his date it can only be said that he must have lived in or before the second century after Christ, as Galen is the earliest author who mentions him. The "Andronicus Peripateticus," or "Andronicus Rhodius," mentioned several times by Galen, is probably a different person. Tiraqueau (Tiraquellus) and after him Fabricius have committed an oversight in quoting from the fourth book of Octavius Horatianus the name of a physician called "Andronicus Ticianus, quem citat et virum clarissimum vocat." Andronicus is, as mentioned above, several times quoted by Octavius Horatianus, and a physician named "Titianus" is called by him "vir clarissimus:" but these appear to be different persons; nor are the two names, as far as the writer is aware, ever found together. (Tiraquellus, *De Nobilitate*, cap. 31.; Fabricius, *Biblioth. Græca*, vol. xiii. p. 62. ed vet.; Octavius Horatianus, *Rer. Medic.* lib. i. cap. 18., and lib. ii. pt. i. cap. 6., and lib. iv. p. 18. 37. 85. ed. Argent.) W. A. G.

ANDRONICUS (Ἀνδρόνικος), a Greek poet, a native of Egypt, and a contemporary of Libanius and Themistius (about A.D. 360). Libanius praises him for the sweetness of his poetry, and adds that his fame was spread over all the towns of Egypt, as far as the Ethiopians, but that a calamity which befell his mother and his native place prevented his displaying all the riches of his genius. Themistius speaks of a young Egyptian poet who had composed a tragedy, epics and dithyrambs, and who is, according to some modern critics, the poet Harpocration, who is praised by Libanius; but others, and apparently with more probability, suppose that Andronicus is meant. There is no doubt that this is the Andronicus whom Photius calls a native of Hermopolis and a decurio of that town. He attributes to him dramas and several other species of poetry. In A.D. 359, the poet Andronicus and several other persons of distinction in the east and in Egypt had drawn upon themselves the suspicion of indulging in pagan rites, and the emperor Constantius sent Paulus to inquire into the matter. Paulus erected his tribunal at Scythopolis in Palestine, and summoned all who had been charged. Andronicus appears to have been innocent, at least the calmness with which he conducted his defence convinced Paulus that he was innocent, and he was acquitted. After this occurrence we hear no more of him. The works which in his time gained him great reputation have perished, but the "Anthologia Græca" contains one epigram (vii. n. 181.), which is usually attributed to him. (Libanius, *Epist.* lxxv.; *De Vitâ suâ*, p. 68.; Themistius, *Orat.* xxix. p. 418, &c.; Maximus Planudes in *Nic. Comnenus, Prænotiones Mystagog.* p. 141.; Ammianus Marcellinus, xix. 12.; Photius, *Biblioth.*) L. S.

ANDRONICUS A'NGELUS, (Ἀνδρόνικος Ἄγγελος), was the son of Constantinus Angelus, a private citizen of Philadelphia in Lydia, and of Theodora, the youngest daughter of the emperor Alexis Comnenus I. (A.D. 1080—1118). The family of the Angeli was obscure, and its nobility commenced with this imperial alliance. About the year A.D. 1172, Andronicus Angelus was sent with his brother, John Angelus, by the Emperor Manuel against the Turks, who had established themselves in the province of Cappadocia. His success and conduct in this campaign are unknown; but three years afterwards, when he was sent into Bithynia against the Turks, although he was assisted by the valour and experience of his lieutenant, Manuel Cantacuzenus, Andronicus displayed the most shameful cowardice, and abandoned his army before he encountered the enemy. For this betrayal of his trust, Andronicus narrowly escaped, on his return to Constantinople, being dressed like a woman and led round the city. Nor did he afterwards retrieve his reputation when he was

dispatched, in A. D. 1180, by the guardians of the young Alexis, the son of Manuel, against the usurper, Andronicus Comnenus. He was defeated near Charax in Bithynia; and dreading the anger of the Empress Mary, Manuel's widow, he went over with his whole family and dependents to Andronicus Comnenus. According to one account, Andronicus Angelus and four of his sons were soon banished by their new master on suspicion of having conspired against him. According to another (Roger Hoveden, p. 596.), Andronicus Angelus and two of his sons were blinded and cruelly mutilated by the tyrant Comnenus. William of Tyre (*Will. Tyr.* xxi. 16.) says that Andronicus Angelus was sent by the Emperor Manuel to Baldwin IV. king of Jerusalem, to concert with him an expedition for the recovery of Egypt. Andronicus Angelus married Euphrosyne, daughter of Theodore, one of the private secretaries of Manuel, by whom he had six sons, of whom two were subsequently emperors, Isaac Angelus, A. D. 1185, and Alexis Angelus, A. D. 1195. (Ducange, *Familia Byzantina*, p. 202.)

W. B. D.

ANDRONICUS CAMATE'RUS (Ἀνδρόνικος Καμάτηρος), was prefect of the city of Constantinople about A. D. 1156, and a relation of the Emperor Manuel Comnenus (A. D. 1143—1180), who raised him to the rank of Sebastus (Augustus), and prefect of the imperial guards. Joannes Veccus, who wrote against him somewhat more than a century later, says that Andronicus was an extraordinary man, and a most powerful speaker. He also distinguished himself as an author, and the following works are known to have been written by him: — 1. A work against the Latins, in the form of a dialogue, in which the Emperor Manuel and some Roman cardinals, who were then staying at Constantinople, are the speakers. The subject is the "Processio Spiritûs Sancti." The work was subsequently attacked and refuted by Veccus. [VECCUS, JOANNES.] 2. A disputation between the Emperor Manuel and Peter, a learned Armenian. 3. A small work on the two natures in Christ. None of these works have yet been published, but they are extant in MS. There is a dialogue against the Jews, which is usually ascribed to one Andronicus who lived in the fourteenth century of our æra, which is in all probability the work of Andronicus Camaterus. It is printed in Stevardius's "Auctarium ad Canisium," Ingolstadt, 1616, 4to., and in the "Bibliotheca Patrum," xvi. 38, &c. Joannes Ducas, to whom Eustathius's Commentary on Dionysius Periegetes is dedicated, was a son of Andronicus Camaterus. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, i. 675., Appendix, 24.; Fabricius, *Biblioth. Græc.* xi. 278, &c.) L. S.

ANDRONICUS I. COMNE'NUS (Ἀνδρόνικος Κομνηνός), emperor of CONSTANTINOPLE, was the son of Isaac, who was the younger son of Alexis I. Comnenus: he was born in the beginning of the twelfth century. Andronicus was a man of uncommon beauty and extraordinary talents, and he possessed both the virtues and the vices which characterised the Comnenian family. From his earliest youth his life was a succession of extraordinary adventures. Pleasure seemed to be the sole object of his life. But no revels were attractive enough, no woman possessed charms enough, to retain him, when he heard the trumpet of war. He then rose from the luxuries of the East, and encountered hardships and danger with delight. In the camp he was sober; he was never exhausted by fatigue or privation; he slept soundly on the open field. His strength was envied, his courage and affability were admired, by the soldiers; he was the darling of the army. He was the favourite of women: three royal princesses were among his concubines. He had only one rival, his cousin, the emperor Manuel Comnenus.

In 1141 Andronicus, then about thirty years of age, was made prisoner by the Turks-Seljuks, and remained one year in captivity. On being ransomed, he went to Constantinople, where he fell in love with his niece, the Princess Eudoxia Comnena, who became his concubine, while her sister Theodora was the concubine of the Emperor Manuel. It seems that Manuel considered Andronicus dangerous in the capital, but very useful in distant provinces; he accordingly sent him to Cilicia (A. D. 1152). Andronicus was accompanied by Eudoxia. Being defeated in his enterprise on Mopsuestia, he returned to Constantinople, and Manuel then appointed him governor of Naissus, Braniseba, and Castoria. After having staid a short time in his province Andronicus again appeared in Constantinople, where he narrowly escaped death by the hands of the infuriated brothers of Eudoxia. He now conspired against the emperor, but the plot was discovered, and he was thrown into prison (A. D. 1153), where he remained twelve years. At last he escaped under very extraordinary circumstances. Having discovered a cellar which was separated from his prison by a thin wall, and which seemed to be entirely unknown to the gaolers, he made an opening in the wall and crept into the adjoining cellar, whereupon he replaced the bricks in their former position. The gaoler on making his customary visit found the prison empty, and reported the flight of the prisoner. The gates of Constantinople were immediately shut, and search was made for the fugitive; but all was in vain, and the emperor, believing that he had escaped with the assistance of his wife's family, ordered her to be thrown into the same prison in which her husband had been confined. The name of this lady is not known, and it is for

the first time on this occasion that she is mentioned. No sooner was she alone, than Andronicus left his concealment, and his wife, overwhelmed by surprise and joy, made herself the companion of the captive, whom she supported with part of her daily provisions. It is said that during her captivity she bore a child. At last Andronicus escaped with the aid of his wife (A. D. 1162). He was soon discovered, and again imprisoned; but he escaped once more (A. D. 1165), and after many perils and adventures, especially in Moldavia, escaped to Kiew to the court of Jaroslaw, grand duke of Russia. Here he obtained the pardon of the emperor, and formed an alliance between him and Jaroslaw for the purpose of attacking Hungary. At the head of a Russian army he entered that country, and joined Manuel under the walls of Semlin, which they besieged with their united forces. Andronicus and the emperor were rivals for the honour of being the bravest of the Greeks. After a successful campaign, they returned to Constantinople (A. D. 1166), but Andronicus was again removed from the court and sent to Asia (A. D. 1167). New quarrels broke out between him and Manuel, and Andronicus fled to Raymond of Poitou, prince of Antioch, whose daughter, Philippa, the sister of the Empress Maria, the wife of Manuel, was renowned for her beauty and talents. Andronicus saw her, and seduced her; but, being followed by the enmity of Manuel, he abandoned his victim and fled to Amaury I., king of Jerusalem (A. D. 1162—1173), by whom he was invested with the town of Berytus, now Beirût. In Jerusalem he saw Theodora Comnena, the beautiful widow of the late king, Baldwin III., who was the niece of the Emperor Manuel. Andronicus was then about fifty-six, but time had not impaired his personal beauty, and such was his ascendancy over the youthful queen, that she sacrificed her royal honour to become the concubine of Andronicus. Pursued by the emissaries of the infuriated emperor, they fled to the court of Nur-ed-dín, sultan of Damascus; but Andronicus not thinking himself safe there, she accompanied him on a perilous journey through Persia and Turkistan, till, after having proceeded round the Caspian and crossed the Caucasus, they returned to Asia Minor, where they settled among the Turks on the borders of the province of Trebizond. John, the brother of Andronicus, was also living among the Turks, and had adopted the Mohammedan religion. Assisted by Turkish and Greek adventurers, Andronicus made war upon the Greek governor of Trebizond; but while he was victorious on one side, a party of the governor's troops surprised the castle where Theodora lived, and she and the two children whom she had borne to her seducer were carried off to Constantinople. To recover his beloved Theodora, Andronicus for the first time humbled himself before Manuel, and implored his pardon by prostrating himself, loaded with chains, at the foot of the imperial throne. The pardon was granted; and Andronicus retired with Theodora to Œnoë, now Unieh, in the eyalet of Trebizond, on the Black Sea, a town situated within the limits of the Byzantine empire. Here he lived quietly till the death of Manuel in 1181.

Alexis II., the son and successor of Manuel, was a minor, and under the guardianship of his mother, Maria of Antioch. No sooner had he ascended the throne than the fickle and turbulent aristocracy showed symptoms of discontent, and wished for a change. Andronicus, eager to profit by this state of things, and relying on finding numerous partisans, sent his agents to the different provinces to work upon the minds of the people. Soon after he left Œnoë, and showed himself to the army stationed in Pontus and Bithynia, which he easily succeeded in seducing. Upon this he marched to Constantinople. He compelled Alexis to acknowledge him as regent, and he put him to death after having ordered the execution of his mother Maria. [ALEXIS II.]

Thus Andronicus ascended the throne in 1183, and immediately afterwards married Agnes, the widow of Alexis II., who was then only eleven years old. His first wife and Theodora of Jerusalem were then dead; at least nothing leads us to suppose that either of them was then living. It is said that Andronicus dishonoured the memory of Manuel, and that he treated the corpse of the strangled Alexis with infamy; but Nicetas (*Alex. Manuel, filius*, c. 18. in fine), who gives a very circumstantial description of this affair, is too much prejudiced against Andronicus to deserve complete confidence.

Andronicus reigned only two years, but this short period was signalised by important events. His strength was unimpaired by age, and he vigorously quelled the turbulent and factious spirit of the nobles. He knew that they aspired to be the masters of the empire, but that none of them had formed, or was able to form, the nobler design of becoming the legislator of a powerful and well-organised state. Such was the aim of Andronicus; he would reform Byzantium. He used to say that kings could accomplish every thing, and that no evil was so inveterate, no obstacle so great, as not to yield to their will. Till his reign the plundering of wrecks was a common practice among the inhabitants of the coasts, but he stopped it by a severe law; he secured the high roads, which were infested by robbers; he exterminated numerous pirates; he watched carefully over the impartial administration of justice; and he vigorously protected the people against the oppression and rapacity of the great. The aristocrats, espe-

cially the adherents of the late empress and her unfortunate son, were infuriated against Andronicus. They formed a plot, and called William II. the Good, king of Sicily, to their assistance, and promised him the imperial crown if he would only seize it. William landed with a powerful army on the coast of Epirus, and proceeded as far as Thessalonica, which he took and destroyed after an obstinate defence. During this time Andronicus had organised a new army, the officers of which were devoted to him, and in a short time he compelled William to return home, after having lost a considerable part of his army. To save the empire from similar troubles, and from thus becoming the prey of a foreign conqueror, Andronicus resolved to exterminate the whole body of the Greek aristocracy, — a plan as bold and as merciless as that of Robespierre, when he resolved to save the French republic by putting to death the aristocracy. The emperor pursued his plan with the utmost activity. The sword of the executioner worked without interruption except during one week, when it ceased, as if it were tired of so much bloodshed. But it soon recommenced its destructive work. Many nobles fled to Italy and to the Turks, but a still greater number perished; some by the sword, others by fire or by the rope, and almost all under cruel tortures. Those of the common people who were known as partisans of the nobles were burnt in their houses or drowned by scores; and it is said that round many towns there was not a single tree that was not loaded with dead men. The consternation was general; yet the people saw there was nothing to prevent them from attending to their business with as much security as in former times, or even more. Andronicus was on the point of seeing his plan crowned with success, when an accident caused his ruin and death. There was then at Constantinople a noble named Isaac Angelus, whose character was bad, but as he was not of a bold or enterprising disposition, Andronicus intended to spare his life, as he had done in the case of several other nobles. In the summer of 1185, Andronicus, who felt himself quite sure on his throne, retired to a villa in Asia. During his absence Hagiochristophorites, his faithful but superstitious lieutenant, ordered Isaac Angelus to be put to death, on the ground of a ridiculous tale that Andronicus was to be dethroned by a man whose name began with an I. Isaac having escaped, fled to St. Sophia, took refuge on the steps of the altar, and implored the assistance of the people who crowded to the church. The people, probably excited to violence by secret enemies of the emperor, commenced a disturbance which soon spread over Constantinople. Andronicus hastened to his capital, where he was terrified with the news that the rebels had proclaimed Isaac emperor. He offered a general pardon, but in vain. He then promised to abdicate in favour of his son Manuel; but this proposition having been likewise rejected, he tried to escape by sea. However, he was seized, and loaded with chains, was dragged before Isaac, who abandoned him to the fury of his enemies. Having fastened him on the back of a camel, they led him through the streets of Constantinople, inflicting upon him outrages of every description. At last the mob hanged Andronicus by his feet between two pillars, one of which was surmounted by the figure of a pig, and the other by that of a wolf. In the agony of death the unhappy victim prayed, — "Lord, have mercy upon me! Why will you bruise a broken reed?" At last an Italian soldier, moved with pity, stabbed him with his sword to the heart, and the emperor expired (12th of September, 1185).

The general opinion of Andronicus is very unfavourable. Le Beau judges him with too much severity; and he speaks of his good qualities only after having excused himself by saying that as there is no good prince without some bad quality, so there is no bad prince who does not possess some virtue. Gibbon condemns him for his luxury and cruelty, but praises him for his excellent administration. Fallmerayer, on the contrary, palliates all his vices, and lavishes unbounded praise upon him. Andronicus is generally known as the "Tyrant," and he deserves this name for his conduct to the Greek aristocracy, but not for his general administration of the empire. (Nicetas, *Manuel Comnenus*, I. i.; III. IV. 1—5., *Alexis, Manuelis Comn. Filius*, c. 2. 9, &c., *Andronicus Comnenus;* Guilielmus Tyrensis, xxi. 13.; Le Beau, *Histoire du Bas Empire*, xix. 215, &c. xx. 1—116.; Gibbon, *Decline and Fall*, ix. 93—107.; Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 28, &c.)

W. P.

ANDRONI'CUS II. PALÆO'LOGUS (Ἀνδρονίκος Παλαιόλογος), surnamed the Elder, emperor of CONSTANTINOPLE, was born in A. D. 1260. He was the eldest son of the Emperor Michael Palæologus, with whom he was associated in the government in 1275, and he succeeded him in 1283. His mother was Theodora Angela, and his full name was Andronicus Ducas Angelus Comnenus Palæologus. The latter years of the reign of Michael had been disturbed by a civil war, the ringleaders of which fled to the court of Michael Angelus Ducas, despot of Epirus and Ætolia, a warlike prince, who refused to deliver the fugitives to the Emperor Andronicus. This circumstance led to a war, which proved fatal to the despot Michael, who was taken and put in prison at Thessalonica, from whence he escaped with the aid of the gaoler, Henry, who was an Englishman. Having been seized in his flight,

he was confined within the imperial palace at Constantinople, and having lost all hopes of escape, he set fire to his prison, hoping thus to destroy himself with the emperor Andronicus was saved by the vigilance of his guard, who put the captive to death. In 1294 Andronicus ran the risk of losing his life during some bloody disturbances between the Genoese and the Venetians, who had a commercial establishment with great privileges at Pera, a suburb of Constantinople. Andronicus showed great activity in quelling these civil troubles, in which he was much more successful than in those religious disputes by which the domestic peace of the empire was continually disturbed. On the occasion of the second general council of Lyon, his father, Michael, had consented to a union between the Greek and Latin churches; but Andronicus, far from following the policy of his father, showed himself so hostile towards Rome, that, in 1307, he was excommunicated by Pope Clement V. With regard to the political state of the Byzantine empire, his conduct towards Rome was very unwise, for it is well known that if Greece had submitted to the authority of Rome, no Mohammedan conqueror would have planted the crescent on the cupola of St. Sophia. However, it is just to state that Andronicus considered this a purely religious affair, and that he acted conscientiously. But notwithstanding his great learning, his mind was clouded by superstition, and it is therefore not surprising that in religious matters he blindly followed the advice of the patriarch Athanasius, who was his inferior in learning, his equal in superstition, and his superior in artful fanaticism. [ATHANASIUS.] Andronicus made a successful campaign against the Tatars of Kiptshak, but he lost a considerable part of his dominions in Asia Minor, which were taken from him by the Turks Osmanlis, who were then governed by Osman, the founder of the Turkish empire.

When after the conquest of the greater part of Bithynia Osman appeared on the shores of the Propontis; when Turkish galleys, hitherto unknown in history, carried Osman's troops to Chios, whose inhabitants were killed or carried off into slavery, Andronicus, unable to raise an army among his own subjects, purchased the assistance of a soldier, who, though he had neither kingdom nor subjects, possessed more real power than the successor of Constantine. This was Roger de Flor, the son of Richard de Flor, a German nobleman who was grand falconer of the emperor Frederic II. Roger, equally distinguished as an admiral and a general, was the commander of a numerous body of warlike adventurers, chiefly consisting of Catalans, who infested the Mediterranean, making war on all nations, and keeping peace only with those who paid them tribute, or purchased their services. Roger arrived at Constantinople with twenty-two ships of war and a numerous fleet of transports, having on board eight thousand experienced soldiers, horse and foot. His renown was so great, his power so formidable, his presence so useful, but also so dangerous, that, before he had done anything, Andronicus rewarded his future services with the hand of his niece Maria, the daughter of Asan, the deposed king of Bulgaria (1303). In 1304 Roger routed the Turks near Cyzicus; in 1305 he annihilated a Turkish army in the battle of Philadelphia, and in the same year he defeated Osman in the mountains of the Taurus. Andronicus conferred upon him the dignity of Great Duke (1306), and in 1307 he created him Cæsar. But his ambition increased with his power; the presence of the Catalans became insupportable to the emperor, and Roger was assassinated at Adrianople. Muntader, who was one of his officers, and from whose "Chronica" this account is taken, charges the emperor with having contrived the murder of Roger, but he alleges no proof. After the fall of their chief, the Catalans, commanded by Berengar d'Entança and Fernando Ximenez d'Arenos, declared war against Andronicus, and after having devastated Thrace and Macedonia, they took the Peloponnesus, Achaia, and some other provinces in Greece, where they finally settled in 1308. During the following years Andronicus suffered severe losses in his contests with the Turks, and from 1321 he was successively involved in three civil wars with his grandson, Andronicus, by whom he was deposed in 1328. [ANDRONICUS III.] The emperor retired to a convent at Drama in Thessaly, where he lived as a monk under the name of Antonius. He died in great poverty in 1322, in the seventy-fourth year of his age, and his body was buried at Constantinople. (Pachymeres, *Andronicus Palæologus*; Nicephorus Gregoras, l. vi—x.; Cantacuzenus, l. c. 1, &c.; Ramon Muntader, *Chronica o Descripcio dels Fets, e Hazanyes del inclyt Rey Don Jaume Primer Rey Daraga* (d'Arago), *&c., e de molts de sos Descendents*; Barcelona, 1562, fol. capitol 194, &c.; Gibbon, *Decline and Fall, &c.*; Le Beau, *Histoire du Bas Empire.*) W. P.

ANDRONI'CUS III., PALÆO'LOGUS (Ἀνδρονίκος Παλαιόλογος), surnamed the younger, emperor of CONSTANTINOPLE, was the son of Michael Palæologus, and the grandson of Andronicus II. or the elder. Michael was associated by his father on the throne, and crowned in 1295 as second emperor of the Greeks, according to a custom established by the founder of the dynasty of the Palæologi, the emperor Michael Palæologus (1259—1282). The prince Michael had two brothers, Theodore, who went to Italy, where he inherited the marquisate of Monteferrato, and Constantine; and two sons, Andronicus, the subject of this notice,

and Manuel. Andronicus, who was distinguished by his talents and amiable manners, was the favourite of his grandfather, but he lost his affection by addicting himself to a dissolute life. He loved a lady of Constantinople, not knowing that she had likewise captivated his brother Manuel, who was also unacquainted with the love of Andronicus. One night Andronicus saw a stranger watching the house of this lady, and having some reason to fear rivals, he attacked him furiously, and, assisted by his attendants, killed him on the spot. He had killed his own brother, Manuel. Andronicus was in despair; the old emperor hesitated between pardoning a murderer and putting to death his grandson. Michael, the unhappy father, died of grief eight days after this tragical event, on the 12th of October, 1320. (Nicephorus Gregoras, viii. c. 1.) The repentance of Andronicus was of short duration; and his conduct became so scandalous, that his grandfather resolved to deprive him of his right to the crown, and to confer it upon Michael Catharus, the illegitimate offspring of his son Constantine. Andronicus took up arms, and being advised as well as assisted by John Cantacuzenus, who became afterwards emperor, he attacked his grandfather with an army of fifty thousand men. The contest lasted from 1324 till 1328, and was divided by two treaties of peace into three successive wars. By the first treaty his grandfather ceded to him the government of the greater part of Thrace; by the second treaty the younger Andronicus was put on an equal footing with the emperor, in consequence of which he was crowned on the 2d of February, 1325; and the contest was terminated by a third treaty in 1328, by which the elder Andronicus abdicated in favour of his unnatural grandson. [ANDRONICUS II.]

The reign of Andronicus III. was signalised by an unhappy war, in 1331, against Stephen Urowicz, kral or king of Servia; by the loss of Chios, which was taken by Martino Zacharia, a noble Genoese; and principally by his unhappy wars with Urkhan, sultan of the Turks Osmanlis, by whom he was defeated in the famous battle of Philoerene (1330) ['ALA'-ED-DI'N], in consequence of which Nicæa surrendered to the Turks. Andronicus showed great activity in these wars, and commanded his own armies; but he could not save the empire from its decline. His constant wars put him to great expense, and the people were exhausted by taxes; he also sacrificed large sums to his passion for the arts, especially architecture; but notwithstanding this he enjoyed great popularity among his subjects. In order to get aid against the Turks, he sent an agent, by name Barlaam, to Pope Benedict XII., proposing to him the union of the two churches, on condition that the pope should persuade the western princes to a crusade against the infidels (1339). But the instructions of Barlaam were so ambiguous and artful, that the proposition was rejected with contempt by the pope as well as by the Kings of Naples and of France. Such a union, said the emperor (or his minister, John Cantacuzenus?)—could not be legally made without the co-operation of the four eastern patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria; but as the last three were under the dominion of the Turks, it would be necessary for the western princes first to drive the infidels out and to restore the holy men to liberty, whereupon it would be easy to call a general council, and to form the union. It is however very probable that, had the Turks been once driven out, the emperor would have forgotten his promises, or the three patriarchs would have found some excuse for not appearing at the general council. Andronicus died in 1341, at the age of forty-five. His first wife was Agnes or Irene, princess of Brunswick; and the second was Anne of Savoy, by whom he had two sons, John and Emanuel. John, his successor, reigned under the guardianship of John Cantacuzenus, the old friend of the emperor, who soon forgot his duties towards the young princes and usurped the throne. (Pachymeres, *Andronicus Palæologus;* Nicephorus Gregoras, lib. viii.—xi.; Cantacuzenus, i. 58, &c. ii. 1—40.; Phranzes, i. 10—13.; Gibbon, *Decline and Fall;* Le Beau, *Histoire du Bas Empire,* which finishes with this emperor.) W. P.

ANDRONI'CUS CYRRHE'STES, (Ἀνδρόνικος Κυρρήστης), a native of Cyrrhus. There were two places of this name, one in lower Macedonia, the other in Syria, but it is unknown from which of them he came. The name of Andronicus is preserved as the architect of the Tower of the Winds at Athens, which stood near the Agora, and was intended to show the direction of the wind and the hour of the day. Its figure was an octagon, and upon each of its eight fronts was sculptured an aged or a youthful human form, representing with its proper attributes the corresponding wind. Under each of these figures was a sun-dial. On its top was placed a moving Triton of bronze or iron, that always fronted the quarter from which the wind was blowing, and pointed with a rod in his right hand directly over the head of the wind on the entablature below. There are some traces of the interior of the tower having been fitted up as a clepsydra or water-dial, which at night or in cloudy weather would thus supply the place of the sun-dials on the external fronts. The tower was built with rectangular blocks of marble, and roofed with tiles or slabs of the same material. It was surmounted by a pyramidal marble block, on the apex of which the Triton veered. Colonel Leake assigns the date of the building to about B.C.

150. (Vitruvius, i. 6.; Varro, *De Re Rusticâ*, iii. 5.; Stuart's *Athens*, vol. i. ch. 3.)

W. B. D.

ANDRONI'CUS, JOANNES CALLISTUS (Ἀνδρόνικος Ἰωάννης Κάλλιστος), was a native of Thessalonica (Saloníki), who, after the fall of Constantinople in A. D. 1453, fled into Italy, and supported himself by giving lessons in the Greek language. In 1464 he was professor at Bologna, whence he removed in 1469 to Rome. Although a zealous Aristotelian, Andronicus was lodged at Rome in the house of Cardinal Bessarion, the great professor and patron of the Platonic doctrines. In the quarrel between the Platonists and Peripatetics of the fifteenth century Andronicus took part with the latter, and published a reply to the "Diatribe" of Michael Apostolius. But he conducted the controversy with decency and moderation, and dedicated his reply to Bessarion himself. In his knowledge of grammar and philosophy Andronicus was esteemed little inferior to the most celebrated Hellenist of the age, Theodore Gaza; and in his acquaintance with Latin he possessed an accomplishment unusual in the other emigrant Greeks. His harsh pronunciation, however, of a foreign idiom, or his Aristotelian prejudices made his lectures less attractive, and poverty obliged him to quit Rome. He afterwards opened a school at Florence, where he numbered among his pupils Georgius Valla, Janus Panonius, a learned Hungarian, and Angelo Poliziano. He remained at Florence until he was invited to become Greek professor in the university of Paris, in the place of another Greek exile, Hieronymus of Sparta, recently deceased. The lectures of Andronicus contributed greatly to the cultivation of Greek literature and philosophy in Paris. According to one account he died there in A. D. 1478. But it is more probable that he returned to Greece shortly before his death in that year. A treatise "On the Passions," (Περὶ Παθῶν,) in Greek, sometimes printed with Aristotle's works, has been often ascribed to Andronicus Callistus as well as to Andronicus Rhodius. Contemporary with Callistus was another Andronicus, who also taught Greek at Bologna, but who was a native of Constantinople. An account of the editions of the works ascribed to Andronicus Callistus will be found under ANDRONICUS RHODIUS. (Hodius, *De Græcis Illustribus*; Platina, *Panegyricus in Cardinal. Bessarion*; Philelphus, *Epistolæ*, lib. xv. xvii. xxix.)

W. B. D.

ANDRONI'CUS, MARCUS LI'VIUS, was the earliest dramatic writer in Roman literature. He began to exhibit plays at Rome in B. C. 240. He was a native of Tarentum, perhaps a captive, and afterwards a freedman of the Livian family, from whom he derived his Roman surname. M. Livius Salinator, consul for the first time in B. C. 219, according to the usual accounts, emancipated him, and was his patron, and confided to him the education of his children. Andronicus is supposed to have died between B. C. 221 and B. C. 206. In the year B. C. 207, probably after the defeat of Hasdrubal on the Metaurus, the pontiffs directed a solemn procession to the temple of Jupiter Stator, "the Stayer of Flight," and a hymn, the work of Andronicus, was chaunted by twenty-seven young maidens of the noblest houses. He translated also the Odyssey, and by these various works probably made the Romans more familiar with the dramatic, lyric, and epic master-works of the Greeks. Cicero compares his translation of the Odyssey, which was in the Saturnian measure, to an old carving of Dædalus, and pronounces his plays unworthy to be read. The poems of Livius Andronicus were, however, cried up during the antiquarian fever that prevailed at Rome in the age of Augustus; and they were used as schoolbooks in the boyhood of Horace. His various productions, although rude and imperfect, were of high value in an age when Rome had neither native artists nor models, and were dependent for their amusements on Greek slaves and Etruscan mimes. His dramas were an epoch in Roman art; for although the spectators thought them flat in comparison with the native farce and pantomime, the favourite diversion of the Italians in every age, they introduced the knowledge of something higher, and thenceforth the exodia, or after-pieces of the Roman stage, were adapted to the popular taste, while song, and the recitation of a mythic or heroic story (fabula) became the principal part of the dramatic spectacle. Livius Andronicus was the author of the singular distinction between the speaker and the actor on the Roman stage, and thereby may be regarded as the inventor also of the serious pantomime. Having become hoarse with the repetition of his part, he obtained leave to employ a slave to accompany him on the flute, and recite the words of the monologue, while he himself furnished the appropriate gestures and dancing. Andronicus, according to Suetonius (*De Illustribus Grammaticis*, i.) gave lectures in Greek to other pupils as well as to the sons of his patron Livius Salinator. He was not, however, properly a grammarian, since the profession of grammarian was not known at Rome before B. C. 159. It is a question (Osann, *Analecta Critica*) whether Andronicus introduced Greek comedy or tragedy first upon the Roman stage. The fragments and titles of his works, and the remains of his translation of the Odyssey, are collected by Bothe, *Poetæ Scenici Latini*, v. 7—22. His plays were extant in the reign of Numerianus, in A. D. 282—284. (Vopiscus, *Historiæ Augustæ, Numerianus*, 13.; Cicero, *Brutus*, 18.; *Tusculanæ Quæstion.* I. i.; *De Senectute*, 14.;

Livy, vii. 2. xxvii. 37.; Valerius Maximus, II. iv. 3.; Aulus Gellius, *Noctes Atticæ*, xvii. 21. 42.) W. B. D.

ANDRONI'CUS, MARCUS POMPI'LIUS, a native of Syria, and an Epicurean philosopher, who taught grammar at Rome about B. C. 60. But his reputation as a teacher was injured by the Epicureanism of his opinions or his habits, and after a vain attempt to enter into competition with the lectures of Antonius Gnipho and other less celebrated contemporary grammarians, he retired to Cumæ, where he lived in great indigence. The necessities of Andronicus compelled him to sell a Chronological Epitome or Digest, which he had compiled, and which Orbilius, Horace's celebrated schoolmaster, afterwards purchased, and published with the author's name. What the work of Andronicus was we have no means of knowing. But the words of Suetonius, who alone mentions it, may receive some illustration from the title of the first book of Pliny's Natural History, "Historiarum Mundi *Elenchus*," which is the table of contents of the whole work, and from Plutarch (*Life of Numa*, 1.), Κλώδιος τις ἐν ἐλέγχῳ χρόνων. (Suetonius, *De Illustribus Grammaticis*, §. 8.) W. B. D.

ANDRONI'CUS, (Ἀνδρόνικος), the son of MESSALAMUS, an Egyptian Jew, who lived in the reign of Ptolemy Philometor, about the year B. C. 146. About that time a dispute had arisen between the Jews residing in Egypt and the Samaritans, who had built a temple on Mount Garizin in Palestine in the reign of Alexander the Great, and claimed for it the same authority as the Jews did for the temple of Jerusalem. The dispute was carried on with great animosity. At last the contending parties petitioned the King of Egypt to decide the matter, and proposed that those who should be found to be in the wrong should be put to death. Ptolemy granted the request, and a court was assembled, before which the cause of the Samaritans was to be defended by Sabbæus and Theodosius, and that of the Jews by Andronicus. Andronicus, who was allowed to speak first, proved from history that the authority of the temple of Jerusalem had been recognised at all times, and by all the kings of Asia, whereas no one had ever taken any notice of the temple on Mount Garizin. These proofs convinced the king of the justice of the claims of the Jews, and Sabbæus and Theodosius were accordingly put to death. (Josephus, *Jewish Antiq.* xiii. c. 3. §. 4. ed. Hudson; Jost, *Geschichte der Juden*, ii. 308, &c.) L. S.

ANDRONI'CUS (Ἀνδρόνικος) of OLYNTHUS. From a passage in Diodorus we must infer that he is the son of Agerrhus, and the same Andronicus who accompanied Alexander the Great on his Asiatic expedition. In B. C. 329, Alexander commissioned him and some other officers to conduct to him the Greeks who had served in the Persian army. In B. C. 314, he was a man of advanced age, and one of the four councillors whom Antigonus gave to his son Demetrius, who was to conduct the operations against Ptolemy and his partisans in Syria. Two years later, in the battle of Gaza, Andronicus commanded the cavalry of the right wing in the army of Demetrius; and after the loss of the battle and the retreat of Demetrius, Andronicus was left at the head of the garrison of Tyre. Ptolemy appeared before the city, and endeavoured to induce Andronicus to surrender it by the offer of great rewards; but Andronicus refused to betray the interest of his masters, Antigonus and Demetrius. Soon after, however, an insurrection of the garrison of Tyre threw him into the hands of Ptolemy, who was generous or prudent enough to spare his life, and treated him as a friend. (Arrian, *Anabasis*, iii. 23.; Curtius, vii. 3.; Diodorus Siculus, xix. 69. 82. 86.) L. S.

ANDRONI'CUS PALÆO'LOGUS is reported by Latin writers to have been a native of Viterbo in Italy, of which city he was constable or commander of the burgher-guard. He entered the service of Theodore Lascaris I. (A. D. 1204), and greatly distinguished himself in the wars of that emperor against the Turks in Asia. By Lascaris, or his successor and son-in-law John Vataces (A. D. 1222), Andronicus was appointed great domestic or chamberlain to the Byzantine court, which during the Latin occupation of Constantinople was held at Nice. Andronicus married a grand-daughter of the Emperor Alexis Angelus in A. D. 1203, by whom he had two sons, Michael Palæologus, afterwards emperor, and John Palæologus, prince of Achaia and Morea. The Greek annalists, however, contend that Andronicus was a genuine Palæologus. (Ducange, *Familia Byzantina*, p. 232.) W. B. D.

ANDRONI'CUS PALÆO'LOGUS (Ἀνδρόνικος Παλαιόλογος), was the second son of the Emperor Manuel Palæologus (A. D. 1392—1425). He was invested by his father with the principality of Thessalonica (Saloníki), which he sold to the Venetians shortly before the Turks under Bajazet overran Thrace and Macedonia, and expelled both the original owners and the purchasers. Andronicus died of leprosy at Constantinople, on the 4th of March, 1429, having previously assumed the habit of a monk, and the name of Acacius. (Ducange, *Familia Byzantina*, p. 243.) W. B. D.

ANDRONI'CUS RHO'DIUS (Ἀνδρόνικος Ῥόδιος), was a Peripatetic philosopher, who lived in the former half of the first century B. C. The dates of his birth and death cannot be determined; but he was contemporary with the grammarian Tyrannio the elder, who came to Rome in B. C. 71. A few years before, in B. C. 84, Sulla had ap-

propriated and transferred from Athens to Rome the library of Apellicon of Teos, which, according to a current but not very credible story, contained a nearly complete set of the works of Aristotle and Theophrastus. These, it is said, were intrusted to Tyrannio to collate and transcribe; and from him Andronicus obtained copies of the manuscripts of Aristotle, which he further revised, rearranged, and composed syllabuses (πίνακες) to them. But if, as Brandis has remarked in his treatise "Ueber die Schicksale der Aristotelischen Bücher," Apellicon's library had contained a genuine copy of all or most of Aristotle's works, the labours of Andronicus, except as a transcriber, would have been nearly superfluous, since a reference to the original would have settled all difficulties of various readings, interpolations, and arrangement. It is more likely that Apellicon's manuscripts were of inferior quality, rough drafts and note-books merely of Aristotle's; and that Andronicus, who was certainly a principal promoter of the revival of the Peripatetic philosophy, separated the genuine works of Aristotle from those of his scholars (Ammonius, *Proëm ad Categor.*), and published them with such additions from Apellicon's manuscripts as he deemed necessary. He seems to have spared no pains as an editor. He ascertained by his own or others' researches that the great library at Alexandria contained forty books of Analytics and two of Categories, professedly the work of Aristotle. He questioned the claims of the "Treatise on Interpretation," (Περὶ Ἑρμηνείας), a philosophical treatise on grammar as far as relates to nouns and verbs, as well as those of the latter portion of the Categories, to be the production of the founder of the Peripatetics. Stahr, in his essay "Aristoteles bei den Roemern," p. 30., assigns strong reasons for ascribing to Andronicus the division of Aristotle's "Art of Rhetoric" into three books. The present distribution of Aristotle's works is attributed to Andronicus. It certainly goes back no further than his time; it was generally adopted when Strabo wrote, that is, the next generation to Andronicus, the beginning of the first century A. D., and it differed entirely from the one or more arrangements which appear to have prevailed before him. Andronicus is said to have invented the term Metaphysics: for having grouped together Aristotle's physical writings, he next sought a general title for his psychological works; and at length gave the latter a name derived, not from their nature and contents, but from their place in his collection, Τὰ μετὰ τὰ Φυσικά, or the treatises *after* the *physical* writings, *metaphysics*. This story is questioned, however, by Harris (note to the second of *the Three Treatises*, p. 364, 365.); by Brucker (*Histor. Critic. Philosoph.* "Aristotle"); and by Brandis (*Rheinisch. Museum*, i. p. 242., note 19.). The works of Andronicus have perished; but probably, in common with those of Athenodorus of Tarsus, Boëthus of Sidon, and others, portions of them were transfused into the commentaries of the later Aristotelians of the second, third, and fourth centuries of our æra, of which considerable remains are extant. Andronicus was certainly reckoned one of the ancient commentators. A spurious fragment of Aristotle, "On Virtues and Vices," (Περὶ Ἀρετῶν καὶ Κακιῶν), preserved by Stobæus, is, by some scholars, attributed to him; but this, as well as the Paraphrase of the Nicomachean Ethics, long ascribed to Andronicus, are now generally held to be of later date. The letters of Alexander the Great to Aristotle, whether genuine or not, cited by Aulus Gellius (*Noctes Atticæ*, xx. 5.) are taken from some work of Andronicus. Before he settled at Rome, Andronicus seems to have taught philosophy at Athens, where Boëthus of Sidon, contemporary with the geographer Strabo, was one of his pupils. The treatise Περὶ Παθῶν, which is sometimes attributed to Andronicus Callistus, was first published by David Hoeschelius at Augsburg, 1594, 12mo. as the work of Andronicus Rhodius. The first edition of the Paraphrase of the Nicomachean Ethics was published by Daniel Heinsius, 1607, 4to. at Leyden, as an anonymous work, "Incerti Auctoris Paraphrasis," and again by the same editor, as the work of Andronicus Rhodius, in 1617, 8vo. with the treatise Περὶ Παθῶν added to it. This work was reprinted in 8vo. at Cambridge, 1679, and again at Oxford in 8vo. 1809. There is an English translation of the Paraphrase by William Bridgman, London, 1807, 4to. (Plutarch, *Sulla*, 26.; Strabo, xiv. p. 655.; Ammonius in *Aristotel.*, Categ. p. 8. Aldin. ed.; Sainte Croix, *Historiens d'Alexandre*, 4to. Paris, 1175, p. 113.; Blakesley's *Life of Aristotle*, Cambridge, 1839.) W. B. D.

ANDRONICUS I., GUIDO COMNE'NUS (Ἀνδρονίκος Γίδων Κομνηνός), emperor of TREBIZOND, was a Comnenian prince at the court of Alexis I., emperor of Trebizond, who gave him one of his daughters in marriage, and appointed him his successor, though he had a son, John Axuchos, who, however, was only a child at his father's death in 1222. If the "Chronicle" of Panaretos, a MS. which has been of great use to Professor Fallmerayer, is correct, Ghayáth-ed-dín, sultan of Koniah, who is generally believed to have died in A. H. 617 (A. D. 1219-20), lost his life in an expedition against Andronicus I. in 1223. With him perished the whole army of the Seljuks, who fell by the troops of Andronicus in the mountains south of Trebizond. In order to protect himself against the Seljuks, Andronicus concluded an alliance with Jelál-ed-dín, the sultan of Khowáresm, and master of Persia, a renowned warrior,

whose army, however, was routed by 'Alá-ed-dín Keykobád, the son of Ghayáth-ed-dín, in the battle of Akhláth, in A.H. 627 (A.D. 1229). ['Alá'-ed-dí'n Keykoba'd.] Jelál-ed-dín having been killed by Hulaku, the Mongol conqueror of Persia, in A.H. 629 (A.D. 1231), 'Alá-ed-dín turned his arms against Trebizond, and compelled Andronicus to acknowledge himself a vassal of Rúm or Koniah. According to Fallmerayer, this is stated by Bessarion in his MS. work "On Trapezus" (Εἰς Τραπεζοῦντα): it is also reported by Vincent de Beauvais, cited below. Andronicus I. died in 1235, and his successor was John I., Axuchos, the son of Alexis I. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 102, &c.; Vincent de Beauvais, *Miroir Historial*, liv. xxxi. chap. 94. in the fifth vol.) W. P.

ANDRONI'CUS II., COMNE'NUS (Ἀνδρονίκος Κομνηνός), emperor of TREBIZOND, was the son of Manuel I. the Warlike, by his first wife, Anna Xylaloe. He succeeded his father in March, 1263, and he died in 1266, or perhaps in 1267. His successor was his brother, George I. This is all we know of Andronicus II. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 132, 133., whose source is Panaretos MS.) W. P.

ANDRONI'CUS III., COMNE'NUS (Ἀνδρονίκος Κομνηνός), emperor of TREBIZOND, was the son of Alexis II., whom he succeeded in 1330. His uncles, Michael and George, having been suspected of ambitious schemes, he ordered them to be put to death. He died in January, 1332, after a reign of twenty months. His successor was his son Manuel II., a boy eight years old. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 167., whose sources are Panaretos and Bessarion MS.) W. P.

ANDROQUE. [ANDOQUE.]

ANDROS, EDMUND, was born at London, on the 6th of December, 1637. His father was marshal of the ceremonies to King Charles I., and also bailiff of Guernsey, where he had large possessions. Edmund was brought up with the royal family, whose exile he shared, and he commenced the career of arms in Holland, under Prince Henry of Nassau. At the restoration in 1660, he was appointed gentleman in ordinary to the queen of Bohemia, daughter of James I.; and after her death, he served with distinction in Charles the Second's wars with the Dutch. In 1672 he was major in Prince Rupert's regiment of dragoons, and commander of the forces at Barbadoes; and in the same year, he received from the palatine and proprietors of Carolina the dignity of a "landgrave," in a fanciful order of colonial nobility, devised by Locke. It proved but an empty honour, although in the patent it was nominally accompanied by a grant of forty-eight thousand acres of land. In 1674 Andros succeeded his father as bailiff of Guernsey; and in the same year he was appointed by the king to receive the province of New York, under treaty, from the Dutch; and by the Duke of York, the grantee of the colony, to act as governor. His administration was active and judicious, especially in the defence of the colony from the attacks of the Indians; but he embroiled himself with the colonists by endeavouring to levy customs by his own authority. He exerted himself, though unsuccessfully, to procure from his master the grant of a house of assembly, which was much desired by the colonists. He was recalled in 1681, and his successor was authorised to announce the grant which Andros had applied for in vain. On his arrival in England he received the honour of knighthood, and in 1685 he attained the rank of colonel.

In 1686 King James II. having formed the design of uniting the whole of New England under one government, nominated Sir Edmund Andros governor of Massachusetts, New Hampshire, Maine, and New Plymouth, to which were soon added Rhode Island and Connecticut. He arrived in America at a critical period, shortly after most of the colonies had been deprived of their charters by proceedings under writs of Quo Warranto. For a time his administration was not unpopular; but he soon dismissed all the council except a few members who were subservient to him, and began to levy customs and taxes by his sole authority. He pronounced the titles of the colonists to their lands to be defective in consequence of the loss of their charter, and exacted heavy fines when the estates belonged to obnoxious parties. He would not allow marriage to be celebrated except under a penalty, in case any impediment should afterwards appear; and he proposed as soon as a sufficient number of ministers could be procured, to render all marriages invalid unless performed by ministers of the church of England, instead of the civil magistrate; he also compelled the congregationalists to give up their meeting-houses for the performance of the church service, after their own service was concluded.

In October 1687 the governor proceeded to Hartford, to demand the charter of Connecticut, which had been declared void. The parchment was placed on the table of the house of assembly, but the debate being purposely protracted till the evening, the lights were suddenly extinguished, and when they were restored, the charter could not be found. It had been carried off by Captain Wadsworth, one of the members, who secreted it in a hollow tree, where it remained concealed until the reversal of the judgment on the Quo Warranto. The tree is still standing, and venerated as "the charter oak of Connecticut."

In the spring of 1688 the governor marched at the head of eight hundred men

against the Indians at Penobscot. The season was rigorous, and caused the death of many of the men, which led to the report that Andros had planned the expedition merely to effect their destruction. The Indians fled, and he took measures for keeping them in check by the erection of forts. In the same year Sir Edmund received a commission, constituting him governor of New York, in addition to his former appointments.

On the news of the landing of the prince of Orange in England, the more prudent colonists wished to wait for further intelligence, but the people would have no delay. Inflamed by reports that Andros had formed a treaty with the Indians to massacre the inhabitants of Boston, that city rose on the 19th of April, 1689. The mob took possession of the place, seized sixty of the most obnoxious functionaries, carried on shore the sails from a man-of-war in the harbour, and forced the governor to take refuge in the fort. On the next day the country people poured in armed, and Andros, seeing resistance vain, surrendered. The last governor under the charter, Bradstreet, was restored, and government according to the charter was resumed. In the following month the arrival of the news of the consummation of the revolution in England quieted all apprehension for the consequences, and diffused universal joy throughout New England, the other colonies of which had followed the example of Massachusetts.

Sir Edmund Andros was detained a prisoner until the following July, when orders came from King William to send him to England. He was accompanied by two agents from the colonists to substantiate all the charges against him; but on his being brought before the privy council in London, Sir John Somers, the counsel for the colonists, advised the virtual withdrawal of the charges; and as the agents at his suggestion declined to sign the complaint, the matter fell to the ground. This termination caused great disappointment in New England; but it could hardly be expected that the government would treat with severity an officer whose greatest fault was his fidelity to his instructions. Nor is it probable that Sir Edmund's conduct would appear so flagitious to an English privy council as to the Puritan leaders in New England.

To the surprise of the Americans, Sir Edmund Andros was appointed by King William to the governorship of Virginia in 1692. In this post his conduct is allowed to have been unexceptionable, except in one particular — the frequent expression of the opinion that the colonists had no legal title to their lands. This opinion, however, was never acted upon; and the governor rendered good service to the colony by the care which he took in reforming the records, which before his time were very inefficiently kept, by his encouragement of the cotton culture and domestic manufactures, and by his improvements in the public buildings, which he effected without laying any additional burdens on the tax-payers. He was superseded in 1698. In 1704 he was appointed lieutenant-governor of Guernsey, which office he was by special favour allowed to hold with that of bailiff. He died at Westminster on February 24th, 1713, in his 76th year. He had been thrice married, but left no issue. He published a vindication of his proceedings in New England at London, in 1691, a new edition of which appeared in 1773. The office of bailiff of Guernsey is still held by a collateral descendant. (Duncan, *History of Guernsey*, p. 588—590.; Holmes, *American Annals* (London reprint, 1813), i. 395–403.; Belknap, *History of New Hampshire*, i. 232—237.; Hutchinson, *History of the Colony of Massachusets Bay* (London reprint, 1765), 353—395.; Neal, *History of New England*, ii. 420—441.; Chalmers, *Political Annals of the Colonies*, i. 463—470.; Idem, *Introduction to the History of the Revolt of the Colonies* (unpublished), p. 165—190.; Allen, *American Biographical and Historical Dictionary*, p. 43, 44.; Beverley, *History and Present State of Virginia*, p. 94—97.; Bancroft, *History of the United States*, ii. 405, *et seq.*) J. W.

ANDRO'SI, FRANCE'SCO, an Italian sculptor of Padua, who in 1762 made of Carrara marble a new altar for the cathedral of Padua, beneath which were placed the bones of Bishop Tricidius, who died in the early part of the seventh century. Androsi died in 1780. (Rosetti, *Descrizione delle Pitture, &c. di Padova;* Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ANDRO'STHENES (Ἀνδροσθένης) a native of Thasos, is said to have accompanied Nearchus in his voyage [NEARCHUS]. He is probably the person mentioned by Arrian as having been sent by Alexander in a vessel on an exploring expedition, and having examined part of the Arabian peninsula. Athenæus cites a Paraplus of India by him. In the "Epitome" of Artemidorus by Marcianus Heracleota, Androsthenes Iasius is mentioned. Iasius is probably a copyist's error, and should be corrected into Thasius. Strabo speaks of Androsthenes as if he had not seen his work. (Strabo, p. 776. ed. Casaub.; Arrian, *Anab.* vii. 20.; Athenæus, p. 93. ed. Casaub.) G. L.

ANDRO'STHENES (Ἀνδροσθένης), a Greek sculptor, who was employed to complete various works in the front of the temple of Apollo at Delphi, which had been begun by Praxias, but were left unfinished in consequence of the death of that artist. They consisted of statues of Diana, Latona, Apollo, the Muses, the setting of the Sun, Bacchus, and a group of Bacchantes. Androsthenes was a native of Athens, and scholar of the sculptor Eucadmus. He is supposed to have

been living in the ninetieth olympiad, or 420—417 B.C. (Pausanias, x. 19.) R. W., jun.

ANDRO'TION (Ἀνδροτίων), an Athenian orator and demagogue, was a son of Andron and a pupil of Isocrates, whom he is said to have equalled in the elegance of his speeches. The only event of his life, of which any thing is known, is this — in the year B. C. 355 the senate of Five Hundred, of which Androtion was the president (προστάτης), had not built any triremes, and there was a law that no reward should be given to the Five Hundred unless they had increased the Attic navy. Notwithstanding this law, Androtion proposed in the assembly of the people to reward the Five Hundred with a crown for their good administration. Hereupon two of his enemies, Euctemon and Diodorus came forward as his accusers, on the ground that he had proposed this matter without the previous sanction of the senate, and had also violated the law. In addition to this, they maintained that Androtion by his personal character and conduct in other respects was unworthy of the rights of citizenship, and they accordingly proposed that he should be declared infamous (ἄτιμος). Euctemon being the elder of the two accusers, had the lead in the prosecution, and was followed by Diodorus, for whom Demosthenes, then twenty-seven years of age, had written a speech (κατὰ Ἀνδροτίωνος), which was delivered by Diodorus and is still extant. The result of this affair is unknown. An account of the defence made by Androtion is given in the Greek "hypothesis" or argument to the speech of Demosthenes. Only a few lines of one of Androtion's speeches have been preserved by Aristotle (*Rhetor.* iii. 4.), and we do not even know the subjects on which he spoke. Some writers, however, maintain that the "Eroticus," which is usually printed among the orations of Demosthenes, is the work of Androtion; but nothing certain can be said on the subject. (Suidas, under Ἀνδροτίων; *Argumenta ad Demosth. contra Androt.*; Taylor, *Præfatio ad Orationem Demosth. c. Androt.*; A. G. Becker, *Demosthenes als Staatsmann und Redner*, ii. p. 370.; Westermann, *Quæstiones Demostheniceæ*, ii. p. 81.) L. S.

ANDRO'TION (Ἀνδροτίων), a Greek historian, whom Zosimus in his "Life of Isocrates," and after him several modern scholars, have considered to be the same person as Androtion the orator. But neither Suidas nor the scholiast on Hermogenes, who give an account of the orator, nor any other ancient writer, suggests that the orator ever wrote an historical work. Androtion the historian was a native of Athens, and, from a passage in Plutarch (*De Exilio*, p. 605.), compared with the statements in several of Androtion's fragments, we must infer that he was a contemporary of Timæus and Philochorus (B. C. 320—260), and that Androtion published his work before Philochorus had finished his. For some cause now unknown, Androtion was exiled from Athens, and went to Megara, where he composed his work. This was a history of Attica from the earliest times (Ἀτθίς), which consisted of at least twelve books. The ancient writers frequently refer to it, and have preserved a considerable number of fragments. These fragments were first collected by Lenz and published by Siebelis, together with those of Philochorus, Leipzig, 1811, 8vo. They are also printed in C. and Th. Müller's "Fragmenta Historicorum Græcorum," p. 371—377. (Siebelis, *Introduction to his edition*, and C. and Th. Müller, p. lxxxiii. &c.) L. S.

ANDRO'TION (Ἀνδροτίων), a Greek writer on agriculture, who lived before the time of Theophrastus. His work is lost with the exception of a very few fragments. He cannot be the same person either as the orator or the historian Androtion, since Varro and Columella mention him among those writers whose native country was unknown to them. (Theophrastus, *Historia Plantarum*, ii. 8.; *De Causis Plantarum*, iii. 15.; Varro, *De Re Rust.* i. 1.; Columella, *De Re Rust.* i. 1.; Athenæus, iii. 75. and 82.; Harpocration, under Σταφυλοδόλεῖον; Pliny, in the "Elenchus" to books 8. 10. 14, 15. 17, and 18.) L. S.

ANDROUET-DUCERCEAU, JACQUES, a French architect of the sixteenth century. Very few particulars have been preserved respecting him: neither the date of his birth nor that of his death has been recorded; nor is it clear whether he was a native of Orleans or of Paris. With regard to his studies, all that is now known is that he was enabled by the liberality of Cardinal d'Armagnac to visit Italy in order to improve himself in his art, and that he also visited Pola, in Istria, where he was more particularly struck by the "Triumphal Arch," which furnished him with a favourite idea which he introduced into most of his designs — a large arched opening between coupled Corinthian columns. Such, at least, is the tradition; yet it seems rather a fanciful one, for it is strange that he should have been so particularly struck by a mere composition of that kind, and have caught so little of the general principles of ancient architecture that he might be supposed to have been utterly unacquainted with any ancient monuments. How long he remained abroad, and at what time he returned to France, are left to conjecture; as is likewise what were his earlier professional occupations. As far as the few dates we have concerning him enable us to judge, he appears to have written upon his art long before he was employed upon any of the principal buildings attributed to him.

In 1559 he published a folio volume of

original designs for châteaux and mansions, entitled "De Architecturâ Opus, quo descriptæ sunt Ædificiorum Quinquaginta plane dissimilium Ichnographiæ." It was dedicated to Henri II., whom he addresses as having frequently inspected other architectural drawings by him. The work itself, however, does not say much for his taste, nor does it display much study. Some years afterwards (1576) appeared the first edition of his "Les plus excellents Bastiments," dedicated to Henri's widow, "La très vertueuse Princesse," Catherine de Medicis. This work is in two folio volumes, each of which contains fifteen subjects, intended to represent the principal royal palaces and noble châteaux in France. It would have been a most valuable collection of architectural documents if it had been at all satisfactorily executed; but the delineations are so crude, and evidently incorrect, as to be of scarcely any authority for more than the general masses and forms. All architectural character and beauty of detail are utterly lost, and the engravings themselves are of a kind calculated to chill the imagination of any artist who should attempt to make "restorations" of the respective subjects, except of those which are still remaining in a more or less perfect state. Unfortunately, too, the work does not even supply that historic and architectural information which would have rendered it valuable independently of the plates; for the letter-press account of each building is exceedingly dry and meagre, without dates, without architects' names, and without anything that amounts to description or critical remark. Yet a second edition appeared in 1607, when it would seem that Androuet was still living, it being said to be printed for him; and yet in his dedication to Catherine, thirty years before, he complains of the infirmities of age, which he pleads as an apology for not having bestowed more diligence on a work that required many journeys and much labour in order to procure materials. Another publication of his of the same date (1576) is his "Leçons de Perspective Positive."

He had in the mean while practised in his profession, and had finished the Hotel de Carnavalet, which had been begun by Bullaut, and which, in the following century, was altered by Mansard, who left no more of the original façade than what was requisite in order to preserve the sculptures with which it was decorated by the celebrated Goujon. It was not until 1578 that Androuet was first employed as royal architect by Henri III., when he began the Pont Neuf at Paris, which structure, however, was not completed by him, but by Guillaume Marchand, in 1604. By Henri IV. he was charged with the task of extending the Tuileries, and the two large pavilions of a single order are generally considered to be his work, although Legrand conjectures them to be rather that of Dupérac, his successor. Whoever may have been the architect, he certainly did not show much judgment in regard to general effect by introducing a colossal order at the extremities of a façade whose centre is composed of several smaller ones. He is also said to have commenced the gallery of the Louvre; yet, whether he actually did so, or only prepared designs, is exceedingly doubtful, because he quitted France very soon after he was engaged for the works of the Tuileries, if not in the same year (1596). From that period nothing more is known respecting him than that he retired somewhere abroad, in consequence of having embraced the Protestant religion. Among other buildings by him, besides those which have been mentioned, are the Hotel de Sully, Hotel des Fermes, Hotel Bretonvilliers, and the Hotel Mayenne, built for Charles de Lorraine, duc de Mayenne. Besides the publications above spoken of, there is one by him entitled "Description des Edifices des Ancients Romains." (Dezallier-D'Argenville, *Vies des fameux Architectes*; Legrand, *Description de Paris*; Milizia, *Vite*, *&c.*) W. H. L.

ANDRUZZI, LUIGI, count of Santandrea, born about 1688 or 1689, in the island of Cyprus, probably belonged to a Venetian family settled in that island, for he styles himself in some of his works "a Venetian citizen." He went in early youth to Italy, where he spent the remainder of his life. In October, 1709, he was appointed professor of Greek in the university of Bologna, which chair he filled till 1732. He afterwards went to Rome, when he was made abbot of Santa Maria in Cosmedin. He died after the middle of the eighteenth century. He wrote several controversial works in defence of the Roman church against Dositheus, patriarch of Jerusalem, who in his works published at Jassy, had attacked the primacy and infallibility of the pope, and had also revived the old controversy about the word "filioque," in the Creed. His principal works are the following — 1. "Vetus Græcia de Sanctâ Romanâ Sede præclare sentiens; sive Responsio ad Dositheum Patriarcham Hierosolymitanum," Venice, 1713. 2. "Consensus tum Græcorum tum Latinorum Patrum de Processione Spiritûs Sancti e Filio contra Dositheum Patriarcham Hierosolymitanum," Rome, 1716, dedicated to Pope Clement XI. 3. "Perpetua Ecclesiæ Doctrina de Infallibilitate Papæ in decidendis ex Cathedrâ Fidei Quæstionibus extra Concilium Œcumenicum, et ante Fidelium Acceptionem." Bologna, 1720. He also wrote, 4. "Clementina Constitutio 'Unigenitus' Ecclesiæ Traditionum Vindex," Bologna, 1723. 5. "Peremptorium Iconomachiæ per Jacopum Piceninum reviviscentis," Venice, 1730. This is a defence of image worship against the work of Jacopo Picinino entitled "Apologia per i Riformatori." 6. "Vindiciæ Sermonis Sancti Ilde-

fonsi Archiepiscopi Toletani de perpetuâ Virginitate ac Parturitione Dei Genitricis Mariæ," Rome, 1742. 7. "Specimen Philosophiæ moralis expressum in præstantioribus Legibus et Virtutibus Gentilium Græcorum," Rome, 1744. In this work, which the author dedicated to the learned Cardinal Quirini, he places in juxtaposition the principles and sentiments of several distinguished heathens with those of Christian divines and moralists, in order to show that God, the universal father of men, has given them in all ages the means of becoming enlightened concerning their moral duties.

Andruzzi wrote in Italian, "Orazione in Lode di sua Eccellenza il Signor Andrea Cornaro Ambasciadore della Serenissima Republica di Venezia alla Santità di N. S. Clemente XI." Bologna, 1720. He translated into Greek several homilies of Pope Clement XI., as well as an oration of Pope Benedict XIV. on the occasion of the Princess Maria Isabella Colonna taking the veil in the convent of Regina Cœli at Rome in 1748. He also wrote a Latin dissertation on some sculptures with Greek inscriptions in the Museum Marsigli at Bologna. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ANDRY, CHARLES LOUIS FRANÇOIS, was born in 1741 at Paris, where he was also educated, and practised medicine. He was distinguished for his charity, preferring to give his advice to the poor, and bestowing on them the greater part of a large fortune which his father, a rich spice and drug merchant, left him while he was yet young. In 1785 he was appointed physician to the Hôpital des Enfans Trouvés in Paris, and there made the observations of the peculiar induration of the cellular tissue which attacks children crowded in hospitals and not carefully attended, from which he first gave a clear description of that disease. He was one of the consulting physicians of the Emperor Napoleon, and among the original and most active members of the Royal Society of Medicine of Paris. He died poor in 1829.

Andry's chief works were as follows: — 1. "Le Manuel du Jardinier," Paris, 1765, 8vo.; a translation from the Italian of Mandirola, in which he assumed the name of Randy. 2. "Matière Médicale, extraite des meilleurs Auteurs, et des Leçons de M. Ferrein," Paris, 1770, 3 vols. 12mo. 3. "Recherches sur le Rage," Paris, 1779, &c. 8vo. This was written on the occasion of some remarkable cases of hydrophobia which occurred just previously at Senlis, and was published for distribution through the provinces by desire of the government. It was afterwards published in the "Memoirs of the Royal Society of Medicine," vol. i.; and subsequently Andry superintended the publication in the same memoirs (1787) of all the papers which were sent in to the society in answer to inquiries respecting hydrophobia which had been made throughout France. 4. "Observations et Recherches sur l'Usage de l'Aimant en Médecine," Paris, 1783, 8vo. Andry wrote this in conjunction with M. Thouret; it is a learned essay, and had much influence in bringing in the quackery of the loadstone tractors. It was first published in the third volume of the "Memoirs of the Society of Medicine." 5. "Recherches sur la Mélancolie," Paris, 1786, 4to., and in the memoirs of the same society, vol. v. 6. "Sur l'Endurcissement du Tissu Cellulaire des Enfans nouveaux-nés," in the memoirs of the same society, vol. vii. p. 207., in the year 1788. This is the paper already mentioned as the author's best work; it is brief, but comprehensive. The disease had been noticed before by J. A. Uzenbezius, who published a case of it in the "Ephemerides Academiæ Naturæ Curiosorum," cent. ix. p. 62., and by Doublet and Underwood; but it had been imperfectly described, and its nature was misunderstood. Andry wrote, besides these works, four theses, of which Quérard gives the titles, some smaller essays in the "Memoirs of the Society of Medicine," and numerous articles in the first seven volumes of the medical portion of the "Encyclopédie Méthodique," including many biographies of physicians, most of which are carefully done. He left a large collection of rare books and manuscripts, of which the catalogue was published at Paris in 1830. Among his manuscripts were seventy large and rare volumes left to him by Dr. Sanchez, his friend, whose work on the venereal disease he edited, and whose eloge he wrote. [SANCHEZ, A. N. R.] (*Life* by Weiss, in *Biographie Universelle, Supplement*; Andry, *Works.*) J. P.

ANDRY, NICOLAS, or ANDRY DE BOISREGARD, was born in 1658 at Lyon, where he also received his early education. On its completion he went to Paris and studied at the Collége des Grassins. Being intended for the ecclesiastical order he studied theology for some years, but in 1690 he exchanged it for medicine. Before this time he had assumed the name of Boisregard, and in 1687 had made himself known in the literary world by his translation of Pacatus's "Panegyric of Theodosius the Great." In 1693 Andry obtained the degree of doctor of medicine at Rheims, and a license to practise in Paris from the "Chambre Royale de Médecine," a body of provincial physicians, on whom, about twenty years previously, the privilege had been conferred of granting such licenses to those who were not members of the faculty of medicine of Paris. In the following year, however, the chamber being dissolved, he received his license, and in 1697 his doctor's diploma, from the faculty itself.

While studying medicine Andry had distinguished himself by criticisms of the philo-

logical writings of M. Bouhours, and these with the other works which he had published led to his being appointed, through the influence of the Abbé Bignon, royal censor and one of the editors of the "Journal des Sçavans," in which he wrote a great number of articles, characterized, it is said, more by their severity than by their fairness. In 1712 he succeeded Denyau, to whom he had been assistant since 1701, in the professorship of medicine at the royal college, and in 1724 he was chosen dean of the faculty of medicine in the university.

The two years during which Andry held the office of dean were full of stirring events. The energy and spleen which he had hitherto shown in his writings he employed now in maintaining what were considered the rights of the faculty against the surgeons who were deservedly rising in reputation, and among whom were Maréchal, Jean Louis Petit, Morand, and Garengeot. Just before Andry's election to the office, the surgeons had obtained a patent for the creation of five demonstrators of surgery, members of their own body, and the patent had been registered by the parliament. Andry, however, with the aid of the university of Paris, obtained an order from the council of state, by which the patent was made void; and, even before this was accomplished, he induced the faculty to ordain that its doctors might give lectures on osteology and surgery, and that all bachelors of medicine should go through a course of surgical operations, and defend a surgical thesis in a separate examination. In the same year, 1725, Jaques Benigne Winslow gave lectures on surgical operations, and the separate surgical examinations of the bachelors were adopted; so that all was accomplished that seemed necessary to maintain the study and science of surgery among the physicians. In the following year Andry obtained from the Archbishop of Paris an order that none but a physician should give a certificate for a dispensation from fasting during Lent; and an order from the parliament that no surgeon (though some of the best that ever lived were then in practice) should perform any great operation, except after consultation with a physician and in his presence. He also induced the faculty to enforce again a rule which they had long neglected, that no surgical or medical work should be printed without their approbation.

So long as Andry thus successfully resisted the progress of their rivals, the members of the faculty worked with him; but they soon changed their plan when they found him attempting to carry a scheme by which, as they thought, nearly all the government of their body would be placed in his hands and those of his friends, the physicians of the court, to whom he proposed to entrust the entire management of the interests of the faculty with the king and in the parliament. The opposition of the members at once drew down upon themselves all the virulence which had before been employed in their service. Andry abused most grossly the whole body of his opponents, and even accused them of heresy, a charge which they met by a public profession of their orthodoxy, and a resolution that in future all their decrees should be signed by several of their body, to prevent the dean from altering them. At the end of his second year of office, finding that Andry had tried to prevent their meeting to choose another dean by not sending out the usual letters of convocation, the doctors of the faculty met alone and chose his successor. He tried in vain to obtain from the court a reversal of their proceedings. He could secure to himself only the office of censor, which he forced them to bestow, according to their statutes, on himself as ex-dean. After this he seems to have almost retired from public life, and nothing more is recorded of him than that he died at Paris in 1742.

Andry's works are very numerous. The following are the chief among them: — 1. "Traduction du Panégyrique de Théodose le Grand," Paris, 1687, 12mo. 2. "Les Sentimens de Cléarque sur les Dialogues d'Eudoxe et de Philante," Paris, 1688, 12mo. 3. "Réflexions ou Remarques sur l'Usage présent de la Langue Françoise," Paris, 1692, 12mo. These three works contain his chief criticisms of the opinions of M. Bouhours. 4. "De la Génération des Vers dans le Corps de l'Homme," Paris, 1701, 12mo. It is by this work that Andry is now best known. It passed through several editions, of which the last was published in two volumes, 12mo. Paris, 1741, and it was translated into English (London, 1701, 8vo.), German (Leipzig, 1716, 8vo.), Dutch, and Italian. It was severely criticised and ridiculed by Vallisnieri, Hecquet, Lemery, and others, whom Andry answered in the successive editions and in his "Eclaircissemens," which were published in the editions of 1704 and following years. It is a complete treatise on the worms infesting man. He ascribes their ordinary production to ova carried into the body with the air and food, and developing themselves wherever they find an appropriate nidus; but he thought that the germ of the tænia might pass from parent to offspring and be developed even in the fœtus. He believed that worms might exist in almost every part of the body; and, with much more respect for the authority of his predecessors than he showed for that of his contemporaries, he cites many absurd accounts of their existence in the brain, lungs, blood, &c. Of intestinal worms, the chief subject of the book, he describes three kinds — ascaris, strongylus, and tænia: he ascribed to them the signs of nearly all diseases, and recommends for their cure a multiplicity of medicines. He devotes a chapter to the supposed generation by spermatic animalcules, of

which he says he had confirmed all Leuwenhoeck's observations, but could never find any in fluid which was not fit for impregnation. He supposed the animalcule to be really the animal in a diminutive form, and that it passed into the ovule, in which it was gradually evolved. 5. "Le Régime du Caresme, consideré par Rapport à la Nature du Corps et des Alimens," Paris, 1711, 12mo. and 1713, 2 vols. 12mo. Andry wrote this to prove, against the opinions of Hecquet, that digestion is due to fermentation and not to trituration; and that the customary Lent diet was less nutritious than meat, and yet not injurious to health. It is a complete dietetical essay on the food used during fasts. 6. "Remarques de Médecine sur .... la Saignée, la Purgation, et la Boisson," Paris, 1710, 12mo. This also was written against Hecquet, and to show the advantages of purging over bleeding in fevers. 7. "Examen des divers Points d'Anatomie, de Chirurgie, de Physique, &c.." Paris, 1725, 12mo.; written in answer to remarks made upon a former criticism of J. L. Petit's "Treatise on Diseases of the Bones." It is in his most virulent strain; for Petit, one of the greatest of French surgeons, was the object of his inveterate hatred. 8. "Cléon à Eudoxe touchant la Mémoire des Chirurgiens contre la Prééminence de la Médecine sur la Chirurgie," Paris, 1738, 1739, 12mo. In maintaining the pre-eminence of medicine he gives here an amusing history of the French barbers and barber-surgeons, and of the customs of those of his own day, when, unfortunately for his argument, the surgeons were more than ever superior to the physicians. 9. "L'Orthopédie, ou l'Art de prévenir et de corriger dans les Enfans les Difformités du Corps," Paris, 1741, &c. 2 vols. 12mo. A treatise on all kinds of deformity, awkwardness, and other external defects, suggesting plans of treatment which might be adopted by parents and nurses. Like Andry's other works, it has no merit in a scientific view; but it is cleverly and clearly written. It was translated into English (London, 1743, 2 vols. 8vo.) and into German (1744); and he afterwards wrote "Suite de l'Orthopédie," in answer to the criticisms of M. Senac in the "Journal des Sçavans," and the "Abbé Desfontaines" in the "Observations sur les Ecrits modernes."

The titles of many other works by Andry are given by Quérard ("La France littéraire") and in the "Encyclopédie Methodique." Among his numerous writings in the periodicals of his time are the majority of the medical articles in the "Journal des Sçavans" from 1702 to 1739. (Hazon and Bertrand, *Des Hommes les plus célèbres de la Faculté de Médecine de Paris; Encyclopédie Méthodique*, art. "Andry," by C. L. F. Andry; Andry, *Works*.) J. P.

ANEAU, BARTHELEMY, was born at Bourges about the beginning of the sixteenth century. He was educated principally by Melchior Wolmar, the friend of Beza, under whom he acquired not only a complete knowledge of the classics, and of several modern languages, but also a leaning towards the doctrines of the reformed church. On the establishment of the college of the Trinity at Lyon, Aneau was invited to accept a professorship there, and in 1529 he accordingly became professor of rhetoric at Lyon. He was very successful as a teacher, and in 1540 he was appointed principal of the college, and he continued in that office till his death in 1561, with occasional intermissions. His death was caused by a religious tumult. On the 6th of June, 1561, during the procession of the Fête Dieu in the parish of St. Nizier, a deranged goldsmith of the reformed religion made a frantic attack on the priest who carried the host, tore it violently from his hand, and trod it under foot. The offender was immediately apprehended, and condemned to suffer death, his right hand being first cut off; a sentence which was executed the same day. The infuriated populace proceeded to the college, many of the professors of which laboured under the imputation of favouring the new doctrines, and, meeting with the principal, Aneau, they instantly put him to death. His wife, whom he had married not long before, from a rich family of Lyon, was only saved by being imprisoned by the provost of the merchants. It does not appear that any punishment was inflicted on the murderers beyond a temporary confinement, from which they were released by the influence of the church.

Another account of this affair is given by many writers; but M. Cochard, in his "France Provinciale," has satisfactorily shown, from proofs gathered after a patient search among the civil and ecclesiastical archives of Lyon, that these often repeated statements are erroneous both as to fact and date.

The works of Aneau are disfigured by all the faults of his age. He was a proficient in anagrams, rebuses, and the other conceits of his time, and the opportunity for laborious punning afforded by his own name (Latinized Annulus—the ring) was never lost sight of in the highest of his poetic flights. He introduced at his college the custom, not yet altogether lost, of closing the academic year by a kind of theatrical exhibition, and the first two works in the following list were composed for these occasions. His original works are: 1. "Mystère de la Nativité," Lyon, 1539, 8vo., regarded by many as the parent of the French opera, the whole of the piece being composed of songs, without any admixture of prose dialogue. A new edition appeared in 1559, under the title "Genethliac Musical et Historial de la Conception et Nativité de J. C." interspersed with a variety of anagrams on the names of kings and princes "under mystic allusion to persons divine and

human." 2. "Lyon Marchant," a satirical drama, performed in 1541, and published in 1542, an extraordinary mass of confusion, in which "Lyon" is sometimes a beast, and sometimes a city, "Paris" alternately a city and a man, &c. The subject is a contention for supremacy among Paris, Rouen, Lyon, and Orleans; and Truth being at last appointed umpire, gives the palm to Lyon. It is full of allusions to recent events, among which the execution of Anne Boleyn in England is conspicuous. 3. "Picta Poesis" (1552, 8vo.) translated into French verse by the author, under the title of "Imagination Poetique," a collection of short poems illustrated by woodcuts of greater merit than the literary portion can lay claim to. 4. "Pasquil Antiparadoxe" (1549, 8vo.). 5. "Alector, ou, le Coq" (1560, 8vo.), professedly translated from a Greek fragment, but in reality an original production. It is pronounced by De la Monnoye to be a miserable work, in which the author endeavoured to hide the poverty of his ideas by two expedients, — pretending to translate from the Greek, and putting on a mystical air, calculated to deceive only the shallowest of readers. 6. "Art Poetique François," (1556, 16mo.), a work often attributed to Aneau, but which Duverdier is inclined to think belongs to Sibyle.

As the printing business was in a very flourishing condition at Lyon in the time of Aneau, he was extensively engaged in translations and new editions by the booksellers of the city. He long had the repute of being the first French translator of Sir Thomas More's "Utopia," but it is now certain that Jean le Blond produced a version in 1550, nine years before that attributed to Aneau, and that Aneau's is only a reprint of the former. Aneau's translation, verse for verse, of the emblems of Alciati was highly appreciated. It is dedicated to James Earl of Arran, and profusely illustrated with good wood-cuts. His version of the third book of Ovid's Metamorphoses was published with Clement Marot's translation of the first two books. Among his editions may be mentioned the Latin poems of Jean Girard (1558) and a collection of the privileges and franchises of the city of Lyon, the publication of which he superintended by desire of the consulate. (*Archives Historiques et Statistiques du Département du Rhone*, xi. 83, et seq. the information in which is chiefly derived from Cochard's "France Provinciale" for June, 1827.; Rubys, *Histoire véritable de la Ville de Lyon*, p. 389.; Breghot de Lut and Pericaud, *Biographie Lyonnaise*, Lyon, 1839, p.12.; La Croix du Maine and Duverdier, *Bibliothèques Françoises*, edit. Juvigny, i. 78, 79. iii.; *Bibliothèque du Théâtre François*, i. 111—113.; Bayle, *Dict. Hist. et Crit.*, art. "Alciat, Junius.") J. W.

ANEDA, JUAN DE, a Spanish painter, and native of Burgos, who, together with Juan de Cea, executed some works for the cathedral of that place in 1565. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ANEL, DOMINIQUE, was born in 1678 or 1679 at Toulouse, and was *garçon chirurgien* (house-surgeon) at the hôpital St. Jacques in that town in 1700, when he published in the "Mercure" of January a case of softening of the bones, and some letters on other subjects. From Toulouse he went to Montpellier, where, for a short time, he studied surgery, and then went to Toulon, where he was appointed surgeon to a French ship of war. After a short cruise, finding no opportunity of studying his profession in this capacity, he went to Paris, where he spent three years and a half dissecting and attending various lectures and the surgical practice of Jean Louis Petit and Maréchal. Before leaving Paris he received a commission as surgeon-major in the French army in Alsace; and in 1707 the Count von Gronsfeld, a general in the service of the Emperor of Austria, sent for him to attend a relative, and soon after appointed him surgeon-major in his own regiment of cavalry. At nearly the same time Anel was called for his advice in a case of difficulty to Vienna, and he resided there two years. From Vienna he went for a time into Italy; and after this served in the Austrian army during three campaigns, employing the intervals between active service in visiting the principal towns of Italy and in studying surgery at their hospitals.

In 1710 Anel resided for seven months at Rome, not only attending the hospitals, but often performing operations and teaching operative surgery. Here also, on the 30th of January, he performed his celebrated operation for aneurism. At the end of this year he went to Genoa, where, in 1712, he performed his first operation for fistula lachrymalis. It brought him so much renown that he made one thousand two hundred louis d'or in the year, and in 1713 was invited to Turin to attend the Dowager Duchess of Savoy, who laboured under that disease. After he had operated on a child in her presence, she consented to submit herself. He cured her; and she made him her surgeon, and gave him a pension of one hundred louis. In 1716 he was practising with great repute, chiefly as an oculist, in Paris; and he thus continued till 1722, after which nothing appears recorded of him.

Anel has justly attained considerable celebrity by his operations for aneurism and fistula lachrymalis. The history of the first is recorded at the end of a defence of his operation for fistula, and is known only to a few. The patient was a missionary, Father Bernardino di Bolseno, whose brachial artery had been wounded in bleeding. A large false aneurism formed, and when Anel first saw it the patient was in imminent danger, for the skin over part of the tumour was ulcerated,

and the sac was exposed and ready to burst. The surgeon who had been attending refused to operate, and dissuaded the patient from incurring any risk; but Anel resolved to try his remedy. After applying a tourniquet he made an incision above the sac without involving it, dissected down to the trunk of the artery, which lay, unusually, below the (median) nerve, separated it with great care, and holding it with a hook applied the ligature "as near as possible to the tumour." On loosing the tourniquet a small muscular arterial branch bled, and he was obliged at once to tighten the tourniquet again, and to tie the artery a second time a little higher up. Next morning the pulse could be felt at the wrist, and Anel felt confident of success, because "nature had in a single night made a new route for the blood." The patient went on well; the first ligature came away on the 28th day, the second on the 30th, and, ultimately, the aneurism completely disappeared.

This operation was certainly a great improvement in the treatment of aneurisms; and it might have been made a step to the Hunterian operation, which is justly regarded as the greatest work in scientific surgery since the time of Paré. Before Anel's time aneurisms had been treated either by amputation of the limb or by tying the artery both above and below the aneurism, and removing the sac. Guillemeau alone was in the habit of applying only the upper ligature before the removal of the sac. Anel proved, by the result of his operation, both that the aneurismal sac need not be cut out, and that it would not continue to be distended by blood although the artery below it remained open. But he did not discern the importance of his own work; he saw no advantage in the operation except that it was less difficult and less painful, and that the scar remaining after it was so small that it did not, like that left by the old operation, hinder the extension of the arm. Hence, while he devotes nearly three hundred pages to maintain his credit for the treatment of fistula lachrymalis, he employs but a few on this; and, to all appearance, would never have published the case if he had not been taunted by a rival with having talked about an operation for aneurism when he had only put a ligature upon a little artery. He does not appear to have ever repeated the operation; and among all the surgeons in Italy and France with whom he was afterwards in constant intercourse none attempted it. After his death it was almost forgotten. Haller just alludes to it; Sprengel describes it briefly and erroneously; Portal, the chief historian of surgery, does not mention it. Every surgeon continued to pursue the old practice till June, 1785, when Desault applied a single ligature just above a popliteal aneurism, and left the sac. The patient died; and in December in the same year John Hunter performed his operation, tying the artery far above the sac, and by the correctness of the principles on which he supported it, established the plan now almost uniformly adopted. [HUNTER, JOHN.]

Anel's first occasion of employing his treatment of fistula lachrymalis was presented in the Abbé Fieschi, nephew of the cardinal archbishop of Genoa. In examining his eyes Anel saw pus issue from the puncta lachrymalia, and at once conceived the plan of introducing substances through those apertures into the diseased sac. He soon invented the probe and syringe, still known by his name, and his plan of treatment was adopted by all the best surgeons of the time. It was a very important improvement on the old plan of opening the sac in all cases by the knife or cautery; and though it has since fallen almost into disuse, Anel must always merit the highest praise both for his ingenuity, and for the clear knowledge which he gained of the pathology of all the diseases of the lachrymal apparatus.

The following are Anel's published works: — 1. "L'Art de succer les Plaies sans se servir de la Bouche d'un Homme," Amsterdam, 1707, &c. 12mo. He maintains in this, that none but simple wounds of fleshy parts, and some penetrating wounds of the chest, should be treated by suction; and that the plan, adopted as it was in his time by quacks and camp-followers in all cases, was very injurious. He describes an instrument, something like a great "artificial leech," for sucking wounds, and adds to the treatise a "Discours pour prouver qu'il est possible de prévenir certaines Maladies Vénériennes par un Spécifique;" but he conceals what his supposed specific was. 2. "Observation singulière sur la Fistule lacrimale," Genoa, 1713, 4to., containing the account of his first cases of fistula. 3. "Nouvelle Méthode pour guérir les Fistules lacrimales," Turin, 1713, 4to. This is a collection of papers, and contains, besides the last mentioned essay, I. "Nouvelle et très exacte Description anatomique du Conduit lacrimal," a tolerably accurate account of the parts concerned in his operation. II. "Informazione fatta dal Chirurgo Francesco Signorotti . . . . . contro Monsu' Domenico Anel" — a sharp attack upon Anel's operation by a Genoa surgeon, who seems to have been jealous of his reputation; and, III. "Lettres diverses, ou les Critiques de la Critique de Signor F. Signorotti," consisting of letters to and from nearly twenty physicians and persons of celebrity, whose opinions Anel requested on his treatment of the fistula, and who all wrote very complimentary answers. 4. "Suite de la nouvelle Méthode . . . . . ou Discours apologétique," Turin, 1714, 4to., containing a still larger series of letters of the same kind, and a laborious defence of the originality and utility of his

operation against Signorotti and two anonymous writers. It contains, also, in scattered passages, all the particulars of Anel's life which we have been able to collect; and at the end he introduces a case of reduction of an old dislocation of the femur, a case of extraction of a musket-ball long imbedded in the thigh, the account of his operation for aneurism, and several instances of extra-uterine fœtation. 5. "Dissertation sur la nouvelle Découverte de l'Hydropisie du Conduit lacrimale," Paris, 1716, 12mo. He describes here the accumulation of a colourless fluid in the lachrymal sac as a disease previously unknown, and suggests two schemes, equal in novelty, but very different in merit. The first was, that sick persons might sometimes be fed through their puncta lachrymalia, through which he says he had often given his patients champagne. The second was for the foundation of an ophthalmic hospital, for which he drew up an excellent and original plan. 6. "Relation d'une Maladie extraordinaire," Paris, 1722, 8vo.; a case of hydatids in the abdomen. Anel also communicated to the French Academy a case of abortion, with disease of the placenta, which was published in the "Histoire de l'Académie" for 1714, p. 23. (Anel, *Works.*)

J. P.

ANELIER, GUILLAUME, by some called Amélier, a troubadour who lived at the end of the twelfth and beginning of the thirteenth centuries. Nothing more is known of his history than that he was a native of Toulouse. His poems consist of four "Sirventes," which, according to Millot, "contain merely vague declamations against the tyranny, avarice, and treachery of the barons; against the clergy, the monks, and the French; against the wickedness of the age, the decline of the nobility," &c. The authors of the "Histoire Littéraire de la France," however, take a more just view of the object and importance of these productions, which, they say, display with energy his love for his country and his aversion to the war of the Ligue, the natural consequence of which would be to place Languedoc under a foreign domination. They proceed: "The date of these pieces is not doubtful. They are all nearly of the same period. That which commences with the verse 'Vera merce e dreitura sofranli,' is dedicated to the young king of Aragon (James I.). The pièce 'El nom de Dieu qu'es paire Omnipotens' makes mention of the young king of England (Henry III.), *joves Engles*, who, doubtless, was about to attempt the reconquest of his French possessions: these must be attributed to the year 1224 or 1226, a disastrous epoch for Languedoc, when the recommencement of the war and the surrender of Avignon opened to the Crusaders the route of Toulouse, and the crown of Raymond VII. evidently tottered to its fall. When these circumstances are considered, the verses of Anélier acquire great interest. We can no longer say, 'these pieces contain merely vague declamations against the clergy, the monks, and the French.' On the contrary, we admire the courage and the devotedness of the poet who defends, to the utmost of his ability, his prince and his country, and opposes the debasement of morals with the keen arms of satire." All these poems preceded, by a short interval, the final establishment of the French in Languedoc, and the most recent is referred to the date 1228.

Extracts are given in the "Histoire Littéraire de la France," and also in Raynouard, "Choix des Poésies originales des Troubadours," iv. 271—274., and v. 179. (Millot, *Histoire Littéraire des Troubadours*, iii. 404.; *Histoire Littéraire de la France*, xviii. 553—557.)

J. W. J.

ANELLI, A'NGELO, born at Desenzano near Brescia, in 1751, studied at Verona, and afterwards became professor of literature in his native town. In 1793 he repaired to Padua, where he took his degree of doctor of law. When the French entered the Venetian territory in 1796, the malcontents of Brescia and other places conspired against the Venetian government, and Anelli was arrested on suspicion of being one of them, but he was soon after released as innocent. Through fear, however, of further molestation, he repaired to Mantua, and afterwards to Verona, where the French general, Augereau, appointed him his secretary. He was afterwards employed under the Cisalpine directory in the administration of the province of Brescia, which had been annexed to the Cisalpine republic, under the name of the department "del Mella." When the Austrians re-entered Lombardy in 1799, Anelli was again imprisoned; but the return of the French in the following year set him at liberty once more. He then gave himself up entirely to literary pursuits, and was made, in 1802, professor of history and eloquence in the lyceum of Brescia. In 1809 he was made professor of forensic eloquence at Milan. After the restoration of the Austrian government, he was appointed in 1817 to the chair of "Procedura Giudiziaria," or practice of the courts of justice in the university of Pavia. He died at Pavia in April, 1820. He had always spent part of his time in poetical and dramatic studies, and he wrote the following works: — 1. "Odæ et Elegiæ," Verona, 1780. 2. "La Marianne," an Italian tragedy. 3. "Cronache di Pindo," in seven cantos, Milan, 1811—1818, which is a humorous and satirical poem, in the form of a review of many writers, ancient and modern. 4. "Il Trionfo della Clemenza, componimento in Terza Rima," on the occasion of the Emperor Francis visiting Milan in 1816. He also published "Orazione per la Cattedra di

Eloquenza pratica legale nelle RR. Scuole speciali di Milano," on opening his course as professor of eloquence in 1809; and in 1817 a "Prospetto delle Lezioni e degli Esercizi pratici delle Scuole di Procedura giudiziaria e del Processo notarile," on being appointed to the university of Pavia. Anelli also wrote numerous comedies, which were performed at the theatre of La Scala at Milan between 1799 and 1817, most of which contain satirical allusions to contemporary events and individuals. (Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII. e dei Contemporanei.*) A. V.

ANELLO, TOMMASO. [TOLEDO, DON PEDRO DE.]

ANE'RIO, FELI'CE, a celebrated composer of the Roman school, was born at Rome about 1560. Here he studied under the great Pierluigi da Palestrina and his colleague Nanini, and after being the musical instructor in the English college at Rome, he went into the service of Cardinal Aldobrandini. On the death of Palestrina, his patron had sufficient interest to procure for Anerio the office which had been expressly created for the celebrated father of the Roman school of music in consequence of his being married, and therefore incapacitated from holding the situation of maestro di capella, to which certain ecclesiastical duties are attached. The influence of Cardinal Aldobrandini obtained the unwilling signatures of the Collegio dei Cappellani Cantori Apostolici, who would have preferred a member of their own body, in the event of the office being continued. But the election thus reluctantly made by the members of the college was confirmed by Pope Clement VIII. With Anerio the office ceased. Like his illustrious predecessor, he wrote both sacred and secular music. Many of his sacred compositions are said by Adami to exist in the Pope's chapel, and a set of his Madrigals was reprinted at Antwerp in 1599, as well as a collection of his Canzonets at Frankfort in 1610. One of these only (for his compositions are little known in England), which will be found in "The Vocal Schools of Italy," is a madrigal of singular beauty, as graceful in melody as it is skilful in combination. (Baini, *Vita di Palestrina*; Adami, *Osservazioni per ben regulare il Coro de i Cantori della Capella Pontificale*; Taylor, *Vocal Schools of Italy.*) E. T.

ANE'RIO, GIOVANNI FRANCESCO, brother of Felice Anerio, was born at Rome about 1567. He was for some time maestro di capella to Sigismund III., king of Poland, and afterwards held the same office in the cathedral at Verona. Thence he was invited to Rome, where he presided over the choir at the church of La Madonna dei Monti, and lastly became maestro di capella in that of San Giovanni Laterano. The year of his death is not known. His published works are—"Recreatione Musica," Venice, 1611. "Teatro armonico spirituale de Madrigale, a 5, 6, e 7 Voc." Rome, 1619. The "Selectæ Cantiones of Constantini," published at Rome in 1614, also contain some of his compositions. (Walther, *Musikalische Bibliothek.*) E. T.

ANES. [GILIANEZ.]

ANE'SI, PAULO, a Florentine landscape and architectural painter of the middle of the eighteenth century. He lived much at Rome, where there are several of his works, consisting of views of ruins and the vicinity of Rome. Anesi's works are sometimes mistaken for those of J. P. Pannini. He was the master of Francesco Zuccharelli. Heineken mentions an etching of a landscape with figures by Anesi. (Lanzi, *Storia Pittorica, &c.*) R. N. W.

A'NEURIN, a Welsh poet of the sixth century, some of whose productions are still extant, was the son of Caw ab Geraint, lord of Cwm Cawlwyd, a chieftain of the Gododins or Ottadins, a name which denotes in Welsh "the inhabitants of a region bordering on the coverts." In the Welsh pedigrees, twenty-four sons of Caw ab Geraint are enumerated; and in those lists which contain the name of Aneurin, that of Gildas does not occur; while in those which contain the name of Gildas, that of Aneurin does not occur, a circumstance which, in conjunction with others, has led to the supposition that Aneurin and Gildas were the same individual. The early history of Britain still extant under the name of Gildas is supposed, by the most recent editor of the work, Mr. Stevenson, to be the production of Gildas Badonicus, a distinct individual from Gildas Albanius the son of Caw. The particulars, however, which are related of the life of Gildas Albanius by his biographer Caradoc of Llancarvan, are wholly different from those recorded of Aneurin, except in the article of parentage. [GILDAS.] The Gododins, who inhabited a portion of the north of England and south of Scotland, between the wall of Septimius Severus and the wall of Antoninus Pius, were totally defeated by their Saxon invaders, it is supposed about the year 540, in a battle fought at a place called Cattraeth, on the coast of Northumberland, or, according to some, on the east coast of Yorkshire. Of three hundred and sixty-three of their chieftains who were present under the command of Urien of Reged, four only escaped with life, of whom Aneurin was one. He was held in close imprisonment till released by Cenau, the son of the bard Llywarch Hen, an event which Aneurin thus commemorates:—

"From the power of the sword (noble was the succour),
From the cruel prison-house of earth he released me;
From the place of death, from the cheerless region,
He, Cenau, son of Llywarch, magnanimous and brave."

The father of Aneurin fled with his family

to Wales in consequence of the battle of Cattraeth. Caw ab Geraint and some of his sons settled in Anglesey under a grant from Maelgwn, prince of North Wales; while Aneurin, with some of his brothers, took refuge, first at the court of King Arthur in South Wales, then in the college founded by Cadog at Llancarvan. It was while he resided here, in all probability, that he became the friend of the bard Taliesin, a circumstance which is commemorated in the poems of each. His death, which is supposed to have taken place about the year 570, was a violent one. It is mentioned in two of the Welsh Triads: in one which commemorates "The Three accursed Blows of the Battle-axe of the Isle of Britain," the first is, "The Blow of Eidyn on the Head of Aneurin."

The most important relic of Aneurin now extant is the piece consisting of more than nine hundred lines, all rhymed, but of irregular lengths, called the "Gododin," which is a fragment of a poem or series of poems commemorating the warriors who fell at the fatal battle of Cattraeth. The genuineness of this Welsh poem of the sixth century was disputed some years ago, but has been vindicated with success by Mr. Sharon Turner. The subject of the composition—the disgraceful defeat of the poet's countrymen in consequence of their having partaken too freely of the mead before joining in battle—is one not likely to have suggested itself to a forger. It abounds with allusions to obscure northern chieftains, for which it is not easy to assign any motive but that of genuineness, while the opportunity of celebrating the praises of King Arthur, the poet's contemporary and patron, is lost, though to a forger of the twelfth century (and of the existence of the poem at least as long ago as that period there are ample proofs) the name of King Arthur would surely have seemed the last to pass over. The "Gododin" was first printed, in the original language only, in the "Myvyrian Archaiology." A complete, but very unsatisfactory, translation of it was given by the Rev. Edward Davies in his "Mythology and Rites of the British Druids," and another is now (March, 1843) promised by Archdeacon Williams. It is an additional proof of its genuineness that the language is difficult and obscure even to the best Welsh scholars. Mr. Davies even asserts that every one previous to himself had mistaken its meaning, and that instead of describing a battle at Cattraeth it chiefly relates to a banquet given by Hengist at Stonehenge, in which the Saxon murdered his British guests; but we believe that no competent judge has adopted Mr. Davies's opinion. A short extract from the "Gododin" was translated by Gray from Evans's "Specimens of the Welsh Bards," but not in his happiest manner. Another poem attributed to Aneurin is printed in the "Myvyrian Archaiology," under the title of "Englynion y Misoedd" (Verses on the Months"), but there are not the same grounds for believing in its authenticity as in that of the "Gododin." (J. H. Parry, *Cambrian Plutarch*, p. 21—40.; Owen, afterwards Owen Pughe, *Cambrian Biography*, p. 8, &c.; *Cambro-Briton* [edited by J. H. Parry], i. 91—94.; E. Jones, *Relicks of the Welsh Bards*, p. 17.; *Myvyrian Archaiology of Wales*, i. 1—16.; Davies, *Mythology and Rites of the British Druids*, p. 326—383.; Sharon Turner, *A Vindication of the Genuineness of the Ancient British Poems*, at the end of his *History of the Anglo-Saxons*, 5th ed. iii. 536. 589. &c.)

T. W.

ANFOSSI, PASQU'ALE, an Italian dramatic composer of some celebrity, was born at Naples in 1736, or, according to Reichhardt's Almanac, in 1729. On his first entry into the conservatorio he intended to study the violin; but a love of composition induced him to abandon his instrument, and to place himself under Piccini, then the most eminent of the Italian dramatic writers. Piccini attached himself strongly to his pupil, and in 1771 procured for him an engagement at the Teatro della Damme, at Rome. His first opera, "I Visionari," was unsuccessful; nor did his second produce any strong impression in his favour. Nevertheless he obtained a third trial, and in 1773 produced "L'Incognita perseguitata," which at once procured him a high degree of reputation. No opera since the time of Piccini's "La buona Figliuola," created such a sensation at Rome. The talents of Anfossi were industriously exaggerated and praised by all who were envious of Piccini's fame. Anfossi lent himself to this cabal, and repaid the obligations and benefits which his master had conferred on him by ingratitude, as disgraceful to his moral character as his depreciation of Piccini's merits was discreditable to his musical reputation. He, in turn, was soon made to feel the caprice of the Roman public in the failure of his "Olimpiade." Quitting Rome, he wrote for several Italian theatres in succession, and in 1780 went to Paris, where some of his operas had already been translated and performed. The barbarous style of singing to which his compositions were subjected speedily drove him thence; and he proceeded to London, where the direction of the Italian Opera was committed to him. "Anfossi," says Dr. Burney, "visited England at an unfavourable time. Sacchini had preceded him, and the winter following was only rendered memorable at the opera-house by misfortune, disgrace, and bankruptcy. His reputation was rather diminished than increased by his visit to London." In 1783 he went to Germany, and composed for the theatres of Prague and Berlin "Il Trionfo d'Arianna," and "Il Cavaliere per Amore." In 1784 he returned to Italy, and produced, first at,

Florence, his "Chi cerca trova;" and during the succeeding three years as many different operas in other Italian theatres. The success of these induced him to revisit Rome, where he regained some portion of his former popularity as a writer for the stage. At length, tired of this occupation, and feeling himself unable to contend with his younger and more eminent competitors, he sought a retreat in the church; and in 1791 was appointed the successor of Casali, as maestro di capella in the church of San Giovanni Laterano. He now applied himself chiefly to composition for the church, and supplied it with several masses and motets; of the latter, his "Laudate Pueri," and "Laudate Jerusalem," for a full orchestra, are the most celebrated. He died in 1797.

Anfossi was a ready writer, having produced between the years 1769 and 1792 forty-five operas; but these evince rather facility of combination than fertility of invention. He was one of the large class of musicians whose merit chiefly consists in the power of working up again the materials of others; who leave the art precisely where they found it; and whose compositions rather resemble the flitting and vanishing shadows of the magic lantern than those works of art which claim and receive permanent admiration. His contemporaries Piccini, Sacchini, and Paisiello survive, but Anfossi is forgotten. (Fetis, *Biographie Universelle des Musiciens*; Burney, *History of Music*; Anfossi, *Opere varie.*) E. T.

ANFOSSO, JA'COPO, a celebrated Italian gem-engraver of Pavia, of the sixteenth century. Though little known, he appears to have been an artist of great ability. He was in favour with two popes, Pius V. and Gregory XIII., which we learn from the following epitaph preserved in the "Lettere Pittoriche:"—"Jacobo Anfosso Ticinensi, in crystallis adfabre formandis, præciosisque lapillis cælandis, veris a falsis dignoscendis, clarissimo; Princip. ob solers ingenium, integritatemque, Pio V. Greg. XIII. Romanis Pontificib. grato. Vixit ann. lxxx. Cælum extulit, cœlum abstulit, cœlum accipit. Tiberius Cævlius ex testamento P. C. Ann. Sal. M.D.LXXXV." (Bottari, *Raccolta di Lettere sulla Pittura, &c.*) R. N. W.

ANGARA'NO, IL CONTE OTTAVIA'NO, a Venetian nobleman who distinguished himself for his ability as a painter about the middle of the seventeenth century. In the church of San Daniele, at Venice, there is an altar-piece of the adoration of the shepherds by Angarano, which was substituted for one by Domenico Tintoretto: it has been engraved by Count Angarano himself. (*Descrizione di tutte le Pubbliche Pitture della Citta di Venezia, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Brulfiot, *Dictionnaire des Monogrammes, &c.*) R. N. W.

ANGE, FRANÇOIS DE L', a good historical painter, born at Annecy in Savoy in 1675. He was first instructed by his maternal grandfather, André Chevil, and afterwards by G. M. Crespi; he studied also the works of Albano. L'Ange spent eight years in Turin, where he was much employed by the nobility of that place; he had the prince of Carignano for his pupil. In 1706 he moved to Bologna, where he entered into the order of San Filippo Neri, and spent the remainder of his life there. He died a member of the Academy of Bologna in 1756, aged eighty-one. L'Ange excelled in small religious pieces; his pictures are well coloured and well drawn. (Crespi, *Felsina Pittrice, &c.*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

ANGE, ROCCA. [ROCCA.]

ANGE DE SAINT JOSEPH, a monk of the order of Barefooted Carmelites, was born at Toulouse in the year 1636. His real name was Joseph Labrosse, but on entering his order he assumed the name of Ange de Saint Joseph, by which he is more generally known. He went to Rome in 1662, and studied Arabic in the convent of Saint Pancrase under father Celestinus a S. Liduvina, brother of the celebrated J. Golius. On the 12th of November, 1663, he quitted Rome for the East in company with three other Carmelites, and arrived at Smyrna on the 5th of May, 1664, and at Ispahan on the 4th of November following. Here Ange de Saint Joseph applied himself to the study of Persian under father Baltazard, a Portuguese Carmelite, and in a few months qualified himself to preach in that language. He spent upwards of ten years in Persia and Arabia, and was prior first of Ispahan and afterwards of Basrah. This latter city having been captured by the Turks, it became necessary that the missionaries should obtain permission from its new masters to continue their labours there. For this purpose Ange was despatched to Constantinople in April, 1678, in order to obtain the requisite credentials from the Grand Signior through the intervention of M. de Nointel, the French ambassador to the Ottoman Porte. He succeeded in his mission, but was shortly afterwards summoned to Rome by Pope Innocent XI, where he arrived in November, 1679. In 1680 he proceeded to Paris in order to superintend, with the greater convenience, the printing of his "Gazophylacium Linguæ Persarum," but was interrupted in his labours by being appointed visitor-general of the missions in Holland. On the termination of this visitation he was despatched as missionary to England, but being obliged to quit England about the time of the abdication of James II., he retired to Ireland, where he spent several years. On his recall to France he was made prior of the convent of Perpignan, and provincial in 1697, on the 29th of December in which year he died.

His works are—1. "Pharmacopœa Per-

sica ex Idiomate Persico in Latinum conversa; Opus Missionariis, Mercatoribus, cæterisque Regionum Orientalium Lustratoribus necessarium. Accedunt in Fine Specimen notarum in Pharmacopœam Persicam," Paris, 1681, 8vo. This work has been attributed to one Matthieu Saint Joseph, but it appears without foundation. Prefixed is a preface, in which the author professes to point out blunders in the Persian Gospels, and the Latin version of them by Dr. Samuel Clarke, inserted in Walton's "Polyglott." To this attack Dr. Thomas Hyde replied in a piece entitled, "Castigatio in Angelum a S. Josepho," subjoined to his "Tractatus Alberti Bobovii de Turcarum Liturgiâ," Oxford, 1690. The author of the article "Hyde" in the "Biographia Britannica," gives the following history of this transaction:—

"Our author (Hyde), out of zeal for his colleagues, wrote a letter to this monk, in which he expostulated the matter, and showed him his mistakes, without receiving any answer; at length, in 1688, he came over to England, went to Oxford, and procured himself to be introduced to Dr. Walton without letting him know who he was, though afterwards he owned his name to be La Brosse, and that he had come over to justify what he had advanced. After a short dispute (with Dr. Hyde) which was managed in Latin, he began of a sudden to speak the Persian language, in which, to his great surprise, he found Dr. Hyde more ready than himself, so that, not being able to maintain his criticisms, he promised to come another time, and either defend them better or retract them, which, however, he did not perform; and this induced Dr. Hyde to make the dispute public. In his reproof, he first states the Carmelite's objections, then shows them to be very weak and trifling, springing from his own ignorance in the true idiom of the Persian tongue, which rendered him incapable of comprehending with how much accuracy and elegance that version was made."

2. "Gazophylacium Linguæ Persarum, triplici Linguarum clavi Italicæ, Latinæ, Gallicæ, nec non specialibus Præceptis ejusdem Linguæ reseratum ("Treasury of the Persian Language"), Amsterdam, 1684, fol. 3. He had also prepared for press a history of Persia, but the work was destroyed by fire in the house of the Spanish ambassador in London. 4. "It is also reported that he had translated into the Persian language certain portions of the "Summa" of Thomas Aquinas, but no particulars appear to be known respecting this MS. (Martialis a S. Joanne Baptista, *Bibliotheca Scriptorum Carmelitarum Excalceatorum*; Niceron, *Hommes Illustres*, xxix. 26—30.; Cosmas de Villiers a S. Stephano, *Bibliotheca Carmelitana*; *Biographie Toulousaine*.) J. W. J.

ANGE DE SAINTE-ROSALIE, whose family name was François Raffard, was a friar of the order of Barefooted Augustins, and was born at Blois in 1655. He devoted himself to the study of genealogy, and is chiefly known by a greatly enlarged edition of Anselme's "Histoire de la Maison Royale de France" (Paris, 1726—1733, 9 vols. fol.), which he was preparing for the press, when he died at Paris in 1726. The work was completed and published by his colleague Father Simplicien. Ange de Sainte-Rosalie also edited a new impression of the "Etat de la France," and was author of "Lettres sur la dernière Edition de la Dictionnaire de Moreri, donnée en 1707," Toulouse, 1707, 12mo. According to Jugler, he was the editor of the edition of Moreri referred to. (Le Long, *Bibliothèque Historique de la France* (ed. Fevret de Fontette), ii. 629.; Quérard, *La France Littéraire*, i. 64—69.; Chaudon and Delandinè, *Nouveau Dict. Hist.* i. 280.; Jugler, *Bibliotheca Historiæ Literariæ*, iii. 1574.) J. W.

ANGEL, a name given by professor J. F. Christ in his "Dictionary of Monograms," without any apparent reason, to the engraver who, from using by way of designation a caltrop or crowsfoot on some of his prints, has been called the master with the crowsfoot (le maître à la chausse-trappe). This instrument above the initials G. A. is found upon some prints of ancient edifices. Mariette, and Brulliot in his "Dictionary of Monograms," suppose Tribolo to have been the engraver of these prints, as tribolo is the Italian name for the caltrop or chausse-trappe. Tribolo's name was Niccolo Pericoli; he was an architect and a sculptor, but Vasari, in his notice of him, says nothing about his ever having engraved, although he mentions his carving in wood. The letters G. A., however, do not appear to have much to do with the names Niccolo Pericoli. This mark is said also to be found with the initials G. P. R. N. W.

ANGEL, CHRISTOPHER. [ANGELUS, CHRISTOPHER.]

ANGEL or A'NGELI, R. MEIR BEN ABRAHAM (ר״ מאיר בן אברהם אנגיל או אנגילי), was chief Rabbi of the synagogue of Belgrade (Alba Græca) in the beginning of the seventeenth century. He is the author of—1. "Masoreth Habberith" ("The Delivery of the Covenant, Ezek. 28. 37."), in which seven hundred "Masoroth," or marginal notes to the Bible by the ancient Rabbis are explained in alphabetical order, and illustrated from the Talmud and other Jewish authorities. This work was printed at Cracow by Aaron ben Isaac Prostitz, A. M. 5379 (A. D. 1619), in small folio. 2. "Masoreth Habberith Haggadol" ("The Delivery of the Great Covenant"), which is on the same subject as the first named work, and in which sixteen hundred and fifty of the Masoretic notes are explained according

to the order of the books of the Bible. The work is divided into two parts, of which the first embraces the Pentateuch only, and the other the prophetical books, together with the five Megilloth. It was printed in Mantua at the office of R. Judah ben Samuel, A. M. 5382 (A. D. 1622), in folio. De Rossi calls them interesting works. The author died at Sapheth in Galilee, in the early part of the same century. (Wolfius, *Biblioth. Hebr.* i. 745. iii. 667.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 15.; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 53.) C. P. H.

A'NGELA OF BRE'SCIA, or A'NGELA MERI'CI, foundress of the order of Ursulines, was born at Desenzano, on the lake of Garda, in 1511, of parents who, according to some accounts, were noble, according to others, poor artizans. She was early left to the care of an uncle, who permitted her and an elder sister to follow the bent of their inclinations, which led them to a life of constant prayer and mortification. Not satisfied with the austerities which they practised, they resolved to flee from the world, and seek a hermitage; a plan which they would have carried into effect had not their uncle pursued and brought them back. Her sister dying soon after, Angela entered the order of Franciscans, and, in obedience to an impulse felt within her, made a pilgrimage to the Holy Land. On her return, instigated, as the Jesuits tell us, by celestial visions, she founded a new order of nuns, at Brescia, in 1537, and, though only twenty-six years of age, she was elected the first superior. It would have been called by her own name, but for her suggestion that it should be placed under the patronage of St. Ursula. According to the original statutes, the nuns were not to be secluded from the world, but to remain with their parents, and occupy themselves with visiting the sick and instructing the young; but provision was made that this rule might be altered in case of necessity. This was soon done, and the Ursulines quickly became regular cloistered nuns. The new order flourished so much, that in less than a hundred years after its foundation there were no less than three hundred and fifty convents in France alone, where, indeed, the Ursulines were far more popular than in Italy. Angela of Brescia died three years only after she had founded the order, on the 21st March, 1540. (Helyot, *Histoire des Ordres Monastiques*, iv. 150—154.; D'Emilianne, *Short History of Monastical Orders*, p. 247—249.; Moreri, *Grand Dict. Hist.* (edit. Drouet), i. 46.) J. W.

ANGELERIO. [ANGELIERI.]

A'NGELI, the family of the, was descended from Constantine Angelus, of Philadelphia, in Asia Minor. We know little about Constantine, but he must have belonged to a distinguished and noble family because the Emperor Alexis I. Comnenus gave him his daughter Theodora in marriage. Three emperors of Constantinople, several nominal emperors or despots of Thessalonica, one empress of Germany, and several other empresses and queens were of the house of the Angeli.

CONSTANTINE ANGELUS married THEODORA COMNENA, died after A. D. 1161.

I. Andronicus, exiled or put to death by the Emperor Andronicus Comnenus.		II. Joannes Sebastocrator, died after 1195. (*see below.*)		III. Constantine Sebastohypertatus. Constantine, blinded 1192.	
(1.) Isaac, emperor, died 1204, married 1. Name unknown. 2. Maria or Margaretha of Hungary.	(2.) Alexis III., Angelus Comnenus, died after 1210, married Euphrosyna Ducas.	(3.) Constantine, both blinded by the Emperor Andronicus Comnenus.	(4.) Theodore,	(5.) Joannes Andronicus.	(6.) Irene married John Cantacuzenus.	(7.) Theodora, married Konrad, marquis of Monteferrato.
Irene, married 1. Roger, son of Tancred, king of Sicily, 2. Philip, duke of Suabia, afterwards Emperor of Germany.	Alexis IV., emperor, died 1204.	Irene, married 1. Andronicus Contostephanus, 2. Alexis Palæologus.		Anna, married 1. Isaac Comnenus, 2. Theodore Lascaris, Emperor of Nicæa.	Eudoxia, married 1. Simeon or Stephen, king of Servia, 2. Alexis V., Ducas Murzuphlus, emperor, 3. Leo Sguro.	

II. Joannes Sebastocrator, died after 1195, married Zoe Ducas (?).

(1.) Isaac Angelus Ducas, put to death by the Emperor Andronicus Comnenus.	(2.) Theodore, called Emperor of Thessalonica, died after 1230.	(3.) Constantine.	(4.) Manuel, called Emperor of Thessalonica.	(5.) Michael, bastard, despot of Epirus.
	Joannes, despot of Thessalonica, died about 1224, before his father.	Demetrius, despot of Thessalonica, died young.		Michael or Manuel, a bastard, despot of Epirus and Ætolia, died about 1267.

(1.) Nicephorus, despot of Epirus and Ætolia, died 1288.	(2.) Joannes, duke or prince of Patras, died about 1290.	(3.) Demetrius Cotrules, died about 1326.	(4.) Anna, married Guillaume de Villehardouin, prince of Achaia and the Morea.	(5.) Helena, married Manfred, king of Sicily.
Thomas, prince of Epirus and Ætolia, died 1318.	Michael Joannes, died about 1332.			

(Du Cange, *Historia Byzantina*, i. 204, &c.) W. P.

A'NGELI or D'ANGELI. There have been several Italian artists of this name; of some of the more obscure, however, comparatively little is known. The name is sometimes written d'Angelo and de Angelis, but the latter is probably originally merely a latinized form of d'Angeli, although there are two or more artists whose name is written only in the last form, which is likewise the case with the second form d'Angelo. [ANGELO, ANGELIS.]

FILIPPO D'ANGELI, called FILIPPO NAPOLITANO, a clever landscape and battle painter, was born at Rome, according to Baglione, towards the end of the sixteenth century, but was called Napolitano from the circumstance of his being brought up at Naples, whither he was taken by his father when he was very young. He is, according to Heineken, the same person as Teodoro Filippo di Liagno, who executed a set of twelve or thirteen etchings of military costume, to which he put his name in full. Filippo was instructed in painting by his father, who, says Baglione, was painter to Sixtus V., but he does not mention his name; he was in the employment of the Cardinal Evangelista Pallotta at Naples. Filippo remained at Naples until his father's death, when he returned to Rome; and, after distinguishing himself by some excellent landscapes he painted of Tivoli and the neighbourhood of Rome, and some frescoes in the former Palazzo Bentivogli on Monte Cavallo, he visited Florence, where he remained some years, much noticed by the Duke Cosimo II. He was considered at Florence the best landscape painter of his time, and he was one of the first painters who made landscape a principal study. His landscapes are highly finished, the aërial perspective is well expressed, and he generally embellished them with many small well-executed figures. His battle-pieces are also carefully painted, but his pictures are scarce. He died in Rome, according to Baglione, in the prime of life, during the pontificate of Urban VIII. (1623—1644). In Pilkington's Dictionary of Painters, he is said to have been instructed by a Flemish battle and landscape painter, nicknamed Mozzo by the Italians [ZEKERBETILN, VINCENZ], and to have died in Rome, in 1640, aged forty. It is very doubtful if the subject of this notice was the same person as Filippo di Liagno or Felipe de Liaño, who was, according to Palomino and Bermudez, a native of Madrid, and died there in 1625 at an advanced age. Liaño was distinguished as a portrait painter in small, and was called el pequeño Ticiano, or the little Titian: it is probable that he spent some time in Italy. [LIAÑO.] The portrait of Cardinal Francisco Ximenes, engraved in 1604, and marked P. Angelus pinx., is, according to Heineken, also by Filippo d'Angeli. His portrait is in the Florentine collection of painters' portraits.

GIU'LIO CE'SARE A'NGELI, an historical painter, was born at Perugia about 1570. He was the scholar of Annibal Caracci, but he painted little in the style of the Bolognese painters: his drawing, especially of the naked figure, was inferior; his draperies were in a somewhat better style; but he excelled in imagination and in colouring. He executed many works in his native place, Perugia, some of which were extensive: the frescoes of the Oratorio di Sant' Agostino are considered his best. Stefano Amadei and Cesare Franchi were his scholars. He died about 1630.

GIUSEPPE ANGELI, a Venetian painter, born about 1715, was the scholar of Piazzetta, and a successful imitator of his style. He painted cabinet pictures, and some altar-pieces; there are several of the latter at Venice and Padua. His heads have considerable expression, and his extremities are well drawn. He died at an advanced age at the end of the eighteenth century.

There were also a Giovanni, a Jacopo Pieri, a Niccolo, and a Seconde d'Angeli; all

apparently of different families, but little more is known of them than that they practised either as painters or engravers.

GIOVANNI was a painter who lived about the end of the seventeenth or the beginning of the eighteenth century. Some of his pieces have been engraved. R. Dupuis, B. Baron, and Du Bosc engraved three prints after him from pictures illustrating the life of Charles I. of England. One of the prints after him is marked, Joh. de Angelis pinx. JACOPO PIERI was a sculptor and architect of Siena, who lived in the beginning of the fifteenth century. NICCOLO was an engraver of Florence, and lived about the middle of the seventeenth century: he was the pupil of Remigio Cantagallina. SECONDO was an engraver of Naples, and was one of those selected to engrave the paintings of Herculaneum, published in Naples in 1757, 1760, and 1762. (Baglione, *Vite de' Pittori, &c.*; Pascoli, *Vite de' Pittori, &c.*; Zanetti, *Della Pittura Veneziana, &c.*; Lanzi, *Storia Pittorica, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Bermudez, *Diccionnario Historico, &c.*; Brulliot, *Dictionnaire des Monogrammes, &c.*)

R. N. W.

A'NGELI, BONAVENTU'RA, an Italian writer, was born at Ferrara, of an old and respectable family, probably about the commencement of the second quarter of the sixteenth century. In 1552 he delivered lectures on civil law; and he afterwards, in conjunction with his friend Gianbatista Pigna, founded an academy, which met at Pigna's house, for the cultivation of polite literature, under the name of the Parthian Academy. He was for some time in the employment of the dukes of Ferrara; but in or about 1576 he was compelled to quit that city. Baruffaldi asserts that it was for heresy, adding that he had fallen under the notice of the Inquisition, and had retracted his errors: but Barotti throws very reasonable doubt on the statement, by pointing out that if he had retracted his heresy he could have no motive to leave Ferrara; and that if he still retained it, he would have been obliged in those times to carry it beyond the Alps, instead of going, as he is found to have done, to Ravenna, Rovigo, Parma, and other places in the vicinity of Ferrara. He states himself, that when he was forced to "wander about here and there," he proposed to himself, "in order not to lose his time altogether, to survey and describe the sources of all the rivers in Italy, their courses, and into what seas or larger rivers they fall." When in pursuance of this design he visited Parma, he was solicited by some friends to lay aside his main work for a while, and undertake a history of that city. He boasts in his preface, from which the previous quotations have been made, that the execution of this task occupied him only six months; but there is ample proof, from the bulk of the work itself, as well as from other circumstances, that it occupied him several years. Nothing is known of him after the publication of this book in the year 1591, and it is probable that he did not long survive it. There can be no doubt that he saw it through the press, and the statement, therefore, that he died in 1576, which was made by Baruffaldi, and adopted by the generally accurate Mazzuchelli, is unfounded.

The works of Angeli are various, but all display much ability: the following are the principal,—1. "Commentariolus in Titulos de Personalibus Servitutibus in Institutionibus," Ferrara, 1552, 8vo.; a treatise on the portions of the Institutes relating to personal servitudes, consisting of an extract from his lectures on that subject, and dedicated to the Cardinal Ippolito d'Este. 2. "De variis ac diversis Jurisconsultorum Nominibus Privilegiisque, ex Legislatorum Commentariis excerptis, Epistola," 4to.; without mention of date or place. 3. "De Die Paradoxum," Modena, 8vo.; without date, — an essay on the natural and artificial day, as far as they are connected with legal questions. 4. "De non sepeliendis Mortuis penes Aram," Ferrara, 1565, 8vo.; a treatise "against burying the dead near the altar," which Ginguené in the Biographie Universelle,' by the omission of the last two words, has converted into a treatise "against burying the dead." 5. "Tractatus de Vertigine et Scotomia," Modena, 4to.; without date, — a short treatise in twenty pages, on giddiness and dizziness. In an address to the reader by Bono, a celebrated physician of the time, he explains that the reason why an eminent jurisconsult has written so learnedly on a medical subject, is that he unhappily knows the disease by long experience. 6. "Gli Ordini e i Modi osservati da' Sommi Pontefici nel donare lo Stocco, &c.," Ferrara, 1557. "The Ceremonies observed by the Popes in giving the Sword and Hat," which they were in the habit of presenting to champions of the church. 7. "Discorso intorno l'Origine de' Cardinali," Ferrara, 1565, 8vo. "A Discourse on the Origin of Cardinals." 8. A short legal treatise, "Continuationum quibus in explicandis Juris Articulis utuntur Interpretes," Modena; without date. 9. "La Descrizione del Po tratta da' Comentarj de Fiumi di Bonaventura Arcangeli Ferrarese," Padua, 1578, 4to. This description of the Po, though it bears the name of Arcangeli, is conjectured, with good reason, by Affò and Barotti, to be the work of Angeli. Affò speaks highly of the merits of the work. 10. "Annotazioni e Dichiarazioni alla Gierusalemme Liberata." These remarks on the "Jerusalem Delivered" of Tasso, which were printed with an edition of the poem by Viotti, at Parma, in 1581, 4to., are anonymous, but are attributed by Affò to the pen of Angeli. It would have confirmed his conjecture had

he known what was pointed out by Barotti, and has since been confirmed by the Abate Antonelli, that Angeli wrote Discourses on Ariosto. Angeli was himself a poet; and some of his sonnets are preserved in Baruffaldi's collection, the "Rime scelte de' Poeti Ferraresi." His last and greatest work was 11. "Historia della Città di Parma e la Descrittione del Fiume Parma," Parma, 1591, 4to.; a history of Parma, both the city and the river, in eight books, containing numerous dissertations on matters relating to the general history of Italy. Affò, indeed, in the preface to his own "Storia di Parma," complains that in the expansiveness of Angeli's views, the little city, which was to form his main subject, is often lost sight of; and adds that, when the author was writing, too little was known of the general history of Italy, and too little access was granted to the archives of Parma to render it possible to produce a satisfactory work on either subject. Angeli's history, however, is a work of labour and talent: it is rendered easy to consult by a copious index of a hundred and sixty closely printed pages in double columns. Few books have ever given so much trouble to bibliographers. In the common copies, which are said to be rare, though there are three in the British Museum, several leaves occur printed in a different type from the rest, which were evidently substituted for others that had been cancelled. Towards the end of the last century the Abate Andrea Mazza obtained possession of two copies containing the whole of the cancelled leaves, by a fortunate combination of accidents, of which he gives a ludicrously enthusiastic narrative in an amusing letter to Tiraboschi, printed at length in the fourth volume of Affò's "Scrittori Parmigiani." Out of these two copies, Mazza made up a unique copy of the original edition, which he presented to the ducal library at Parma, where it is still preserved, having been recovered by Pezzana, in 1814, from the royal library at Paris, to which it had been carried off as a special curiosity. The principal information obtained by the comparison of the old and new editions was, that the alterations which had occasioned the cancelling were all of slight importance, and could not, as had been reported, have been commanded by the court of Rome. The title of the old copy, which had the date of 1590, commenced with the words. "Della Descrittione del Fiume della Parma," which cleared up a difficulty that had perplexed some biographers of Angeli, who had made two works out of the one, and chronicled a description of the river published in 1590, and a description of the city in the following year. Mazza, in his letter, gave a collation of the two editions made with great minuteness, but with such inaccuracy that he was frequently corrected by Affò, in his notes; and Pezzana, the continuator of Affò, found the remarks of both so full of mistakes, that in the seventh volume of the Scrittori Parmigiani, he gives an entirely new collation, in the first impression of which it is curious to observe that he found he had himself said something which induced him to cancel the sheet. We must refer to Pezzana for an account of the mistakes fallen into by the French bibliographers with respect to the work of Angeli, which are unfortunately repeated in the new edition now publishing of Brunet. (Barotti, *Memorie Istoriche di Letterati Ferraresi*, ii. 187—194.; Affò, *Storia di Parma*, i. pref. ix. &c.; Affò, *Memorie degli Scrittori e Letterati Parmigiani*, iv. 209—240.; *Continuazione* by Pezzana, vi. 589—594.; Alberti, *Historia di Parma*; Brunet, *Manuel du Libraire*, edit. of 1842, i. "Angeli.") T. W.

A'NGELI, DOME'NICO, a native of Castro in the Papal state, wrote a short tract called "De Deprædatione Castrensium et suæ Patriæ Historia," which was printed by Grævius in his "Thesaurus Antiquitatum Italiæ," vol. viii. part iii. He there relates, with details curiously illustrative of Italian manners in the sixteenth century, the story of a feud which took place in Castro, ending in the plunder of the town by one of the factions in the end of the year 1526. As to the author's life, nothing is known except a few trifling particulars gathered from his preface, which is dated in 1575. (Mazzuchelli, *Scrittori d'Italia*; Grævius, *Thesaurus Antiquitatum Italiæ*, tom. viii. part i. præfat. p. 10.) W. S.

A'NGELI, FRANCESCO MARI'A, a minor friar of Assisi in the Papal state, wrote, about the end of the seventeenth century, a history of the interesting convent to which he belonged. The work was published after his death, "Istoria del Sacro Convento d' Assisi, sua Fondazione, Privilegj, Sepoltura ivi del Padre Serafico San Francesco," &c., Montefiascone, 1704, fol. (Mazzuchelli, *Scrittori d'Italia.*) W. S.

A'NGELI, GIAMBATTISTA, MARCO and GIULIO D'. [MORO, BATTISTA DEL.]

A'NGELI, R. MÈIR BEN ABRAHAM. [ANGEL, R. MEIR BEN ABRAHAM.]

A'NGELI, STE'FANO DE, was of the order of Jesuits, and a pupil of the celebrated Cavalieri, whose method he cultivated and extended. Some of his works were read by Montucla, who (vol. ii. p. 91.) bears testimony to their excellence. He also was engaged in a controversy with Riccioli on the subject of the motion of the earth, and (vol. ii. p. 298.) successfully answered the argument which the latter proposed as conclusive against the Copernicans. After the suppression of his order in 1668, he taught mathematics at Padua, in which city he was living at the end of the century. His works, which were published at Venice in quarto, are — 1.

"Problemata Geometrica," 1658, on the cone and sphere. 2. "Miscellaneum Hyperbolicum et Parabolicum," 1659. 3. "Miscellaneum Geometricum," 1660; the last two are mostly centrobarycal. 4. "De infinitorum Spiralium Spatiorum Mensurâ," 1660. 5. "De infinitarum Cochlearum Mensuris," 1661. 6. "De infinitis Parabolis, de infinitisque Solidis, &c.," 1659; also, "Eorundem Liber Quintus," 1663. 7. "De Superficie Unguleæ, et de Quartis Liliorum Parabolicorum et Cycloidalium," 1661. 8. "Accessiones ad Stereometriam et Mechanicam, pars prima," 1662. 9. "Considerationi sopra la Forza di alcune Regioni Fisico-mattematiche addotte da G. B. Ricciolo . . . . contra il Sistema Copernicano," 1662; besides which, published at Padua, 10. "De infinitis Spiralibus inversis, &c.," 1659. (Montucla, *Hist. de Mathem.*; Beughem, *Bibliographia Mathematica*; Royal Society's *Catalogue.*)

A. De M.

ANGE'LICO. [FIESOLE, FRA GIOVANNI DA.]

ANGE'LICO, MICHELA'NGELO, was a native of Vicenza, and lived at the end of the sixteenth and beginning of the seventeenth centuries. He practised pharmacy with great success in the district of the Vitture, and is said to have brought the art of antidotes to such perfection, that the Collegio de' Medici honoured him with a special diploma, and some of the best poets of the time published in his praise a work entitled "Elogia in Theriacam et Mitridaticam Antidotum a Michaele Angelo Angelico Pharmacopœo Vicentino ad Divi Michaelis Symbolum pristino Candori restitutam," Vicenza, 1618, 4to. He employed his leisure in the cultivation of poetry, and became a member of the Olympic academy. The time of his death is not known. His works are — 1. L' Antidotario di Claudio Galeno," Vicenza, 1608, 8vo. reprinted in 1613, in 4to. 2. "Cento Madrigali," Vicenza, 1604. 3. "L' Amor gradito, Idillio," Vicenza, 1613, 12mo. 4. "Il Tuogno Figaro." He also wrote some poetical pieces in the ancient Tuscan and in the Venetian dialects. Some of his verses are printed in the "Gareggiamento Poetico of Petrelli." (Mazzuchelli, *Scrittori d' Italia*; Angiolgabriello di Santa Maria, *Biblioteca di Scrittori di Vicenza*, vi. 117—119.) J. W. J.

ANGE'LICO, MICHELA'NGELO, was a nephew of the preceding, and lived in the middle of the seventeenth century. He was a native of Vicenza. He was a jurist by profession, but devoted much of his time to polite literature and poetry. As his literary reputation extended, he became associated with the academy of the "Olimpici" of Vicenza, and with that of the "Ricovrati" of Padua, and assumed the academical name of "Avvalorato." His inclination for poetry increasing with his success, he determined to abandon his profession, and accepted an invitation to Vienna to enter the service of the Emperor Leopold I. as poeta cesareo, or imperial poet. He arrived at Vienna in the month of May, 1690, where he was well received by the emperor, who was much pleased with some poetical compositions by Angelico in honour of his birth-day. The emperor's partiality for him increasing, he caused him to be ordained a priest, appointed him to be his chaplain, and was present with all his court when he performed his first mass. He remained at Vienna until his death, which occurred about the year 1697. He published — 1. "Epitalamio nella Nozze de' Monarchi Leopoldo Cesare Augusto e Margherita di Spagna." an epithalamium. 2. "Poesie Liriche," Venice, 1665, 12mo. 3. "Discorsi Accademici," which are at the end of his lyrics. 4. "L' Innocenza illesa dal Tradimento," &c., Vienna, 1694, 4to. 5. "Assemblea de' Cigni per celebrare i Sudori Apostolici del P. D. Girolamo Ventimiglia, C. R. Teatino," &c., Vienna, 1691, 4to. 6. Verses inserted in "Le Lagrime di Parnaso," and some other collections. (Angiolgabriello di Santa Maria, *Biblioteca di Scrittori di Vicenza*, vi. 119.) J. W. J.

ANGELIERI, BONAVENTURA, also known under the Latinised form of his name, Angilerius, a Franciscan monk, was born at Marsalla, in Sicily. He was vicar-general of his order at Madrid, and subsequently became one of the fathers of the "Osservanza." Mongitore mentions him as living in the year 1707. He wrote on magic and kindred subjects: — "Lux magica, physica, &c. cœlestium, terrestrium et inferorum Origo, Ordo, et Subordinatio cunctorum, quoad esse, fieri, et operari, viginti quatuor Voluminibus divisa, &c. Pars prima," Venice, 1686, 4to. This part was published under the assumed name of Livio Betani. The second part under the title "Lux Magica Academica," was published at Venice, 1687, 4to. He is said to have prepared the whole twenty-four volumes, but only these two parts have been published. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d' Italia.*) J. W. J.

ANGELI'NI, SCIPIO'NE, a clever Italian flower painter, who executed a remarkable number of pictures, which he sold to dealers at low prices, who exported them from Leghorn to France, England, and Holland. Pascoli terms him a native of Perugia, but according to the Ascoli guide, he was born in that place in 1661: he died in 1729.

Dr. Nagler mentions a GIUSEPPE ANGELINI, a sculptor of Perugia, who lived in Rome in the latter part of the eighteenth century. He made statues and busts, among the latter, one of the celebrated Piranesi. He restored also many ancient statues. (Pascoli, *Vite de' Pittori, &c.*; Lanzi, *Storia Pittorica, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANGE'LIO, or DEGLI A'NGELI, ANTONIO, a brother of Pietro, was born at Barga, near Lucca, in Tuscany. Having taken orders, Antonio became successively a parish priest at Mugello, tutor to Francis and Ferdinand de' Medici (afterwards grand-dukes), and, in 1570, bishop of Massa and Populonia. He died in 1579. Three epistles of his, in Latin hexameters, are in the edition of his brother's poems published in 1585 : and they have also been inserted in Gruter's "Deliciæ Italorum Poetarum," part i. 1608, p. 160—174.; and in the "Carmina Illustrium Poetarum Italorum." Florence, 1719, i. 238—251. (Mazzuchelli, *Scrittori d' Italia ;* Ughelli, *Italia Sacra*, in "Episcopis Populonii et Massæ.") W. S.

ANGE'LIO, or DEGLI ANGELI, PIETRO, better known by his Latinised name of Petrus Angelius Bargæus, held, in the sixteenth century, a prominent place among the Italian men of letters. He is called Bargæus, or Da Barga, from the title of a manor or castle in the district of Lucca, where he was born, of an ancient but impoverished family, in the year 1517. The earlier part of his history presents a series of adventures which few literary men are doomed to encounter, and which appear to have given to his character a peculiar tone of restless activity. After having exhibited great precocity in early boyhood, he was sent, in his sixteenth year, to study law at Bologna ; but, allured by the teaching of Amaseo, he devoted his whole attention to literature, in defiance of threats and remonstrances from his family, who at length cast him off as an irreclaimable idler. Upon this the resolute student supported himself for some time by selling his law-books. At length, beginning to become known both for his Latin erudition and for the readiness with which he composed verses in that language, he obtained the patronage of the distinguished Bolognese family of Pepoli, one of whose members enabled him to pursue his studies and to pay a short visit to Rome. In no long time, however, the fear of discovery in an intrigue compelled him to flee from Bologna ; and, finding shelter at Venice under the protection of Pellicier, the well-known French ambassador, he was by him employed for three years in copying Greek manuscripts for the Royal Library at Paris. He next visited Constantinople in the train of an envoy from France to that city. At the siege of Nice Maritime, in 1543, he seems to have borne arms in the French service. Here, however, on board of a galley, a quarrel took place between him and a Frenchman, who, irritated by the failure of an attack on the place, had imputed the blame to the Italians, and charged the whole nation with treachery. The parties came to blows ; and Bargæus struck his adversary dead upon the spot. Escaping from custody by the connivance of the master of the vessel, he fled southwards along the shore, sometimes travelling on foot under cloud of night, and sometimes seeking refuge in coasting-barks. After a perilous journey he found his way to Genoa ; and thence, abandoning hopes of French patronage, he betook himself to Mondovi, to seek the famous Davalo, marquis Del Vasto. This personage not only gave the fugitive scholar a pension, but recommended him to Cosmo de' Medici, duke of Florence, from whom, however, in the mean time, Bargæus received no countenance. Thrown again upon his own resources by the death of Davalo, and finding his brothers and uncles occupied at home in quarrelling over the ruins of their fortunes, he accepted an appointment as a public teacher of Greek in Reggio. While he held this place he paid his addresses to a lady belonging to the city, whose family favoured his suit, but insisted upon his becoming bound to fix his abode in Reggio. He treated the proposal as an insult, withdrew his suit, and refused to renew it even when the obnoxious condition was dropped. Other circumstances seem to have combined with this to make him weary of his place, long before the expiration of the three years during which he held it. In 1549, being still only in his thirty-second year, he was appointed by the Grand Duke Cosmo of Tuscany to a professorship in Pisa. Brought at length to appreciate the happiness of repose, he remained as a teacher in that university for about twenty-five years, lecturing first on the belles lettres, and afterwards on the Aristotelian politics and ethics. But even in this academic retirement there presented itself one event to arouse his military ardour. In 1554, during the war of Siena, the troops of Pietro Strozzi made a demonstration upon Pisa, which had been left ungarrisoned. In the midst of the panic that arose, Bargæus put himself at the head of the students, inspirited them and the citizens to make a show of resistance, and kept the assailants at bay until the place was relieved. In the course of the same war he showed his public spirit in another way. The grand duke having been obliged to let the university salaries fall into arrear, all the other professors, avaricious or poor, retired from their duties ; but Bargæus remained at his post, maintaining himself by pledging his household effects and his library. The Medici were not unmindful either of these public services rendered by their partizan, or of his literary merits. In 1575, being in his fifty-eighth year, he was called to Rome by the Cardinal Ferdinand, afterwards grand duke, who pensioned him liberally. Thus, as he acknowledges, he was allowed leisure for prosecuting those literary undertakings of which the author of the poem "On Hunting" was believed capable. Similar encouragement was given to him from France, where his early misdeeds had by this time been for-

gotten. Henry III., whose father's memory Bargæus had celebrated in one of his Latin harangues, loaded him with titles and pensions. These princely incentives to exertion were not bestowed in vain : the retired soldier-professor enjoyed his old age of leisure for twenty years ; and the list of his works shows that he did not spend the time wholly in idleness. After having removed to Florence, on his patron's accession to the dukedom, and having there resided for several years, he returned to close his varied life at Pisa. He died there in 1596, aged seventy-nine years, and was buried in the ground of the Campo Santo, consecrated alike by art and by religion.

The works of Bargæus, published and unpublished, are enumerated by Mazzuchelli in the elaborate article under his name. Among those which were printed are several which do not require minute notice — such as three funeral orations upon royal personages, a few epistles scattered through various collections, and Latin commentaries on his own life, which were inserted in Salvini's "Fasti Consolari dell' Accademia Fiorentina." Other works of greater note are the following :—1. "De Ordine legendi Scriptores Historiæ Romanæ," 1576, 4to., 1642, 8vo., and in the work of Grotius, "De Studiis Instituendis," 1643, 1645 ; translated also into Italian, and annexed to Del Rosso's "Vite dei XII. Cesari di Suetonio," Florence, 1611, 8vo. ; afterwards at Venice, 1738, 4to. 2 and 3. "Commentarius de Obelisco ad Sixtum Quintum," Rome, 1586, 4to., and "De Privatorum Publicorumque Urbis Romæ Eversoribus Epistola," Florence, 1589, 4to. These two treatises are well known to scholars, having been inserted by Grævius in his "Thesaurus Antiquitatum Romanarum," tom. iv. p. 1869—1936. Both, but particularly the latter, which is an interesting series of observations judiciously conceived and well generalised, have perhaps been used in modern times oftener than quoted. Two recent writers (Hobhouse, *Illustrations of Childe Harold*, p. 87. ; and Platner, *Beschreibung der Stadt Rom*, vol. i. part i. p. 257.) have brought Bargæus directly under the notice of antiquarian students by citing him as a witness to a curious fact, the destruction of heathen statues in Rome by Sixtus the Fifth, on the ground of religious scruples ("De Obelisco," p. 1931.). Platner falls into the odd mistake of calling Bargæus a Portuguese. 4. A short Latin narrative, drawn up from personal observation, of the expulsion of the French from Siena by Cosmo de' Medici in 1555 : "De Bello Senensi Commentarius," first published, with notes by Moreni, at Florence, in 1812, 8vo. (Ersch und Gruber, *Allgemeine Encyclopädie*, art. "Angeli.") 5. An Italian translation of the "Œdipus Tyrannus" of Sophocles, printed at Florence in 1589, 8vo., both separately, as it would appear, and in a volume of love-poems in the same language, "Poesie Toscane," by Bargæus and Mario Colonna. Caro speaks of the translation somewhat disparagingly ; but Crescimbeni pronounces it to be the best Italian translation of the Œdipus. (Crescimbeni, *Della Volgar Poesia*, iv. 86. ; Argelati, *Biblioteca degli Volgarizzatori*, 1767, iv. 403.) 6. A large number of poems in Latin, upon which the author's reputation in his own age mainly rested. Ebert (*General Bibliographical Dictionary*, art. "Bargæus") cites, as rare, an edition of the "Poemata omnia ab ipso diligentissimè recognita et aucta, item Marii Columnæ quædam Carmina," as published by the Giunti at Florence in 1568, 8vo. This edition, however, seems to be quite unknown to all the critical biographers of Bargæus ; and neither by them nor by the writer of the present article has any edition of the collected poems been seen, older than the "Petri Angelii Bargæi Poemata omnia diligenter ab ipso recognita," Rome, Zanetti, 1585, 4to. The thick volume thus entitled contains the following pieces:—(1.) "Cynegeticon vel de Venatione Libri sex." This poem had already been twice published, at Leyden, by Gryphius, 1562, 4to., and at Florence by the Giunti, 1568, 8vo. The composition of it seems to have been a favourite occupation for hours of leisure from the author's early youth. The unrelieved dryness of its didactic form is in some degree atoned for, by the interest which belongs to its curious fund of information on the habits of wild animals, and by the more poetical charm of the spirit and faithfulness distinguishing a good many of its hunting scenes and woodland landscapes. If not a high work of poetical art, it is, at all events, the author's best poem. (2.) "Ixeuticon vel de Aucupio Liber primus," previously published at Florence by the Giunti, 1566, 4to. (3.) "Epithalamium in Nuptias Francisci Medicis," previously printed by the Giunti, Florence, 1566, 4to. (4.) "Eclogæ Quatuor." (5.) "Epistolarum Liber unus." (6.) "Carminum Libri quatuor." In these poems, which their admirers compared with those of Catullus, the poet, as he gravely intimates, consented to relax in some measure the anti-mythological opinions which made up one of the most creditable portions in his poetical creed ; and, "that he might promote the beauty of his verses, he did not wholly abstain from the usual diction and fables of the Gentile poets." The Epithalamium, the eclogues, and a large number of the principal pieces among the Carmina, are in Gruter's "Deliciæ Italorum Poetarum," part i. 1608, p. 111—159. ; and a selection, differing from Gruter's only in minor particulars, will be found in the Florentine "Carmina Illustrium Poetarum Italorum," t. i. 1719, p. 191—237. 7. The three Epistles of Pietro's brother Antonio. 8. "Syriados Libri sex priores." The first two books of this poem

had already been printed at Paris, by order of Henry III., 1582, fol. : the six books included in this edition of 1585, adding four to the two previously published, left the work still but half-finished. The whole poem, containing twelve books, was first printed by the Giunti at Florence, 1591, 4to. There is another complete edition from the same press, 1616, 4to.; and Mazzuchelli names also a Venetian edition of 1616, in 4to. The Syriad, — an epic poem treating of the crusade under Godfrey of Bouillon, — is curious both for its contents and for its history.

When, in 1575, Torquato Tasso sent the manuscript of the "Gierusalemme Liberata" to Scipio Gonzaga, to be by him submitted to the critical censure of literary men in Rome, Bargæus had just arrived in that city. He was one of those most anxiously consulted; and his name occurs frequently in the course of the interesting correspondence, in which the results of the scrutiny are recorded. (Serassi, *Vita di Torquato Tasso*, 2d edit. tom. i. pp. 215—217, 234—236.; and the "Lettere Poetiche" in the *Opere di Torquato Tasso*, Venice, 1739, 4to. tom. x. pp. 94. 97, 98, 102, 108, 114, 132, 134, &c. &c.) Bargæus seems to have expressed himself freely, and to have made many suggestions of alteration, some of which went very deeply into the structure of the poem. But his objections do not appear to have been either unkindly meant or unkindly taken: and Tasso himself, in the midst of the irritation into which this unhappy correspondence threw him, always speaks of the "Signor Barga" not only with deference, but even with indications of liking. The odd circumstance, however, is, that Bargæus had long before commenced his own poem on the same theme with Tasso's; for in his preface to the edition of 1591, he asserts that he had designed the Syriad, and had even begun to write it, nearly thirty years before. Tasso, in speaking of the Syriad long afterwards ("Apologia della sua Gierusalemme," in the *Opere*, tom. ii. p. 309.), uses expressions which seem to mean, that before having completed his own poem he was aware of the other being in progress. But in the correspondence, the Syriad is never named: and Tasso had evidently no previous personal acquaintance with its author, about whom, indeed, he asks in one place, with an amusing earnestness, whether Barga be his family-name, or the name of his birthplace. It is of little importance, however, whether, and how soon, Tasso knew of the Syriad. The characteristic fact is, that Bargæus was not for a moment discouraged by becoming acquainted with the Gierusalemme. His self-love, indeed, was supported, not only by the praises wafted to him from France, but by the exhortations of his Florentine patron, the Cardinal Ferdinand, who, not improbably, hoped that a poet patronised by the house of the Medici might throw into the shade the dependent of the Este. When the first two books of the Syriad were printed at Paris, the poem of Tasso, newly published, was in the highest flush of its celebrity : its reputation was probably yet greater when Bargæus, by publishing the first half of his work in Italy itself, challenged a direct comparison. There is even reason for believing that he wrote the whole of it, except the first and second books, after the Gierusalemme had been given to the world; for the four books following these would probably have been printed with them if they had then existed; and as to the remaining six, he himself declares that he did not begin to compose them till after the marriage of Ferdinand de' Medici, which took place in 1589. Those who are familiar with the spirit manifested towards Tasso by those of his countrymen who called themselves critics, are not surprised to find that Bargæus was gravely compared with him. He was so compared sometimes by those who were weary of exalting Ariosto at Tasso's expense; sometimes by others, who thought equally ill of all men of genius who dared to use a modern language. Indeed, much of the partiality expressed towards Bargæus, both in his own age and in the succeeding, arose evidently from his position in the learned world, as having been, both by his example and by some of his academical discourses, a distinguished advocate of the decaying cause of classicism. (Dati, *Prose Fiorentine*, part i. vol. i. Florence, 1661, Prefazione Universale, *sub fin.*; Tiraboschi, *Storia della Letteratura Italiana*, 4to. ed. 1787—1794, tom. vii. part iv. p. 1565.) To the complete editions of his poem there are annexed a hundred pages of scholia, the author of which, Roberto Titi, affirms that the Syriad is universally acknowledged to equal the literary masterpieces of ancient Rome. The opinion which the poet himself entertained in regard to his own merits, is expressed in his latest preface, without any disguise. He admits that his poem is not equal, nor nearly equal, to those of Virgil and Homer; but adds, with manifest complacency, that it is much to stand even next to such men, although separated from them by a wide interval.

It is not easy to discover, in any of the poet's works, reason for the opinion expressed by one of his recent critics, "that if composed earlier, the Syriad might, in some respects, have rivalled the poem of Tasso." In plan, and in proportion of parts, it is one of the worst poetical works that has ever become even partially famous. Serassi speaks of it too tenderly when he says, that "it is not an imaginative story, but a mere metrical chronicle." Hundreds of verses are occupied with circumstances the most trifling — dull orations, with the replies to them — or with such incidents as a dinner given by the prelate

of Bari to Count Boemund and Peter the Hermit; while the most momentous incidents, and most interesting scenery of the tale — the march of the Christian host through Palestine, for example — are despatched in half-a-dozen lines; and the siege and taking of the Holy City embrace less than a hundred and fifty. Another fault of the poem is, the glaring want of unity in the action. The mustering of the crusaders in Europe drags on wearily through several of the early books; several others, forming by far the best part of the work, relate to the siege of Nicæa; and the Christians are not allowed to approach the walls of Jerusalem till towards the very end of the last book. The narrative elements of the poem are as defective in execution as in conception. There is a lamentable dearth of circumstances awakening interest in individuals: the leading incidents are told abstractedly and coldly: the supernatural consists of a few wearisome orations by angels, and by the ghost of Godfrey's mother. Among the few episodical adventures hardly any is depicted better, except two, which bear clear marks of classical reminiscence; namely, the swimming of the young Amazons across the lake at Nicæa, and the death-scene and funeral of the British chief Goscellus. The best features of the work are, the occasional force with which natural scenery and living groups are painted (an excellence, however, for which the poet seldom allows himself full scope); and the oratorical animation and frequent moral fervour of the discourses pronounced by the principal characters. In one or two places, such as the description of the emotions felt by the crusaders on first beholding Zion, Bargæus has not disdained to borrow hints from that modest rival, whose name he never condescends to mention, when he discusses critically the merits of his own vaunted epic, but to whose mention of him with respect and thankfulness he owes his only certainty of lasting remembrance. (Oration of Francesco Sanleolini in Dati, *Prose Fiorentine*, part i. vol. i. 1661, p. 151—211.; Mazzuchelli, *Scrittori d' Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 4to. ed. 1787—1794, tom. vii. part. iv. p. 1462—1464.; Quadrio, *Storia e Ragione d' Ogni Poesia*, ii. 270. iii. 103.; Crescimbeni, *Dell' Istoria della Volgar Poesia*, iv. 86.; Ginguené, *Histoire Littéraire d'Italie*, continuée par Salfi, x. 262—316.; Baillet, *Jugemens des Sçavans*, Paris, 1686, viii. 27. No. 1349., "Poëtes Modernes;" Teissier, *Eloges des Hommes Savans*, Leyden, 1715, iv. 251.) W. S.

ANGE'LION (Ἀγγελίων), a Greek sculptor whose name is always found associated with that of Tectæus. Their date has been a subject of discussion. They are said, by Pausanias, to have been the scholars of Dipœnus and Scyllis, and the masters of Callon of Ægina. Dipœnus and Scyllis, from their being called the scholars of Dædalus, have been placed by some writers as early as 700 B. C.; but this date, from the difficulty of reconciling it with the account we have of Dædalus, and with what Pliny says of these sculptors, has been disputed. It is probable that Angelion and Tectæus lived about 550 before our æra.

The only undisputed work by these artists is a statue of Apollo which was at Delos: though Pausanias says that Angelion and Tectæus, "made for the Delians the statues of Bacchus and Apollo, and placed in the hand of the latter the figures of the Three Graces." Some German commentators (Sillig, *Cat. Artificum*) have rejected, as spurious, that part of the above passage which refers to a statue of Bacchus. (Pausanias, ii. 32. ix. 35., &c.) R. W. jun.

A'NGELIS, DE, or DEGLI A'NGELI, ALESSANDRO, born at Spoleto in the Papal State about 1562, became a Jesuit at an early age. He taught philosophy for six years, and theology for a longer period, and at length became prefect of studies in the Collegio Romano. Removing from Rome to Ferrara in the train of the legate, he died there in 1620. His favourite study was astronomy; and the only work which he published was an exposure of the deceptive nature of astrology, which went through many editions: — "In Astrologos Conjectores Libri Quinque," Lyon, 1604, 1615, 4to.; Rome (with corrections and additions), 1615, 4to.; Lyon, 1616, 4to.; Cologne, 1620, 4to.; Antwerp, 1646, fol.; Rome, 1676, fol. He left unfinished Commentaries on Philosophy and Theology. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 19.; Mazzuchelli, *Scrittori d' Italia*; Coronelli, *Biblioteca Universale*, 1701-6. iii. 764.; Clement, *Bibliothèque Curieuse*, ou *Catalogue des Livres difficiles à trouver*, Göttingen, 1750, i. 325.) W. S.

A'NGELIS, BA'LDAXAR DE, a Neapolitan jurisconsult of the seventeenth century, who rose to be a criminal judge. He published the following works: — 1. "Aureæ Decisiones Consilii Neapolitani," Naples, 1629, 1656, fol. 2. "Pratum, sive utilissimus Apparatus ad omnes Titulos, Leges, et Paragraphos, I. et II. Libri Codicis Justiniani," Naples, 1635, fol.; a treatise of some reputation, which has found its way into one at least of the law libraries of this country. 3. "Tractatus de Ordine Judiciali et Praxi Tribunal. Religios." Naples, 1636, 1656, 4to. (Mazzuchelli, *Scrittori d' Italia*; Lipenius, *Bibliotheca Realis Juridica*, i. 744. ed. 1757.) W. S.

A'NGELIS, DOME'NICO DE, a respectable writer upon Italian antiquities and literary biography, was born in 1675 at Lecce in the Neapolitan province of Otranto. He was descended of noble ancestors both by father and by mother. Removing from his

native town to Naples about his seventeenth year, he studied there for four years longer, and was afterwards for some time attached to the household of a dignified churchman in Rome. In that city, in his twenty-fifth year, he published his earliest work, a dissertation upon the birth-place of the Roman poet Ennius. In the meantime he had taken priest's orders. Returning to the south of Italy, he composed and published some of his biographies of eminent literary men belonging to his native province, the territory of the ancient Salentini. After this, having been appointed chaplain to a Spanish regiment, he visited Spain. On his way thither, he was presented at Paris to Louis XIV., who gave him the title of Historiographer Royal. Soon, however, he returned to his native country, was employed as a military chaplain in the Papal service, and at length settling in Lecce, about 1710, was appointed vicar-general of Gallipoli. To this post a canonry and other ecclesiastical preferments were afterwards added. He became likewise personally known to the pope by having written upon church-quarrels which arose in his native province, and by having been deputed by his countrymen to defend their rights at the seat of government. It is even said that upon this occasion he had the honour of refusing a bishopric. In the succeeding year, 1718, he died at Lecce, before having completed his forty-third year. His polemical writings, dealing with questions local and temporary, do not merit enumeration. Mazzuchelli gives a full list of them, as well as of the others which are mentioned below :— 1. "Della Patria di Ennio Dissertazione," Rome, 1701, 1712, 8vo. The question treated is very narrow, being merely which of two places named Rhudiæ—one near Taranto, the other near Lecce — was the birth-place of Ennius. This treatise having become scarce, and the controversy out of which it arose having been revived by Tafuri in Calogerà's "Raccolta di Opuscoli Scientifici e Filologici" (iv. 329—371.), the dissertation of De Angelis was reprinted in the same "Raccolta" in 1731 (v. 1—87.). The same collection contains a treatise on the question by Dariva (ix. 433.). 2. "Lettere dell' Origine e Progresso de' Signori Accademici Spioni," Lecce, 1705, 8vo.; a short history of a literary academy in the author's native town. 3. "Discorso Istorico dell' Origine e della Fondazione della Città di Lecce," Lecce, 1705, 4to. 4. "Le Vite de' Letterati Salentini," part i. (published at Naples, though the title-page asserts it to have been published at Florence), 1710, 4to.; part ii. Naples, 1713, 4to. The first part contains six lives, four of which (the most noted name being that of the historian Scipione Ammirato) had already been printed separately. The second part contains ten lives. 5. Some Italian sonnets and other lyrics, of which a small collection was published by himself, and two are cited by Crescimbeni. (Mazzuchelli, *Scrittori d'Italia*; Niceron, *Mémoires pour servir à l'Histoire*, &c. xvi. 282—286.; Crescimbeni, *Della Volgar Poesia*, i. 147. iv. 261.) W. S.

A'NGELIS, DE, or DEGLI A'NGELI, FRANCESCO-ANTO'NIO, born at Sorrento, near Naples, about the year 1567; became a Jesuit in his sixteenth year, and in 1602 was sent as a missionary to the Indies. Journeying thence into Abyssinia, he spent eighteen years in preaching to the natives of that country, and died there in 1623. He translated into the principal of the native dialects several religious books, among which are mentioned the "Commentaries of Maldonatus on the Gospels of Saints Matthew and Luke. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, Rome, 1676, p. 213.; Coronelli, *Biblioteca Universale*, 1701-6, iii. 766.; Mazzuchelli, *Scrittori d' Italia*.) W. S.

A'NGELIS, GIRO'LAMO DE, a person distinguished among the Jesuit missionaries to the East for his exertions and his martyrdom, was born, in 1567, at Castro Giovanni, in Sicily, a town occupying the site of Enna. He commenced, in early youth, the study of law at Palermo; but, moved by religious zeal, entered the society of the Jesuits in his eighteenth year, and immediately petitioned for permission to join the Eastern missions. After ten years of preparation he was allowed to depart, his destination at first being India, for which Japan was afterwards substituted. He set sail in 1596; but, after a disastrous voyage of two years, the vessel was cast away upon the coast of Brazil. Here De Angelis was seized by pirates, and carried to England, whence, after a short captivity, he was released, and travelled to Portugal. Having received priest's orders, he resumed his voyage, and reached the Japanese islands in 1602. After having acquired the language of the country, he is said to have exerted himself with admirable zeal and success in the instruction of converts already made, and in the conversion of the heathen natives; and in these labours he continued till 1614, when the Jesuits were banished. Upon this, with the permission of his superiors, he threw aside all badges of his clerical office, disguised himself in the native dress, and remained secretly in the island of Nipon. For nine years afterwards he persisted in his apostolic task, amidst continual difficulties and dangers. He is said to have traversed the whole island of Nipon, and to have been the first European who penetrated into some of the surrounding isles. In the island of Yeso, it is said, he found barely a hundred Christians, and left more than ten thousand. At length, when the persecution had revived, the devoted missionary was traced to a house in the town of Jeddo in Nipon; and the master of it was threatened with death

if he did not give him up. Upon learning this, De Angelis re-assumed the tonsure and the clerical dress, and, walking out into the street, surrendered himself to the authorities. After having suffered a severe imprisonment, he and forty-nine other Christians were burnt alive, on the fourth day of December, 1623. He was then in his fifty-sixth year, and had spent twenty-two years in Japan. He is said to have written, in 1621, an account of Yeso, "Relazione del Regno di Yezo," printed at Rome and Messina, 1625, 8vo. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, Rome, 1676, p. 337.; Mongitore, *Bibliotheca Sicula*, 1708—1714, i. 272.; Coronelli, *Biblioteca Universale*, 1701—1706, iii. 768.; König, *Bibliotheca Vetus et Nova*, 1678, p. 40.; Mazzuchelli, *Scrittori d' Italia.*) W. S.

A'NGELIS, DE, or DEGLI A'NGELI, MU'ZIO, an Italian Jesuit, born at Spoleto, was for sixteen years a professor of theology and philosophy in the Collegio Romano, and died at Rome in 1597, before he had completed his thirty-ninth year. In a notice of him by Alegambe (whose studies at Rome however did not commence till many years after Muzio's death), he is described as having been equally admirable for his benevolence and piety, for the extent of his learning, and for his skill and success in teaching. He is said to have left Commentaries on Aristotle, on Thomas Aquinas, on the Councils, on Saint Paul's Epistles, and on the Gospel according to Saint Matthew; but although his name is inserted in several of the leading works of reference, none of his works appear to have ever been printed. (Ribadeneira, *Catalogus Scriptorum Religionis Societatis Jesu*, 2d edit. 1613, p. 185.; Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 619.; Mazzuchelli, *Scrittori d'Italia.*) W. S.

A'NGELIS, DE, or DEGLI A'NGELI, PA'OLO, a native of Syracuse, became a priest, and was appointed by Pope Clement VIII. to be tutor to his nephew, Cardinal Aldobrandini. After having discharged the duties of this office to the satisfaction of his patrons, he was made one of the canons of Santa Maria Maggiore in Rome, and afterwards received other ecclesiastical preferments. He died in 1647, a very old man, leaving four printed works. 1. "Delle Limosine, ovvero Opere che ci assicurano nel Giorno del Final Giudizio." Brescia, 1607, 8vo.; Rome, 1615, 4to. 2. "Basilicæ Sanctæ Mariæ Majoris de Urbe, à Liberio Papâ usque ad Paulum Quintum, Descriptio et Delineatio." Rome, 1621, fol. 3. "Compendio delle Cose che si trattan nell' Istoria de' Titoli dell' Eminentissimo Collegio Apostolico," Rome, 1640, 4to. 4. "Basilicæ Veteris Vaticanæ Descriptio, Authore Romano ejusdem Basilicæ Canonico; cum notis Abbatis Pauli de Angelis; quibus accessit Descriptio Brevis Novi Templi Vaticani necnon Ichnographia." Rome, 1646, fol. The treatise thus published and annotated by De Angelis, is recommended by Bunsen as very valuable. It was written by one Petrus Mallius in the end of the twelfth century, during the pontificate of Celestin III., and describes the old basilica of St. Peter's as it stood in that age. (Mazzuchelli, *Scrittori d' Italia;* Mongitore, *Bibliotheca Sicula*, 1708—1714, ii. 120.; Tiraboschi, *Storia della Letteratura Italiana*, viii. 143. ed. 1787—1794, 4to.; Platner und Bunsen, *Beschreibung der Stadt Rom.*, vol. ii. part i. p. 58. 1832.) W. S.

A'NGELIS, PETER, a painter of conversation pieces and landscapes, of Dunkerque, where he was born in 1685. He studied in Flanders and in Düsseldorf, where he remained some time attracted by the then famous gallery of that place (now removed to Munich). In 1712 he came to England, and soon became a great favourite here, says Walpole. In 1728 he went to Rome, where he spent three years. At Rome his pictures pleased extremely, "but being of a reserved temper," says Walpole, "and not ostentatious of his merit, he disgusted several by the reluctance with which he exhibited his works, his studious and sober temper inclining him more to the pursuit of his art, than to the advantage of his fortune." He left Rome with the intention of returning to London, but stopping at Rennes in Bretagne on his way, he received so many orders, that he determined to settle in that place. He died at Rennes in 1734, aged only forty-nine. Hans Huyssing painted his portrait.

Angelis painted exclusively conversations and landscapes, which he embellished with small figures, and enriched with representations of fruit and fish. The following is Walpole's character of his works:—"His manner was a mixture of Teniers and Watteau, with more grace than the former, more nature than the latter. His pencil was easy, bright, and flowing, but his colouring too faint and nerveless. He afterwards adopted the habits of Rubens and Vandyck; more picturesque indeed, but not so proper to improve his productions in what their chief beauty consisted, familiar life."

DOMENICO DE ANGELIS, a fresco painter of considerable ability and reputation, was living in Rome in the beginning of this century. He was one of the best scholars of M. Benefiale, was a member of the academy of St. Luke, and executed several public works at Rome. He is praised in the work published by Goethe, entitled "Winckelmann und sein Jahrhundert."

For other artists known by the name of Angelis, or De Angelis, see ANGELI. (Walpole, *Anecdotes of Painting in England;* Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

A'NGELO. [ANGELI.]

A'NGELO, JA'COPO DI, an active agent in the restoration of Greek learning to Italy, lived about the end of the fourteenth century, and in the early part of the next. He was born in the Tuscan Val di Mugello, at a place from which he derives the name, sometimes given to him, of "Jacopo da Scarperia." Having taken up his residence at Florence, he co-operated successfully with Coluccio Salutato and others, in inducing the Florentine magistracy, shortly before the year 1400, to invite from Venice Manuel Chrysoloras, who had recently left Constantinople. Chrysoloras having accepted the invitation, Jacopo, who had already mastered the Latin language, placed himself under him for instruction in the Greek; and at a period somewhat later, he was able to visit Constantinople, although (as it would seem) his stay there must have been short. The letters of Leonardo Aretino record the fact, that in 1405 Jacopo entered into competition with that distinguished scholar for the place of secretary of papal correspondence; and, although the vacant place was then given to Aretino, a document of 1410 applies the title of apostolic secretary to his rival. No notice of him later than that date has been recovered by his biographers.

The only original work of Jacopo's which is named by the historians of literature, is a life of Cicero. Of this life there is cited, by Baur and Ebert (Ersch und Gruber, *Allgemeine Encyclopädie*, art. "Angeli"), an edition bearing the following title and date: —"Historica Narratio de Vitâ Rebusque gestis Marci Tullii Ciceronis, quam Romæ in obscurâ ac pervetustâ quâdam Bibliothecâ, antiquo exaratam stylo, Anno 1553 reperit, et ab interitu vindicavit, atque [adque ?] postremam limam examinavit W. Peristerus, Borussus," Berlin, 1553, 8vo. The only editions named by Mazzuchelli are those of Wittenberg, 1564, 8vo.; Berlin, 1577, 1581, and 1587, 8vo.; but all these editions are rare in the extreme, and he does not seem to have examined any of them. For he accompanies his notice of them by a declaration (which has been copied by succeeding biographers), that but for two references which he finds to be made to this life of Cicero, there would be no reason to suppose that the life is any thing else than one of Jacopo's versions from Plutarch. One of the references to which he alludes does not throw much light upon the question (Stoll, *Introductio in Historiam Litterariam*, Jena, 1728, p. 459.); but the statement made in the other work referred to (Fabricius, *Bibliotheca Latina*, lib. i. cap. viii. i. 138., Ernesti's edition, 1773—1774), at the same time explains the source of the difficulty felt by Mazzuchelli, and seems to prove that there is no reason for doubting the existence of Jacopo's Life of Cicero, as an original work, though probably borrowing very much from Plutarch. For Fabricius describes this life as having been "substituted" by Jacopo for the life by Plutarch; and adds that it has more than once been printed, as Plutarch's, among the Latin versions of the "Parallel Lives." From Plutarch Jacopo translated into Latin the Lives of Pompey, Marcus Brutus, Julius Cæsar, and (probably) Cicero; but all these translations are described by Mazzuchelli as in his time existing only in manuscript in various Italian libraries; and none of them has ever since been published.

Jacopo's most noted work, however, was a Latin translation of the Geography of Ptolemy from the Greek, in which he appears to have derived much assistance from a translation previously executed by his master Manuel Chrysoloras. The early bibliography of the "Cosmographiæ Ptolemæi Libri Octo, Jacopo Angeli Interprete," is very obscure; the difficulty mainly arising from the fact that an edition which has been sometimes supposed to be the first, printed by Domenico de Lapis at Bologna, and bearing the date of 1462, must demonstrably belong to a date considerably more recent. Some bibliographers assign the edition to 1472, others to 1482, or even to 1491 (the article "Ptolemæus" in Hoffmann's *Lexicon Bibliographicum*, 1832—1836; and Dibdin's *Bibliotheca Spenceriana*, ii. 293—300). Other editions, with corrections and annotations by various scholars, are those of Vicenza, 1475; Rome, 1478; Ulm, 1482, 1486; Rome, 1490; all in folio. It was to have been expected that Jacopo's translation, even after all the improvements it received from its successive editors, should experience the fate which it actually experienced, of being speedily superseded by others of a more critical character. Pirckheimer, in the dedication of his translation, (*Ptolemæi Geographicæ Enarrationis Libri* viii., *ex Pirckheymeri Translatione, sed à Michaele Villanovano* [Serveto] *recogniti*, Leyden, 1535, sub init.), emphatically disavows having owed any obligations to Jacopo, saying of him that "he may, indeed, be supposed to have known a little Greek," but that he was so poorly versed in mathematical science as to be incapable of even understanding his own meaning. (Mazzuchelli, *Scrittori d' Italia*; Negri, *Istoria degli Scrittori Fiorentini*, Ferrara, 1722, p. 320.; Observations on Chrysoloras, in Calogerà, *Raccolta di Opuscoli Scientifici e Filologici*, xxv. 279.; Tiraboschi, *Storia della Letteratura Italiana*, vi. 799. ed. 1789—1794, 4to.; Andrès, *Dell' Origine de' Progressi e dello Stato attuale d' ogni Letteratura*, 1783—1800, 8vo., ix. 43.) W. S.

A'NGELO, LORENTI'NO D', a painter of Arezzo, who lived about the middle of the sixteenth century. He was the scholar of Piero della Francesca, in whose style he painted; and he completed several works in

Arezzo, which Piero left unfinished at his death. He executed many original works in fresco in Arezzo and the vicinity. Vasari relates a singular act of grace shown by St. Martin to this painter. During the celebration of the carnival, Lorentino's sons wished to kill a pig, according to the custom; and although he was very poor, he promised to give them one; and when they asked him where he would get it from, he answered, Some saint will help us, "Qualche santo ci ajuterà." Some time afterwards a peasant came to him for a picture of St. Martin, but he told him that a pig was all he could give him in return: the picture was painted, Lorentino's sons had their pig, and St. Martin had the credit of having procured it.

Vasari mentions likewise an ANGELO SICILIANO, a sculptor who executed some statues in the cathedral of Milan in the early part of the sixteenth century.

Brandolese mentions a MAESTRO ANGELO of Padua, of the fifteenth century. He was probably of the numerous school of Squarcione. There is a fresco of the crucifixion by this painter in the refectory of the convent of St. Giustina at Padua, which displays considerable feeling for expression.

There was also a PEDRO ANGELO, a Spanish engraver, who lived at Toledo in the beginning of the seventeenth century. He engraved several plates of religious subjects; and Bermudez praises two portraits by him, one of Cardinal Javera, published in 1603, and one of Cardinal Cisneros, published in 1604. Lanzi mentions a Roman landscape painter of the name of Angelo Angiolo, or Angeluccio, who was the scholar of Claude de Lorraine. He had great ability, but he died very young. (Vasari, *Vite de' Pittori*, &c.; Brandolese, *Pitture di Padova*; Bermudez, *Diecionario Historico*, &c.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

A'NGELO, MICHAEL. [BUONAROTI.]

A'NGELO DA PICITO'NE, a Franciscan friar, was a native of Pizzighetone, near Cremona. He lived about the middle of the sixteenth century, and was accounted one of the most skilful organists of his time. The year of his death is equally unknown with that of his birth. He published a work thus entitled, "Fior Angelico di Musica: nuovamente dal R. P. Frate Angelo da Picitone, Conventuale dell' Ordine Minore Organista præclarissimo, composto. Nel quale si contengono alcune bellissime Dispute contra quelli che dicono la Musica non esser Scienza: con altre molte Questioni et Soluzioni di varii Dubii." Venice, 1547. (Walther, *Musicalische Bibliothek*.) E. T.

A'NGELO SICILIA'NO. [ANGELO, LORENTINO.]

ANGELOMUS, a deacon and monk of the Benedictine abbey of Luxeuil in Franche-Comté. Little is known of this writer, except what can be gathered from incidental notices in his own works. He studied under a master of whom he speaks with the greatest respect, and whom Mabillon supposed to be Rabanus Maurus; but the discovery, since Mabillon's time, of Angelomus's commentary on Genesis, has shown that he was named Mellinus or Mellilicus. Under him Angelomus gave himself to the study of the Scriptures, more especially of the four Gospels. From the manner in which Angelomus, in his commentary on Genesis, refers to these studies, the authors of the "Histoire Littéraire de la France" have inferred that he wrote a commentary on the Gospels; but the words of Angelomus do not authorise such a supposition. From the Gospels, Angelomus turned his attention to the Old Testament; and at the suggestion of his friend Leotricus, a priest, to whom he afterwards dedicated the work, he compiled his Commentary on Genesis, which it is probable was his first work.

He then, at the request of several of his brethren, and of several persons of eminence, undertook to prepare a Commentary on the four books of Kings, on the condition that it was not to go beyond the walls of the abbey. The undertaking coming to the knowledge of Drogo, bishop of Metz, and abbot of Luxeuil, a son of Charlemagne, he commanded Angelomus not to desist, but to go on with the work to its completion. If Mabillon is correct in supposing that Drogo was not appointed to the abbacy until the year 833, the work could not have been finished before that year; but Sigebert of Gembloux states that it was presented to Louis le Débonnaire in A. D. 827; and an ancient chronicle, "Chronicon Saxonicum," from which Bouquet (*Recueil des Historiens*, &c. tom. vi. p. 217, et seq.) has given extracts, states that it was presented to that prince A. D. 831.

His exposition of Solomon's Song was probably a later work, composed at the request of the Emperor Lothaire, colleague and afterwards successor of Louis le Débonnaire; and from the preface it appears that he had, shortly before its composition, been an inmate of the palace for the purpose of teaching the liberal arts and explaining the Scriptures. At what period of the reign of Lothaire this was, whether before or after the death of Louis le Débonnaire (A. D. 840) is not known. The time and place of the death of Angelomus are uncertain.

The Commentary on the four books of Kings, "Stromata (vel Enarrationes) in quatuor Regum Libros," was printed for the first time by Eucherius Cervicornus at Cologne in small folio, A. D. 1530; and the Commentary on Solomon's Song by another printer (John Præl) at Cologne, A. D. 1531. Both were reprinted by Paulus Manutius in one volume folio at Rome, A. D. 1565, and were afterwards inserted in the "Bibliotheca Patrum," in the Cologne edition of A. D. 1618, where they appear in the first part of the ninth volume.

In the edition of Lyon, they appear in the fifteenth volume. The Commentary on Genesis was long supposed to be lost; but Pez discovered two MSS. in monasteries in the Austrian dominions, from which he printed it in the first volume of his "Thesaurus Anecdotorum novissimus," Augsburg, 1721. Trithemius speaks of a work of Angelomus, "De divinis Officiis," now lost, and of some other writings which he does not particularly describe.

Angelomus appears to have been acquainted with the Hebrew and Greek languages; and he refers not only to the Septuagint, but to the versions of Aquila, Symmachus, and Theodotion.

(The best accounts of Angelomus and his works are contained in the *Histoire Littéraire de la France*, tom. v.; and Ceillier, *Auteurs Sacrés*, tom. xviii. See also Mabillon, *Annales Ordinis Sti. Benedicti*, tom. ii.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, Neuvième Siècle; Fabricius, *Bibliotheca mediæ et infimæ Latinitatis*, tom. i.; and Cave, *Scriptorum Ecclesiasticorum Historia Litteraria*. Of the older writers he is mentioned by Sigebertus Gemblacensis (Sigebert of Gemblours) and Trithemius (Trittenheim) in their respective works *De Scriptoribus Ecclesiasticis*. Trithemius has incorrectly described him as Lexoviensis (of Lisieux) instead of Luxoviensis (of Luxeuil), and the error has been copied in the "Bibliotheca Patrum.")

J. C. M.

ANGELO'NI, FRANCESCO, an Italian antiquary of the seventeenth century, is known for some useful writings of his own, but better for having been the uncle and first instructor of Bellori. His life appears to have been quite devoid of interesting events. He was a native of Terni in the Roman State, and died in 1652 at Rome, where he had long resided as secretary to Cardinal Aldobrandini, and had collected a very valuable numismatic museum. Angeloni began his career in the inventive department of literature, publishing two prose comedies, "Gli Irragionevoli Amori," Venice, 1611, 8vo., and "Flora," Padua, 1614, 12mo. There is also in print a volume of complimentary letters from his pen. He is said to have left in manuscript many other compositions of an imaginative character, embracing comedies, novels, and an "Arcadia" on the model of Sannazaro's, on the credit of which he is admitted by Quadrio into his list of poets who have written in a mixture of prose and verse. But his reputation depends upon two antiquarian treatises, neither of which appeared till towards the close of his life, and both of which have long been rare even in Italy. 1. "L'Istoria Augusta da Giulio Cesare a Constantino il Magno, illustrata con le Verità delle Antiche Medaglie," Rome, 1641, fol. The work contains impressions of medals from the author's collection, with explanatory and historical observations. The text was severely animadverted upon in several quarters; and a second edition, Rome, 1685, fol., embodies Angeloni's own corrections of many errors and omissions, of which Bellori, in his preface to this edition, says, that his uncle had become painfully sensible, but which he endeavours to excuse on account of the author's advanced age and constant employment. The second edition gives also reverses of the medals, with descriptions by Bellori. 2. "Historia di Terni," Rome, 1646, 4to. (a very rare edition, containing three remarkably spirited etchings, designed as well as executed by Canini); Rome, 1685, 4to. This history consists of three parts:—a dissertation, learned and instructive, but somewhat desultory, on the classical antiquities of the place and its inhabitants,—a minute chronicle from the dark ages to the year 1605,—and a description of the modern town; and to these parts are added memoirs of the saints who were natives of Terni. A volume entitled "Il Bonino, ovvero Avvertimento al Tristano, &c." Rome, 1649, 4to., which is a polemical criticism on a work of the French antiquary Jean Tristan, was at first attributed to Angeloni, principally on account of his supposed enmity to Tristan for attacks upon the first edition of the "Istoria Augusta." But it seems to have been satisfactorily proved that Angeloni's revenge was taken, not by himself, but by his nephew. (Mazzuchelli, *Scrittori d'Italia*; Quadrio, *Della Storia e della Ragione d' ogni Poesia*, 1739—1752, i. 203.; Mandosio, *Bibliotheca Romana*, 1682, ii. 336. art. "Bellori;" Fontanini, *Biblioteca d' Eloquenza Italiana*, 1753, ii. 202.; Clement, *Bibliothèque Curieuse*, 1750, i. 327.; Haym, *Biblioteca Italiana, osia Notizia de' Libri Rari nella Lingua Italiana*, 2d edit. Veniee and Milan, 1741, pp. 24. 36. 219.) W. S.

ANGELO'NI, LUIGI, born about the year 1758, at Frosinone, in the Campagna of Rome, was the son of a merchant of Lombardy, who had settled and married in that town. His father having become afflicted with paralysis whilst Angeloni was yet a boy, he followed up his father's business, but applied himself at intervals to philological studies. He lived quietly till 1798, when the French republican armies, under Berthier and Massena, invaded the Roman States, drove away the pope, and set up the pageant of a "Roman republic," under the protection of France. They appointed consuls, senators, and tribunes from among those who were favourable to republican principles, and Angeloni being chosen as one of the tribunes, went to live at Rome. But the shameful plunder of public and private property by the French generals and commissaries, of which Angeloni speaks with becoming indignation, and the insults offered to the churches and the clergy, excited a serious insurrection

both in Rome and in the provinces. The revolt in Rome was soon put down by grape shot and military executions, but the insurrections in the provinces were not so easily managed. The towns of Ferentino and Frosinone, and other places in the valley of the Sacco, made a determined resistance, and strong bodies of French and Polish troops were sent against them. Angeloni being anxious for his relatives, and his property, and his native town, went to General Macdonald, who assured him that no one should suffer except the actual rebels with arms. But the soldiers having stormed Frosinone in the month of August, made a general plunder and massacre, in which Angeloni's maternal uncle, eighty-four years of age, was killed in his bed, and Angeloni's mother, and aunt, and servants were ill-treated, and his two houses and warehouse were stripped. In the following November came the Neapolitans, under King Ferdinand, to drive away the French from the Roman State, and they laid Angeloni's mother and aunt under a heavy contribution, to pay which some property of Angeloni's was obliged to be sold. Meantime Angeloni, with the other members o the government, had withdrawn from Rome, under the protection of the retiring French troops; but the following December, the Neapolitans having been driven away, he returned to Rome with his colleagues.

In the year 1799 the French, who had now occupied Naples, being obliged to retire from thence, in the month of May, to face the allies in North Italy, a French column took the road by San Germano and Isola di Sora, to Frosinone and Rome. "In their retreat they committed atrocities (it is Angeloni who speaks) which have never been exceeded. In the towns through which they passed the soldiers were allowed not only to plunder every thing, but to turn out of the monasteries and houses of education the nuns as well as their young pupils, and take them to the public place, where, with savage brutality, they contaminated them in the most barbarous manner. . . . . In a small place, called l'Isoletta, not far from Frosinone, those ruffian soldiers, after killing all the men, so ill-used the women, during a whole night, that most of them died, and the few that survived never recovered their health afterwards." (*Esortazioni Patrie*, p. 527.) It is well to bear in mind these facts, and others of a like kind, which abound in the history of that period, the truth of which is confirmed, though in more general terms, by Colletta, the historian of Naples, and other writers, when we are told of the subsequent cruelties committed at Naples and in the provinces by the royalists in the reaction of that memorable year, 1799, against the partisans of the French, who had countenanced these horrors.

In September of the same year the Neapolitan troops took Rome, and the Roman republic was at an end. The French garrison, and the members of the republican government, were allowed to embark at Civitavecchia, and proceed to France. Thus Angeloni, with many of his countrymen, became an emigrant. He landed in Corsica, and spent some time at Ajaccio, where he heard some curious stories concerning the early fortunes of the Bonaparte family. At last he repaired to Paris, where Bonaparte, having upset the directory, had made himself first consul of France. Bonaparte showed little favour to the Roman emigrants, whom he considered probably as unmanageable enthusiasts; and they, on their part, becoming intimate with other hot-headed republicans, both Italian and French, hatched a conspiracy against him. Ceracchi, an artist from Rome; Diana, a notary from Ceccano and friend of Angeloni; Giuseppe Arena, a Corsican officer, and some Frenchmen, were the leaders in the plot to waylay and stab Bonaparte in the lobby of the opera house, in October of the year 1800. Angeloni says that he himself was privy to the conspiracy, and that he pointed out his friend Diana as a fit man to effect the object. But one of the Frenchmen, called Harel, turned informer, and Diana, Ceracchi, Arena, and two Frenchmen, called Demerville and Topino Lebrun, were arrested. In the course of their examination, Angeloni and other Roman emigrants became implicated, and they were arrested; but no proof being elicited against them, they were released. The original five, however, remained in prison, and soon after another plot, that of the infernal machine, having broken out, Bonaparte determined to make an example of the conspirators. Giuseppe Arena, Ceracchi, Demerville, and Topino Lebrun were tried, condemned, and beheaded in January, 1801. Diana made an able defence, and was acquitted on condition of being banished from France, and sent back to Rome, where he afterwards became a party to the second invasion by the French in 1809.

Angeloni became afterwards connected with the secret society of the Philadelphes, which had its ramifications in the army, and whose object was to get rid of Bonaparte. The Paris police, which was then directed nominally by Fouché, but it appears really by Desmaret, whom Bonaparte had put under Fouché on purpose to watch him, received some information of a new conspiracy, upon which several individuals were arrested, and among others Angeloni, who was kept in prison for about ten months, after which he was liberated, as nothing could be proved against him. He speaks of Fouché as being at heart a republican, and mentions several other Frenchmen of note, such as General Malet, Servan, Guyot, and Jacquemont, who were disaffected to Napoleon, and waiting for an opportunity of upsetting his power.

In 1810, Fouché, when sent by Napoleon

in a sort of honourable banishment to Rome, offered to take Angeloni with him, but Angeloni refused. In 1811, Angeloni published at Paris a work of considerable erudition on the life and works of Guido d'Arezzo, the restorer of music. In 1814, after the downfall of Napoleon, Angeloni published a pamphlet, suggesting the manner in which he fancied that Italy ought to be governed, "Sopra l'Ordinamento che aver dovrebbono i Governi d' Italia." He was at the same time one of the first to claim for Italy, and especially for Rome, the restitution of the sculptures, paintings, and MSS. taken away by the French in 1797-8. He exerted himself strenuously for that object with the commanders and envoys of the allied powers in 1815; and when Cardinal Consalvi sent commissioners to Paris to receive the restored treasures of art, Angeloni constantly assisted them by his suggestions, reminiscences, and local information. He laments that the papal commissioners were too easy and remiss in urging their claims, especially with regard to "five hundred ancient medallions, which, through want of proper firmness, were given up to France." He also says that he could not prevail upon Canova to insist upon the restitution of the colossal statue of Melpomene. Several paintings were likewise detained, as being in the private collection of the restored king. Among the MSS. the authentic acts of the trial of Galileo by the Inquisition of Rome, found in the archives of the holy office, are mentioned as being detained by the French government, notwithstanding the application of the papal commissioners. Still the exertions of Angeloni were useful towards the recovery of many objects, which would have otherwise been lost, in token of which he received a letter from Cardinal Consalvi, dated Rome, March 4. 1816, thanking him in flattering terms, and in the name of Pope Pius VII., for his zeal, and accompanied by a present of a gold snuff-box adorned with a valuable cameo, and a necklace of oriental stones. He was also offered an annual pension, which he refused. Angeloni continued to live at Paris, where, in 1818, he published a political work, "Dell' Italia uscente il Settembre, 1818," in which he complained, in very strong terms, of the arrangements of the congress of Vienna concerning Italy. After the revolutionary attempts of Naples and Piedmont of 1820-1, a number of Italian refugees went to Paris, where they often met at Angeloni's house. Angeloni had previously, in 1819-20, been in correspondence with some of the leading men who figured in the movement of Piedmont. All this excited the suspicion of the French police; and as foreigners are liable to be sent out of France at any time by an order from the executive, Angeloni, with others, was in March, 1823, escorted by gendarmes to the sea coast, and there shipped off for England. From that time till his death he resided chiefly in London. In 1826 he published another political work, "Della Forza nelle Cose politiche," London. In the interval, Angeloni, having superadded to his democratic ideas certain phrenological notions which he laid hold of from Dr. Gall's writings and conversation, upon which he commented in his own way, came to the conclusion, that right and wrong, morality and immorality, are mere conventional names; that force constitutes right, and that men act and must ever act according to the disposition which nature gave them in shaping their brain. He disagrees from Gall and Spurzheim about their organ of justice or conscientiousness, of which he does not admit the existence. Men guilty of what we consider enormous offences are, according to him, no more responsible than maniacs, whom it were absurd to punish, but they may be confined in order to prevent them from disturbing society. He defines the common weal, "that which suits best the greatest majority of men united in society." But Angeloni thinks that the laws must fix what is conducive to the public weal, and then the law will be the criterion of what is right and wrong. He admits that men are unequal by nature in their physical and intellectual qualities, and that the wish to have property is a natural instinct of man; and he rejects the schemes of Babeuf, Buonarroti, and Owen for a community of goods. When the last French revolution broke out in 1830, Angeloni wrote to Lafayette, whom he had formerly known at Paris, to advise him to abolish royalty in France; for he, like many others in his situation, fancied himself called upon to give his advice upon all political emergencies in any part of the world. With a tenacity which increased with age, he continued to foretell the advent of universal democracy, for that was with him a fixed idea which no disappointments could remove. His last work, "Esortazioni Patrie," London, 1837, addressed to the youth of Italy, may be truly styled the work of his old age, being written in a more rambling style than his former productions. But amidst a farrago of disquisitions, or rather declamation, upon incongruous subjects, there are here and there the reminiscences of an octogenarian who had witnessed strange scenes, and heard strange tales in various countries, and during the most eventful period of modern times. In his garrulous unconnected way, he discloses particulars which, used with discrimination, may be valuable as materials for history. The account which he gives of himself, and of his opinions, is not the least curious part of the whole. In his polemics, whether concerning politics, religion, or language, he displays all the dogmatism and the virulence of the old Italian scholars of the middle ages, and bespatters his antagonists with abuse, and personal reflections and in-

sinuations. His strictures upon Scripture history are offensive, on account of their flippancy and scurrility. In his language he is a purist, or, as the Italians style it, a trecentista, and carries his veneration for the old Tuscan writers to an excess. His periods are long, and inverted after Boccaccio's manner. An Italian critic, in his "Saggio sulla Storia della Letteratura Italiana nei primi XXV. Anni del Secolo XIX," has called him the prince of the "cacozeli" and antiquaries. This brought down a torrent of abuse upon the critic in Angeloni's last work. He is still more violent against the historian Botta, who did not consider democracy as practicable in a country like Italy. Princes and their ministers are, of course, treated no better. In one instance he shows a temperance which does credit to his feelings. Although a professed republican, and a disbeliever in all religion, as he styles himself, he speaks with respect of the pope, and more particularly of the good Pius VII.; and he even takes up the defence of the Roman church, not on religious grounds, but because he considers it a useful institution. Angeloni died in London at the beginning of 1842. Besides the works already mentioned, he contributed to or corresponded with several Italian journals, the "Poligrafo," "Giornale Trevigiano," and others, on subjects of language. (*Esortazioni Patrie*, and the other works of Angeloni quoted above.) A. V.

ANGELO'NI, VINCENZIO and GIOVANNI. They copied for the Empress Catherine II. of Russia in wax colours, or in a kind of encaustic, the frescoes of Raphael in the loggie of the Vatican. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANGELU'CCI, A'NGELO, was born at Naples towards the beginning of the eighteenth century, and died there in 1765. He is known as a celebrated maker of violin strings, an art in which the Italians have always been allowed to excel. He found out that mountain-bred lambs of seven or eight months old furnished the material for a better string, than lambs either younger or older, born in the plains. He constantly employed agents to select for his purpose the best intestines, and had several hundred workmen engaged in his manufactory. (Volkmann, *Nouvelles d'Italie.*) E. T.

ANGELU'CCI, TEODO'RO, born at Belforte, near Tolentino, in the march of Ancona, about the middle of the sixteenth century, studied medicine, which he afterwards practised at Treviso, where he married. Little is known concerning his life, except that he met with adversities, that he was living at Venice as an exile in 1593, became a member of the Venetian Academy, and died in 1600 at Montagnana, of which place he was Protomedico. His body was transferred to Treviso, where he was buried in the church of St. Francis, in the tomb of his wife's family, with an epitaph which is given by Mazzuchelli. He wrote the following works: — "Sententia quod Metaphysica sint eadem quæ Physica," 4to. Venice, 1584. This is chiefly a defence of Aristotle against F. Patrizi, a celebrated professor of philosophy at Ferrara, who in his "Discussiones Peripateticæ" had attacked Aristotle's doctrines. Patrizi replied to Angelucci by an "Apologia," printed at Ferrara in 1584, to which Angelucci answered by his "Exercitationum cum Patritio Liber, in quo de Metaphysicæ Authore," &c. Venice, 1585. Angelucci appears, however, to have been no match in argument for his antagonist, who was also supported by Francesco Muti of Cosenza, who published "Disceptationes contra Calumnias Angelutii in maximum Philosophum Franciscum Patritium," Ferrara, 1588. That was a time of stirring controversy in the Italian schools between the Platonists and the Aristotelians. Angelucci published also the following medical works: — 1. "Ars Medica ex Hippocratis et Galeni Thesauris potissimum deprompta, ac singulari quodam et perspicuo Sententiarum Ordine exposita," 4to., Venice, 1588, and again in 1593. 2. "De Naturâ et Curatione malignæ Febris, Libri IV.," 4to., Venice, 1593, dedicated to Cardinal Pallotta, by which dedication it appears that Angelucci had been at Rome in his youth. This work was severely criticised by Gio. Donatelli, of Castiglione, in his dissertation "De Febre maligna Disputatio cum Theodoro Angelutio," Venice, 1593; to which Angelucci replied by his "Bactria, quibus rudens quidam ac falsus Criminator valide repercutitur, et de Naturâ malignæ Febris accuratissime disseritur," Venice, 1593. Lastly, Angelucci wrote the following poem in Italian: — "Capitolo in Lode della Pazzia," a burlesque composition published at Venice in 1601, and also a translation in verse of a celebrated Latin hymn in praise of God, by Celio Magno, Secretary to the Council of Ten at Venice: "Deus: Canzone Spirituale di Celio Magno con un Discorso sopra di quella di Ottavio Menini, e con due Lezioni di Teodoro Angelucci," Venice, 1597.

There is a translation in blank verse of the Æneid, which bears on the title-page the name of Teodoro Angelucci: "L' Eneide di Virgilio, tradotta in Verso sciolto," 12mo., Naples, 1649; but several critics, among others the compilers of the "Bibliotheca Societatis Jesu," ascribed it to Father Ignazio Angelucci, a Jesuit of the same family as Teodoro, who edited the work. Mazzuchelli thinks that Father Ignazio had access to the MS. of his relative, and revised and published it. This translation has been considered by some critics more faithful than the one previously published, and more generally known, by Annibale Caro. (Mazzuchelli, *Scrittori d' Italia*; Tiraboschi, *Storia della Letteratura Italiana*; Zeno, *Note al Fontanini.*) A. V.

ANGELU'CCIO. [ANGELO.]

ANGELU'NO, R. JOSEPH (ר' יוסף אנגילונו), a Jewish philosophical writer, the author of a treatise, called "Kuphas Harochelim" ("The Chest of the Dealers in Aromatics or Perfumes"), which is a collection from the ancient philosophers of all nations, and is among the quarto MSS. of the library of R. Oppenheimer, now forming a part of the Bodleian Library at Oxford. We have no account of the period at which this author lived and wrote. (Wolfius, *Biblioth. Hebr.* iii. 385.) C. P. H.

A'NGELUS, ANDRONI'CUS. [ANDRONICUS ANGELUS.]

A'NGELUS, ALEXIS. [ALEXIS ANGELUS.]

ANGELUS DE CASTRO or CASTRENSIS. [CASTRO, ANGELUS DE.]

A'NGELUS or ANGEL, CHRISTOPHER, a Greek, was a native of the Peloponnesus, and lived in the latter part of the sixteenth and beginning of the seventeenth centuries. Being anxious to acquire knowledge, he visited the several cities of Greece, and particularly applied himself to religious subjects. While at Athens, the Turkish governor endeavoured to persuade him to abjure Christianity, and to accuse the Athenian merchants trading to Vienna of having sent him to Athens for the purpose of betraying that city to the Spaniards. The object of the governor is stated to have been to throw odium on the Athenian Christians, and enable him to avenge himself on them for certain accusations preferred by them against him to the Ottoman Porte. Not succeeding in his object with Angelus, he caused him to be thrown into prison, and treated with the greatest severity; but on the intercession of some of the archonti of the city, Angelus was released. He immediately embarked on board a vessel for England, and arrived at Yarmouth in 1608. He was hospitably received by the bishop and clergy of Norwich, who gave him pecuniary relief, and also letters of recommendation to the heads of the university of Cambridge. He studied in Trinity College until 1610, when he went to Oxford for the benefit of his health, and was hospitably received there also. He studied in Baliol College, and read Greek privately with the young students. He continued to reside principally in Oxford until his death, on the 1st of February, 1638, and was buried within the precincts of St. Ebbe's church, "leaving behind him," says Wood, "the character of a pure Grecian and an honest and harmless man." His works are — 1. "Of the many Stripes and Torments inflicted on Christopher Angelus by the Turks for the Faith which he had in Jesus Christ." In Greek and English. Oxford, 1617, 4to. 2. "An Encomium of the famous Kingdome of Great Britaine and of the two flourishing Sister Universities Cambridge and Oxford," Cambridge, 1619, 4to. This also is in Greek and English. 3. "Enchiridion de Institutis Græcorum," Cambridge, 1619, 4to. This is a curious account in Greek and Latin of the rites and ceremonies of the Greek church, and is accompanied by testimonials from several of the most eminent men in both universities. Another Latin version by G. Phelau, a minister of Danzig, was published with notes at Frankfort, 1655, 12mo., under the title, "Status et Ritus Ecclesiæ Græcæ." Another edition, greatly enlarged, of this latter version, entitled, "De Statu hodiernorum Græcorum Enchiridion," was published at Leipzig, 1676, 4to., and at Franeker in 1679, 4to., in P. Cyprius's "Chronicon Ecclesiæ Græcæ." 4. "Labor Christophori Angeli, Græci, de Apostasiâ Ecclesiæ et de Homine Peccati, scilicet Antichristi, et de Numeris Danielis et Apocalypseos quas Nemo recte interpretatus est ex quo prædicti sunt a Prophetis," London, 1624, 4to. The object of the author is to establish a distinction between the apostacy and the man of sin in 2 Thess. ii. 3., to prove that the apostacy as predicted was fulfilled in the person of Pope Boniface, by the surrender of temporal power to him by the Emperor Phocas, and that Mohammed who appeared within eleven years after was the antichrist. Finally, he demonstrates by calculations, that the destruction of the last of the Mohammeds will happen in the year 1876. (Wood, *Athenæ Oxonienses*, edit. Bliss, ii. 633.; *Gentleman's Magazine*, lxiv. 785.) J. W. J.

A'NGELUS HIEROSOLYMITA'NUS (אנגלוס מירושלם), a converted Jew and hermit of Mount Carmel, celebrated for his learning and the sanctity of his life. He lived in the beginning of the thirteenth century, and it is recorded that he converted many Jews to the Christian faith. He is also celebrated for his predictions of the growth and extension of the Turkish empire, and of the scourge and vexation which it would prove to Christendom. According to father Imbonati, this propheey was printed in Italy. He suffered martyrdom in Sicily by command of Berengarius, one of the petty tyrants of that island, whom he had the boldness to reprove for the crime of incest, A. D. 1220. (Wolfius, *Biblioth. Hebr.* iii. 789.; Imbonatus, *Biblioth. Latino-Hebr.* p. 5, 6.; Conr. Gesnerus, *Biblioth. a Simlero*, p. 51.) C. P. H.

A'NGELUS, ISAAC. [ISAAC ANGELUS.]

A'NGELUS, JOHN, was of Aichen in Bavaria. He was a doctor of medicine, and taught mathematics at Ingolstadt and Vienna, at the latter of which places he died in 1512, while engaged in correcting or extending the planetary tables of Purbach. Weidler calls him an excellent astronomer, very useful in the correction of books and tables; but the following work will perhaps give as good an idea of his pursuits: "Astrolabium Planum

in Tabulis ascendens, continens quâlibet horâ atque minuto æquationes domorum cœli, moras (thus in Lalande ; horas ?) nati in utero matris, cum quodam tractatu nativitatum utili ac ornato, necnon horas inæquales pro quolibet climate mundi." Venice, 1502, 4to. This is probably an augmented edition of his "Astrolabium Planum," Augsburg, 1488, reprinted, for the last time that we can find, at Venice, 1594. There is also a series of ephemerides, probably extending from 1494 to 1512, since those of 1494 to 1500 were published at Vienna in 1494, and those of 1511 and 1512 are mentioned by bibliographers. (Weidler, *Hist. Astron.* ; Lalande, *Bibl. Astron.* ; Heilbronner, &c.)

A. De M.

A'NGELY, court fool to Louis XIII. king of France, is said to have been born of a poor but noble family. He was originally attached to the service of the prince of Condé, and followed him in his campaigns in Flanders as groom of the stable. He made himself remarkable by his witty and fearless repartees; and having accompanied the prince to court, was, by the desire of Louis, transferred to his service. It appears that Angely turned his advantages to profitable account, and speedily amassed a considerable fortune. His jests, however, were very biting, and ultimately led to his dismissal from court. Boileau has availed himself of Angely's success in his first satire : —

" Un poëte à la Cour fut jadis à la mode :
Mais des Fous aujourd'hui c'est le plus incommode :
Et l'esprit le plus beau, l'auteur le plus poli,
N'y parviendra jamais au sort de l'Angeli."

Nothing appears to be known of the time of his birth or death. (Boileau, *Œuvres*, i. 15, 68. edit. 1740; *Ménagiana*, edit. La Monnoye, 1715, i. 18. ii. 205. iii. 53. ; *Biographie Universelle.*) J. W. J.

A'NGELY, LOUIS, a distinguished German dramatic writer, was born at Berlin between 1770 and 1780, and descended from a family belonging to the French colony settled there on the revocation of the edict of Nantes. At an early age he performed on the stage at Riga, St. Petersburg, and other Baltic towns in Russia and Prussia, as well as at Berlin. He became régisseur or director of the department of pure dramatic affairs of the theatre called the Königstädter Theater. For this theatre he wrote a great number of vaudevilles and comedies, which made his name popular throughout all Germany, and among which "Die Sieben Mädchen in Uniform" ("The Seven Girls in Uniform"), and "Das Fest der Handwerker" ("The Feast of the Craftsmen") had unusual success. These two vaudevilles are undoubtedly among the best specimens of a branch of the dramatic art which has been cultivated in Germany with little success, except at Vienna. Angely was the most rapid of translators in a country where translation is done in "manufactories," according to a German expression. He translated a prodigious number of French comedies and vaudevilles, and to the French songs he adapted, with great skill and taste, popular German songs ; but translating all that was "en vogue," and without considering whether it was good or bad, he contributed greatly to the German stage losing its national independence and falling into its present decline. As a performer, Angely had only moderate success. There was something dull and awkward in the performance of this witty and lively man. In 1830 he retired from the stage, though he continued to perform occasionally in private theatres ; and he purchased an hotel, to which his name attracted a great number of persons belonging to the best society in Berlin. His evening parties here were highly amusing. A great number of poets, old and young, as well as actors, flocked there. Angely died in 1835. A collection of his dramatic works appeared under the title "Vaudevilles und Lustspiele, theils Originale, theils Uebertragungen und Bearbeitungen, zunächst für das Königstädter Theater," Berlin, 1828-34, 3 vols. 8vo. (*Neuer Nekrolog der Deutschen*, Jahrgang, 1835, p. 1007.) W. P.

ANGENNES D', SEIGNEURS, a noble and illustrious family of France, who derived their title from Angennes, a seigneurie in the parish of Brezolles in the pais de Thimerais, in the department of the Eure and Loire.

ANGENNES, REGNAULT D', écuyer, is the first who is known by this title ; who, on the 8th of April, 1304, bought for nine hundred and fifty francs d'or of the common weight, the hôtel de Marolles from the heir of Jean de Versailles, seigneur de Marolles sous Broué.

ANGENNES, ROBERT D', seigneur de Rambouillet et de Marolles, is the first from whom the line can be accurately traced. Anselme gives no date for him, but Moreri says that he rendered good services to Charles V., and distinguished himself on several occasions against the English.

ANGENNES, RENAULT D', third son of Robert, seigneur de Rambouillet et de la Loupe au Perche, was made captain of the château du Louvre at Paris, in 1392; chévalier and chambellan du roi in 1398 ; premier chambellan and captain of the guards of Monseigneur le Duc de Guyenne, dauphin de Viennois, in 1404, to whom he had already been gouverneur. In 1413, a body of Parisians, stirred on by the Duc de Bourgogne against the dauphin, made Renault, his son, and several of the noblemen of the court prisoners, and took the palace ; but the sedition was quelled, D'Angennes restored to liberty, and to his command of the château. The "Biographie Universelle" says that Renault d'Angennes was killed at the battle of Verneuil, in 1424, but "Le Palais de l'Honneur," p. 305, 4to. Paris, 1664, says that Louis d'Angennes, son of Renault, was killed in that

battle and that year. (Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de France*, &c. tom. ii. p. 421., where the whole genealogy of the D'Angennes may be seen; *Histoire de Charles VI., Roy de France*, Paris, 1663, fol. p. 862—869.)

ANGENNES, DENIS D', second son de Charles d'Angennes and Marguerite de Coësmes, and a descendant of Renault, was seigneur de la Loupe, de la Fortemaison, et de Ruffly. He was the founder of the house of the Seigneurs de la Loupe et de Fontaine-Riant, and died 31st October, 1552. He was the younger brother of Jacques.

ANGENNES, JACQUES D', seigneur de Rambouillet, "one of the favourites of King Francis I.," was captain of the royal body guard during the reigns of Francis I., Henry II., Francis II., and Charles IX., a lieutenant-general in their armies, and governor of Metz. In 1557, he was sent to Paris with a body of troops to quell an insurrection which had broken out among the students of the university, and succeeded in suppressing it. The same year he distinguished himself at the siege of St. Quentin. Catherine de Médicis in 1561 employed him on an embassy in Germany to propose to the Protestant princes a federative league to oppose the decrees which should be passed in the council of Trent. His mission was unsuccessful, and he died the next year. (*Biographie Universelle.*) He married, 13th February, 1526, Isabeau, or Isabelle, Cotereau, or Cottereau, daughter of Jean, chevalier seigneur de Maintenon, and had by her three daughters and nine sons; of whom the most distinguished were Charles, the cardinal, and Claude, bishop of Mans. But four of his sons were founders of four of the old noble families of France.

ANGENNES, FRANÇOIS D', seventh son of Jacques d'Angennes and Isabeau Cottereau, marquis de Montlouet, field-marshal, ambassador in Switzerland, and chambellan of François, duc d'Alençon, in 1576, was a favourite of Catherine de Médicis, and the founder of the house of the Marquis de Montlouet.

ANGENNES, JEAN D', eighth son of Jacques d'Angennes and Isabeau Cottereau, seigneur de Poigny, was sent as ambassador to the pope in 1575, and also to Navarre, Savoy, and Germany, and died in 1593. He was the founder of the house of the Marquis de Poigny.

ANGENNES, LOUIS D', sixth son of Jacques d'Angennes and Isabeau Cottereau, was marquis de Maintenon, chevalier des ordres du roi in 1581, conseiller d'état, and ambassador-extraordinary in Spain. He was the founder of the house of the Marquis de Maintenon.

ANGENNES, JACQUES D', second son of Louis d'Angennes, the sixth son of Jacques d'Angennes, was made bishop of Bayeux by Henry IV. He was consecrated in 1607, and attended an assembly of the clergy held at Paris in 1625, and died 14th May, 1647, at the age of seventy. The "Catalogue des Livres imprimés de la Bibliothèque du Roy, Théologie," B. 642., attributes to him this work, "Manuale Rituum ecclesiasticorum, ad Usum Ecclesiæ et Diœcesis Baiocensis, Authoritate Jacobi d'Angennes, Baiocensis Episcopi, recognitum. Cadomi," 1627, 4to.

ANGENNES, NICOLAS D', fourth son of Jacques d'Angennes and Isabeau Cottereau, was seigneur de Rambouillet, vidame du Mans, governor of Metz and the païs Messin, conseiller d'état, lieutenant-general in the armies of Charles IX. and Henry III., and captain of the guard and chambellan ordinaire of Henry III. Charles IX. sent him as his ambassador-extraordinary into England to present the collar of the order of St. Michel to any two of the English nobles whom Queen Elizabeth might choose. She named the Duke of Norfolk and the Earl of Leicester. The same king employed him in another embassy to Rome in 1572; and again he sent him, in 1573, to convey to the senate of Poland his thanks for their electing his brother Henri, duc d'Anjou, king of Poland. Nicolas in 1589 was engaged together with the Seigneur de Rosny in a negociation at Blois to reconcile Henry III. with the King of Navarre, who was afterwards Henry IV. He was still living on the 5th February, 1611, aged eighty-one. Davila gives him this character—"he was a man of great natural prudence, eloquent and persuasive, and he had a profound knowledge of letters, and was quite in the confidence of Henry III."

ANGENNES, CHARLES D', son of Nicolas d'Angennes and Julienne, dame d'Arquenay, was marquis de Rambouillet et de Pisani, and seigneur d'Arquenay. He was sent as ambassador-extraordinary into Piedmont and Spain in 1627, where he negociated a peace between the King of France and the Duke of Savoy. He died at Paris 6th February, 1652, at the age of seventy-five.

ANGENNES, JULIE-LUCIE D', daughter of Charles d'Angennes, the son of Nicolas, was gouvernante of the dauphin, and dame d'honneur to the Queen Marie Thérèse, wife of Louis XIV. She married Charles de Sainte-Maure, duc de Montausier, 13th July, 1645, and died 15th November, 1671, aged sixty-four. Her name occurs frequently in the letters of Voiture and the works of the other celebrated authors of the seventeenth century.

ANGENNES, PHILIPPE D', ninth son of Jacques d'Angennes and Isabeau Cottereau, seigneur du Fargis, was killed at the siege of Laval in 1590. He was the founder of the house of the Seigneurs or Comtes du Fargis. (Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de France*, &c. tom. ii. p. 421.; *Dictionnaire Généalogique, Héraldique, Chronologique, et Historique*, tom. i. p. 91. 8vo. Paris, 1757; *Histoire Ecclésiastique pour servir de Continuation à celle de Fleury*, liv. clxxiii. ch. 109.; Moreri, who is wrong in calling the wife of Jacques

d'Angennes Elizabeth, and commits some other mistakes.)

ANGENNES, CHARLES D', DE RAMBOUILLET, cardinal, second son of Jacques d'Angennes, seigneur de Rambouillet, and Isabeau Cottereau, dame de Maintenon, was born on the 31st October, 1530, and received an education suitable to his birth. In the midst of a corrupt court, D'Angennes led a life of purity, and possessed the esteem of his sovereigns, who employed him in several important affairs. Charles IX., at the request of Catherine de Médicis, appointed him to the bishopric of Mans on the 22d of October, 1559. On the second day of the same month, in the following year, he made his entry into his episcopal city. While he was visiting his diocese, Mans was taken and pillaged by the Huguenots, 3d April, 1562, and the cathedral church of St. Julien suffered greatly at their hands. The Roman Catholic historians say that one Merlin, a convert to the Protestant faith, who had debauched a nun, brought over to his religious opinions a great number of his fellow-townsmen by the sermons which he delivered in the town-hall, and called in the Huguenots. But as the bishop was absent at the time of these disasters, he was suspected of having held secret intelligence with the Huguenot leaders, and he was even accused of receiving, as his share of the booty, the silver statues of the twelve apostles, which adorned the cathedral of Mans. These charges his biographers consider to be sufficiently rebutted by the liberality with which he repaired the injuries done to the church.

D'Angennes was present at the last sitting of the council of Trent in 1563. Charles IX. sent him, in 1568, as ambassador of France to Pius V., and solicited for him the dignity of a cardinal. The pope made him cardinal priest, 17th May, 1570, with the title of St. Jerome (Sanctus Hieronymus Illyricorum), or, as others say, of St. Euphemia. It is probable that he had both these titles at different times. As cardinal, he subscribed the acts of a national council held at Tours in 1583, and was present at two conclaves held at Rome for the election of two popes, Gregory XIII. and Sixtus V. This last pope retained D'Angennes at Rome, and made him governor of Corneto, a place on the frontiers of Tuscany, where he died 23d March, 1587. It was suspected that he was poisoned by his domestics, to whom he had left the greater part of his property by his will, but the matter was never cleared up. He was buried in the church of the Fratres Minores of the order of St. Francis, and an epitaph was placed on his tomb, which states that he lived fifty-six years, four months, and twenty-three days. He was very charitable to the poor. Le Long, in his "Bibliothèque Historique de la France," tom. iii. No. 30124, 30125., gives these two manuscripts, 1. "Ambassade du Cardinal de Rambouillet à Rome, en 1568, fol., which is in the royal library of Paris. 2. "Dépêches de l'Ambassade de M. le Cardinal de Rambouillet à Rome, depuis le 19 Juillet, 1568, jusqu'au 28 Août, 1570," fol. 2 vols. (Courvaisier, *Histoire des Evêques du Mans*; Aubery, *Vies des Cardinaux*; Ciaconius, *Vitæ et Res gestæ Pontificum Romanorum et Cardinalium.*)

ANGENNES, CLAUDE D', bishop of Mans, the fifth son of Jacques d'Angennes, seigneur de Rambouillet, and Isabeau (not Elizabeth) Cottereau, dame de Maintenon, and brother of the cardinal, was born at Rambouillet, 26th August, 1538. He studied first at Paris the Literæ Humaniores and philosophy, and afterwards jurisprudence at Bourges, as he at first intended to follow the bar. After returning to Paris, and being admitted an advocate, he proceeded to Padua to continue his studies in jurisprudence, and went thence to the council of Trent to join his brother Charles, who was there at the time as bishop of Mans. Returning to Paris again, he was made by Charles IX. in 1566 conseiller d'église au parlement de Paris; three years afterwards the king sent him as an ambassador to Cosimo de' Medici, duke of Florence, and on his return made him conseiller d'état, and in 1570 sent him to Rome on an embassy to Pope Pius V. Henry III. in 1577 gave him the office of président en la cinquième chambre des enquêtes, and some months afterwards, in 1578, made him bishop of Noyon. In 1582 he attended a general assembly of the Gallican church, the next year a council held at Reims, and two years afterwards, in 1585, a second general assembly of the Gallican church at Paris, when he defended its liberties in the presence of the king. After the death of his brother the cardinal, he was translated to the see of Mans, in the year 1588.

As D'Angennes was a man of great experience and prudence, Henry III. employed him in the following difficult mission to Sixtus V. Henry had ordered the Duc de Guise, and a short time afterwards, 24th December, 1588, his brother, the Cardinal de Guise, to be assassinated, and the Cardinal de Bourbon, and the Archbishop of Lyon, to be apprehended and imprisoned in the château d'Amboise. The fury of the Leaguers was excited to the highest pitch by the murder of their two chiefs the princes of Lorraine, and the greatest disorders ensued all through France. The king, believing that he could allay these troubles if he obtained absolution from Rome for the assassination of the cardinal, sent two ambassadors to Sixtus V., who was violently irritated at the deed. When they asked for absolution for the king, the pope replied that the king had violated not only the ecclesiastical immunities and the privileges of the sacred college, but also the laws of God and man,

by causing a cardinal to be cruelly massacred, and retaining in prison two of the most considerable prelates of the church, as if they were mere seculars, and that the king must prove the sincerity of his repentance by setting the Cardinal de Bourbon and the Archbishop of Lyon at liberty, who were subject to no other jurisdiction than his own. He then proceeded to assemble a congregation expressly to examine into the affair of the murder of the Cardinal de Guise. The Duc de Mayenne deputed to it his chancellor Jacques de Dion, to carry his complaint to Rome of the crime which had been just committed. The League also sent two agents to call upon his holiness to take the Catholics of France under his protection, and join in avenging the outrage done to the church, and also to represent with what little sincerity Henry had carried on the war against the Calvinists. The king, to refute all these false statements, and to justify himself with the pope, sent to Rome Claude d'Angennes, "of the beloved family of Rambouillet, a man of profound learning and singular eloquence" (Davila, book x. p. 385. English translation, London, 1678), who arrived there on the 23d of February, 1589. He had four audiences with the pope on the subject of his mission, and expressed these remarkable sentiments. He represented to his holiness, that the king was full of zeal for the Catholic faith, that the Cardinal de Guise was convicted of the crime of rebellion, and in this case the ecclesiastics of France, whatever might be their rank, were subject to secular jurisdiction, and particularly the peers of the kingdom, who had no other judges than the parliament of Paris, composed of peers, officers of the crown, and the ordinary judges, and if the king had derogated from the formalities of justice in the punishment which he had inflicted on the cardinal, this was a matter which concerned his parliament, and that by this he had not infringed any ecclesiastical privileges. The pope replied, that the death of the Duc de Guise did not concern him, and the king had a right to punish him; but he demanded satisfaction for the death of the cardinal, who was the subject of the holy see, and not of the king, as the cardinals were immediately under the pontifical jurisdiction, and irresponsible to any secular power; and the same was the case with archbishops and bishops, as it was expressly stated in the oath of their consecration. The bishop answered, that if ecclesiastics were subject to the pontifical authority as far as regarded their ministry, yet it was not so as to their property or their abodes; in these points they were obliged to obey their princes, and came under their jurisdiction. In the third audience D'Angennes represented to the pope the privileges and liberties of the Gallican church, and declared that they protected the kings of France from the excommunications of the pope, at which Sixtus took fire, and threatened, if he did not receive satisfaction on the subject of the prisoners, to excommunicate the king and arrest the Bishop of Mans. A fourth audience, on the 13th of March, was equally fruitless; the pope continued to refuse the absolution required, until the Cardinal de Bourbon and the Archbishop of Lyon were released. The matter remained undecided, until the Duc de Mayenne, having now become the chief of the League, despatched another deputy to Rome on the 7th of April, on hearing that the pope might at last grant absolution to Henry, and sent directions to the other representatives, if the pope should grant absolution, to protest against it and demand an act of their protestation, in the name of himself and the other heads of the League. When Sixtus was informed of the orders sent to the agents of the League, he was so alarmed, lest the Catholics of France should withdraw from their obedience to the papal authority, that he published in the consistory a decree or monitorium, in which he exhorted and commanded Henry, in ten days from the date of the publication of the monitorium, to set at liberty the Cardinal de Bourbon and the Archbishop of Lyon, and thirty days after their liberation to inform him thereof, else he declared him and all his abettors and adherents excommunicated, struck with all the censures contained in the sacred canons, and in the bull which was read on Holy Thursday. He also cited the king to appear before him in person, or by capable representatives, and render an account of the murder of the Cardinal de Guise and of the imprisonment of the Cardinal de Bourbon and the Archbishop of Lyon. This decree, though it was passed in the consistory on the 5th of May, was not published at the usual churches in Rome till the 24th. The ministers of France left that city as soon as the decree was determined upon; the Bishop of Mans embarked at Leghorn, and after a fight with some pirates arrived safely at Marseille. A little more than two months after this excommunication, Jacques Clément, the Dominican, assassinated Henry III.

In 1593 Henry IV., having at last determined to abjure the Protestant faith, and "enter the bosom of the Catholic, Apostolic, and Roman church," summoned several of his prelates and theologians to instruct him on those points which had kept him separated from the church, and hold conferences with him on these matters. The first of these conferences took place on the morning of the 23d of July; and one of the prelates who attended it was the Bishop of Mans. They discussed certain points, the king made objections, but at last he expressed himself satisfied, and thanked the bishops for having taught him what he knew not before, and

protested that he recognised in his conversion the goodness and power of God. The 25th was appointed as the day on which the king should make a solemn abjuration of his errors, and receive the absolution of his heresy and of the censures of the church. On the 24th the papal legate published a declaration, in which he maintained that "Henri de Bourbon, self-styled king of France and Navarre, but declared by the pope Sixtus V. heretic, relapsed, impenitent, chief, abettor, and public defender of heretics, could not be absolved by any one but the pope of the penalties incurred by relapsed and impenitent heretics, and therefore that the act of the prelates whom he had assembled would be null and void." Notwithstanding this, on the appointed day, the Archbishop of Bourges received the king's abjuration in the church of the abbey of St. Denis, and after confession granted him absolution, absolving him from the crime of heresy and apostacy, reuniting him to the church of Rome, and admitting him to the sacraments. The Bishop of Mans was one of the prelates who were present at this ceremony. But as the archbishop had granted him absolution, "saving the authority of the holy apostolic chair," Henry sent a solemn embassy to render in his name obedience to the pope, Clement VIII., and ask for the confirmation of the absolution which he had received from the bishops. The Bishop of Mans was one of the deputies, and at their head was Louis Gonzaga, duc de Nevers. Clement refused to receive the duke as an ambassador from the King of France, and after much difficulty consented to admit him into Rome as a private person, as an Italian, and Catholic prince. The duke entered the city on the 21st of November, and after five unsuccessful audiences left it in the January of the succeeding year. The pope refused absolution to one who he said had formerly applied to the holy chair on the same subject, and after embracing the Catholic faith had abandoned it, and returned to his errors. He alluded to what had happened in the time of Gregory XIII., when Charles IX. compelled the King of Navarre to write to the pope, and abjure his heresy. Claude d'Angennes, before he quitted Italy, published a small treatise to justify the conduct of the French bishops. He argued from the authority of most famous canonists, "that the ordinary, who has the power so to do, is permitted by the canons to absolve from excommunication and all other censures, when there is a legitimate cause which prevents the penitent from throwing himself at the feet of the sovereign pontiff. He showed that this was the case with the king, as his presence in France was demanded by the necessity of his affairs and the plots of his enemies; and therefore the prelates of France were justified in absolving the king 'ad cautelam' by way of precaution, provided they acknowledged, as they were willing to do, the supreme authority of the pontiff." (Fleury's continuation.) Whether this work is extant we cannot tell. D'Angennes established a seminary at Mans, and died in that city on the 15th May, 1601. Le Long gives the following works under the name of Claude d'Angennes: — 1. "Remontrance du Clergé faite au Roi par l'Evêque de Noyon, en l'Assemblée de 1585," 8vo. Paris, 1585. 2. "Remontrance du Clergé de France, faite à Folambray, en 1596, par l'Evêque du Mans," 8vo. Paris, 1596. 3. "Avis de Rome, tiré des Lettres de l'Evêque du Mans, écrites le 15 de Mars à Henri de Valois, jadis Roi de France," 8vo. Paris, 1589. This is an extract from the letters which the bishop wrote touching his conferences with Sixtus V. on the subject of the murder of the cardinal. The author of the Reflections on these letters infers from them that it is allowable for true Catholics, considering the hypocrisy of Henry III., to proceed to any extremities to avenge the murder. 4. "Lettre au Roi Henri III.;" dated 15th March, 1589, and published in the "Mémoires du Duc d'Espernon," 4to. Paris, 1626. This letter contains an account of all that passed in the audiences which D'Angennes had with the pope relative to the death of the Cardinal de Guise. 5. "Lettre de l'Evêque du Mans, avec la Réponse à elle faite par un Docteur en Théologie, en laquelle est répondu à ces Deux Doutes: Si on peut suivre en Sûreté de Conscience le Parti du Roi de Navarre, et le reconnoître pour Roi, et si l'Acte de Frère Jacques Clément doit être approuvé en Conscience, et s'il est louable ou non," 8vo. Paris, 1589. The doctor of theology here mentioned is the notorious Jean Boucher, curé de Benoît, the seditious preacher of the League, who in his answer to the letter attacked Henry III. with his usual virulence. 6. A manuscript work, which in the time of Le Long was in the library of M. Févret de Fontette, conseiller au parlement de Dijon, entitled "Traité de la Puissance du Pape envers les Rois, par R. P. en Dieu, Messire Claude d'Angennes de Rambouillet, Evêque du Mans." In this work the author maintains that popes have no right to depose kings and release subjects from their oath of fidelity to them; yet the pope, and even bishops, may correct and excommunicate kings, when they neglect to obey them in things spiritual. (Courvaisier, *Histoire des Evêques du Mans*; Gallia Christiana, tom. ix. p. 1026.; Thuanus, *Historia sui Temporis*, lib. 94, 95.; Davila, *Historia delle Guerre Civili*, b. 10.; *Histoire Ecclésiastique pour servir de Continuation à celle de Fleury*, liv. clxi. ch. 54., where Claude d'Angennes is confounded with Charles, liv. clxxviii. ch. 89—110., liv. clxxx. ch. 58—103.; Le Long, *Bibliothèque Historique de la France*, tom. v. p. 381.) C. J. S.

ANGERIANO, GIROLAMO, a native

of Naples, is known as one of the minor Latin poets of modern times. Of his life nothing seems to be remembered except from the dates of his publications, which show him to have belonged to the early part of the sixteenth century. In regard to the merit of his poems, the censure of Scaliger (*Poetice*, lib. vi.), who says bitingly that an epigram cannot be made by merely turning an apophthegm into verse, has been generally acquiesced in by more modern critics: and in most books of literary history his name is passed over with the slightest notice or in absolute silence. His works are these:—1. A volume of Latin poems, containing "Ἐροτοπαίγνιον; Eclogæ; De Obitu Lydæ; De Vero Poetâ; De Parthenope;" Naples, 1520, 8vo.; Venice, 1535, 8vo. The "Erotopaignion," a series of short amatory poems, was printed separately at Paris, 1582, 12mo.; and together with the poems of Marullus and Secundus (the latter of whom Angeriano excels in one point at least, namely, a comparative freedom from licentiousness of expression), Paris, 1542, 12mo. 1582, 12mo.; Spire, 1595, 12mo. 2. A Latin poem in *elegiac* verse, "*De Miseriâ Principum*," printed at Florence by the Giunti, 1522. (Mazzuchelli, *Scrittori d' Italia.*) W. S.

ANGERMANN, DAVID, a clever miniature painter established at Berlin, where he was still living in 1810. He was born at Eger in 1763, and was the pupil of A. Graff. (Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ANGERMAYR, CHRISTOPH, a Bavarian sculptor, born at Weilheim at the end of the sixteenth century. He was the scholar of Johann Degler, and settled in Munich in 1613, where he was appointed court sculptor, with a salary of four hundred florins a year. From 1618 to 1624 he made for the elector Maximilian I. a very beautiful and elaborately carved ivory cabinet, and in the year following his pension was increased by fifty florins, and settled upon him for life. He died apparently of the plague in 1633. There is an account of this cabinet in the memoirs of the Munich Academy of Sciences, 1808, by F. J. Streber, in a paper entitled "Geschichte des Königlichen Münz-Cabinets zu München." (Lipowsky, *Baierisches Künstler-Lexicon.*) R. N. W.

ANGERMEYER, ALBERT, or JOHANN ALBERT, a Bohemian insect and flower painter, born at Biling in 1674. He was the pupil of R. Byss. His pictures are executed with great truth, are generally of very small dimensions, and are painted upon wood, tin, or copper. He died at Prague in 1740. (Dlabacz, *Allgemeines Künstler-Lexicon für Böhmen, &c.*) R. N. W.

ANGERVILLE, RICHARD. [RICHARD DE BURY.]

ANGHIE'RA, PIETRO MARTI'RE DE, was born at Arona, on the Lago Maggiore, in 1455. His family was noble: the circumstances of his parents do not appear to be accurately known: he had at least two brothers, both younger than himself, of whom Giorgio, the elder, entered the Milanese, and Giovanni Baptista, the younger, the Venetian service. Pietro Martire appears to have enjoyed the advantage of a good education.

In 1477 or 1478, he went to Rome, where he was patronised by the Cardinal Antonio Sforza and the Archbishop of Milan; and formed the acquaintance of Pomponio Leti, and other eminent literary men. Ten years elapsed, however, without bringing him any adequate appointment. He intimates in his letters to Cardinal Ascanio and Giovanni Borromeo, that Italy in its anarchical condition appeared to him at once too unsettled for a comfortable residence, and too exhausted to afford any prospect of an honourable career. In this state of mind he listened to the suggestions of Lopez Mendoza, Spanish ambassador to the court of Innocent VIII.; and followed that nobleman, in 1488, to the court of Ferdinand and Isabella. He arrived there a short time before those princes undertook the siege of Granada.

Anghiera obtained an introduction to the queen's confessor, who recommended him to his royal mistress. By the advice of Mendoza, he undertook to serve in the army, in the wars against the Moors. No account has been preserved of his success in arms. In the autumn of 1488 he visited Salamanca, and lectured with great applause to a crowded audience on the second satire of Juvenal. In 1489 he stood in such favour at court, that he obtained from the king and queen letters of recommendation for his brothers to their respective governments. In 1490 he wrote to one of his friends from Alcala Real, that he had, by following the court, attained to a moderate competence, which enabled him to devote himself to literary pursuits. In April, 1492, he took orders at the hand of the Archbishop of Granada, with whom he appears to have been domesticated at that time. Soon after he was recalled to court, and received the appointment of instructor to the royal pages. He appears to have begun to discharge its duties about the end of July in that year. From 1492 till 1501 he continued at court, with no higher ostensible preferment, but in reality acting as agent for more than one Italian prince. In a letter which Anghiera addressed to the Archbishop of Granada, he attributes his prolonged residence at court to a desire of increasing his knowledge of men and society. In this he was probably, to a certain extent, sincere, for his mind was capable of taking delight in observation and reflection; and the court of Spain was at that time the focus of European politics. But his active disposition was not satisfied with being a mere looker on; he was anxiously watching his time to become

an actor in the transactions which he contemplated.

In August, 1501, he was sent on a confidential mission to the Venetian government, with instructions to proceed from Venice to Cairo in order to conciliate the Sultan. The embassy to the Sultan of Egypt does not appear to have led to any important result. He arrived at Alexandria on the 22d of December, 1501, and sailed from it on his return on the 1st May, 1502. In the account of this expedition, dedicated to Leo X., Anghiera has given an ample and apparently faithful picture of the state of Lower Egypt at that time. Some interesting incidents of personal adventure are related in his letters to his friends.

On his return to Spain, Ferdinand appointed Anghiera a member of the council of the Indies, and procured for him the title of apostolic protonotary from the Pope. In 1505 he was elected prior of the cathedral church of Granada. He retained these lucrative posts under Charles V., who added a rich abbey to them. Anghiera died at Granada in 1526.

The principal published works of Anghiera are — A collection of his letters and his Decades of the Ocean. The former of these, "Opus Epistolarum Petri Martyris Anglerii, Mediolanensis," was originally published at Alcala in 1530, in folio; a much more correct edition (also folio) was published in Holland by the Elzevirs in 1670. The letters extend over the whole of the long period from his arrival in Spain in January, 1488, till May 1525. They contain many interesting anecdotes, not to be found elsewhere, of the court of Spain during the siege of Granada; the time when Columbus was making his discoveries; the melancholy reign of Joanna; and the early years of the reign of Charles V. The other work alluded to above, "De Rebus oceanicis et Orbe novo Decades," is a history in eight books, or Decades, each divided into ten chapters, of the progress of American discovery, from the first voyage of Columbus till 1525, the year preceding that of the author's death. The first three decades were published by the author in 1516, with a dedication to Charles V., in which it is mentioned that a spurious and imperfect edition had appeared previously. The remaining five decades were published at irregular intervals, in the course of the next nine years. The first three are more elaborately finished; the others have more the appearance of letters addressed to the eminent personages to whom they are dedicated, on the occasion of any particularly interesting discovery. The author of the life of Anghiera in the "Biographie Universelle" says, the first complete collection of the Decades was published at Paris, in folio, in 1536: this is a mistake, a folio edition of them was published at Alcala in 1530, and some expressions in the preface of that edition would almost lead to the inference that it was merely a reprint of one which had appeared during the author's life. The work is extremely valuable on account of its having been composed by a statesman, a contemporary of the events narrated, whose official position gave him access to the archives of the council of the Indies. One of the best editions of this work is the one published at Paris, small 8vo. in 1587 by Hackluyt, and dedicated to Raleigh. A French translation of the first three books was published at Paris in 1532. A German translation of them was published at Strassburg in 1534, in a collection called "Die Newe Welt," by Michael Herr. An English translation of them was published by Richard Eden in 1555 (republished by Richard Willis in 1577). Ramusio inserted an abridgment of the whole of the Decades in his collection of voyages and travels. The third work of Anghiera, "Legationis Babylonicæ Libri tres," is generally printed together with the Decades. It is dedicated to Leo X., but we have not been able to discover the year in which it was first given to the public. It contains an account of the embassy to the Sultan of Egypt, whom Anghiera calls sultan of Babylon, the name most commonly given in his day to Cairo. The book, "De Insulis nuper inventis," is merely an incorrect copy of the fourth Decade. (*Opus Epistolarum Petri Martyris Anglerii*, Amsterdam, 1670; *De Orbe novo Petri Martyri Anglerii*, Paris, 1587; *Petri Martyris Anglerii de Rebus oceanicis Decades tres; ejusdem Legationis Babylonicæ, Libri tres*, Basil, 1533; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement*; *Biographie Universelle.*) W. W.

ANGIER, PAUL, an indifferent French poet, a native of Carentan, in Normandy. He lived about the middle of the sixteenth century, and is known by a work entitled "L'Expérience de M. Paul Angier, contenant une Briefve Défence en la Personne de l'honneste Amant de Court contre la Contr' Amie," Paris, 1545, 16mo. This poem is a defence of the "Amie de Cour," by De la Borderie against the "Contr' Amie" of Charles Fontaine, and is described as cold, heavy, and void of grace and delicacy; it gained for the author the appellation of "Le dernier des Novices Rimeurs." (La Croix du Maine and Du Verdier, *Bibliothèque Françoise*, edit. Rigoley de Juvigny; Goujet, *Bibliothèque Françoise*, xi. 153.) J. W. J.

ANGIERS, PAUL, an engraver who lived in London in the early half of the eighteenth century. Heineken terms him an Englishman, and says he died aged about thirty. He was taught engraving by John Tinney, but never arrived at any great excellence. He was chiefly employed in engraving landscapes and small plates for booksellers. His best print, says Heineken, is a View of

Tivoli, after Moucheron; he engraved also a view of ancient ruins with figures after Paul Pannini, dated November 4. 1749: it is neatly engraved, but the figures are indifferent. Strutt says that the landscapes of this engraver are etched in a slight style, sufficiently neat, but with no great taste. (Heineken, *Dictionnaire des Artistes, &c.*; Strutt, *Dictionary of Engravers.*) R. N. W.

ANGILBERT (Latinised ANGILBERTUS), abbot of the Benedictine monastery of Corbie in the ninth century. He is said by the authors of the "Histoire Littéraire de la France" to have entered on the monastic life in that monastery, but we know not that this statement rests on any ancient authority. He was made abbot on the promotion of Odo his predecessor to the see of Beauvais, in the latter part of A. D. 860, or the beginning of A. D. 861 (Mabillon inaccurately states, in A. D. 859); but from some cause not known, held the office only a short time. In the year A. D. 862, the abbacy was in possession of Trasulf, who was succeeded by Hildebert and Gunthaire or Guntharius, and upon the death or removal of the last, Angilbert recovered the abbacy which he held, as his own writings show, during part, at least, of the joint reign of Louis and Carloman (A. D. 879—882). He died on the 5th of February, but in what year is not ascertained. In the "Histoire Littéraire de la France" A. D. 890 is given, but we believe without any sufficient warrant, though that year is as likely to be correct as any other. The only remains of Angilbert are some Latin elegiac verses prefixed to a copy of St. Augustine's treatise, "De Doctrinâ Christianâ," which he caused to be made for Louis, the brother and colleague of Carloman; and some Latin hexameters subjoined to the same treatise in the MS. These verses are given by Mabillon in his "Vetera Analecta." (Mabillon, *Annales Ordinis Sancti Benedicti*, tom. iii. lib. xxxvii. 75.; xxxviii. 31.; xxxix. 53.; *Gallia Christiana; Histoire Littéraire de la France*, tom. v.; Ceillier, *Auteurs Sacrés*, tom. xix.) J. C. M.

ANGILBERT or ENGILBERT, ST., one of the confidential friends of Charlemagne, and abbot of the Benedictine monastery of Centule or St. Riquier, near Abbeville, in Ponthieu. In one of his poems he writes his name Angilibertus; in a letter of Charlemagne he is called Angilberctus; and in a grant by the same prince to the abbey of Centule, Anghilbertus. Eginhard calls him Engelbertus; and Alcuin, Angilbertus and Angelbertus. Modern writers generally adopt the form Angilbert, or the corresponding Latin form Angilbertus.

It is not known of what family he came, nor have even the names of his parents been recorded. Nithard, his son, mentions that he was "of a family not unknown;" but this statement does not bear out what Anscherus, the biographer of Angilbert, nearly three centuries later, has said, "that all the men of his family had been most illustrious, and had been very intimate with, and dear to the kings of the Franks; and that his grandfathers and great-grandfathers had either held the highest dignities, or had been connected by blood or marriage with those who held them." He was, however, brought up almost from infancy in the royal palace, as we learn from a letter of Pope Adrian I. to Charlemagne; and as there is reason to believe that he was advanced in years at the time of his death, he was probably in the palace before the accession of Charlemagne. He had two brothers, Madhelgaudus and Richardus, or Madhelgaud and Richard, who also were in great favour with that prince.

Angilbert was one of the pupils of Alcuin, who entertained a great regard for him. He is supposed to have married Bertha, the daughter of Charlemagne; but the subject is involved in many difficulties. That he had two sons by her, Harnidus, and Nithardus or Nithard, is attested by the indisputable authority of Nithard himself (Nithard, *Historiæ*, lib. iv.); but no contemporary author has alluded to the marriage; and Eginhard, in his life of Charlemagne (c. xix.) has this remarkable passage: "But although they (his daughters) were very beautiful, and much beloved by him, it is remarkable that he would not give any of them in marriage, either to one of his own subjects or to a foreigner, but kept them all with him in his own house till his decease, saying that he could not be without their society. And on this account, though prosperous in other things, he experienced the malice of adverse fortune, of which, however, he concealed his knowledge, just as if no suspicion of disgrace had arisen respecting them, nor any report been spread abroad." From this passage it is inferred by Le Cointe (*Annales Ecclesiastici Francorum*, ann. 794. c. 109.) and Sismondi (*Histoire des Français*, vol. iv. p. 406.), that the connection of Angilbert with Bertha was illicit; Pertz, (*Monumenta Germaniæ Historica*, vol. ii. p. 391) supposes that they were privately married, the emperor either not knowing, or not appearing to know, any thing of the matter. Bolland in the Acta Sanctorum declines inquiring closely into the matter, lest any suspicion should arise disgraceful to a virgin of a royal house, and an illustrious noble and priest: and even Mabillon, who thinks there was a marriage, rests chiefly on the argument that Charlemagne would never have shown to Angilbert the favour which he undoubtedly did show him, had he been guilty of debauching his daughter; but this argument is weakened by Eginhard's statement, that Charles concealed his knowledge of the family disgraces which he experienced. The ancient lives of St. Angilbert affirm the mar-

riage; but they were written from two hundred and fifty to three hundred years after his death; and the more detailed account, that ascribed to Anscherus, contains some particulars calculated to strengthen rather than allay the suspicion of something wrong.

The date of Angilbert's connection with Bertha is not known. Charlemagne was married to Hildegarde A. D. 772, and Bertha was the third child of this marriage. Neither is it known at what period Angilbert became a monk, or obtained his various appointments at the court of Charlemagne. The life of him by Hariulfus (in a passage, however, of doubtful genuineness), the "Chronicon Centulense" of the same author, and the life of Angilbert ascribed to Anscherus, state that Charlemagne committed to his charge a duchy, comprehending the greater part of Maritime France, before he embraced the monastic life; and that while in this command he obtained, by the aid of an opportune (or, as the writer intimates, miraculous) tempest, a victory over a formidable band of Danish pirates. Bouquet assigns to this victory the date A. D. 787; but this is inconsistent with the fact related by Anscherus, that it was subsequent to his marriage with Bertha, who in 787 could have been little more than twelve years old. We think the whole account of his having charge of the duchy, and of his victory, rests on very doubtful authority. He is said by Anscherus to have assumed the monastic habit almost immediately after this victory, and Bertha is also said to have taken the veil, a fact so inconsistent with the statement of Eginhard, and with the age and circumstances of Bertha, as to cast great doubt on the credit of the writer. Having become a monk in the abbey of Centule or St. Riquier, he was, after an interval, elected to the abbacy, which he appears to have held in the year 794, if not before. Perhaps the years 790, or 791, and 793, which are respectively given by Mabillon as the years of his entering the monastery and becoming abbot, may be taken as nearly correct.

Among the offices which he held either before or after his becoming a monk, was that of "primicerius palatii, Pippini regis," "master of the palace to King Pippin or Pepin." He is thus addressed by Alcuin in one of his letters, without date. Some have supposed that the Pepin here mentioned was Pepin le Bref, father of Charlemagne; but there is no reason to believe that Angilbert either held, or was old enough to hold, so high an office under that prince; or that he was, at so early a period, acquainted with Alcuin. It is more likely that Angilbert held this office in the household of Pepin, son of Charlemagne, and king of Italy, under the supremacy of his father, from A. D. 781 to 810. In A. D. 792 he was sent to Rome, having in charge Felix, bishop of Urgel, in Spain, who had been condemned for heresy in a council held that year at Ratisbon, and whom Angilbert conducted to the presence of the pope (Adrian I.), that he might renounce his heresy before him. The nature of the commission indicates, that Angilbert had now embraced the monastic life, and the Annales Fuldenses call him on this occasion "Abbot Angilbert;" but it is generally agreed that he had not yet attained the abbacy. In A. D. 794 he was again sent to the pope with the decrees of a council held that year at Frankfort on the Mayn; and Pope Hadrian, in a letter to Charlemagne, the genuineness of which Le Cointe (*Ann. Eccles. Francor.* ann. 794, c. 27.) disputes, speaks of the cordial reception he had given him. In this letter the pope calls him abbot and "ministrum capellæ," which may be understood to mean either chaplain or chancellor. In 796 he was again sent to Rome on the accession of Pope Leo III., to receive from the Roman people a fresh oath of allegiance; to convey the presents which Charlemagne had set apart for the holy see, from the plunder obtained in an expedition against the Huns or Avars of Pannonia, now Hungary; and to admonish the pope as to his duties in the government of the church. After this we hear little of Angilbert for some years; and it is probable that in this interval he devoted himself to the rebuilding his abbey of St. Riquier, which he completely restored, erecting three churches; rebuilding the walls of the monastery from their foundation; collecting from all parts relics of Jesus Christ and of the Virgin, and of different saints; beside various ornaments, and above two hundred volumes of books. He had three hundred monks in the abbey, and a hundred boys in the monastic school. At Easter in the year 800 he entertained Charlemagne at his abbey; and accompanied the emperor to Rome the latter part of the same year, and obtained for his abbey exemption from episcopal jurisdiction. He was present (although, according to Hariulfus, enfeebled by old age, and by the austerity of his fastings and vigils), when Charlemagne distributed by deed (A. D. 811) his personal effects. He died a few days after Charlemagne, 18th Feb. 814, and was buried before the door of the church of St. Riquier, one of the three which he had built. His body was afterwards removed within the walls of the church. The place of his interment having been forgotten, his remains were discovered many years afterwards, by what was supposed to be a divine interposition. Many miracles were supposed to have been wrought at his tomb.

Besides the offices already mentioned as held by Angilbert, he is called by Charlemagne in an extant letter addressed to him, auricolarius; and in a letter to Pope Leo, manualis. Alcuin also calls him regiæ vo-

luntatis secretarius; all which titles we understand to describe one office, that of confidential or private secretary or minister. We give the same meaning to the title silentiarius given him by his biographer Anscherus. In the letter of Charlemagne, and in the poems of Theodulf of Orléans, as in the letters of Alcuin, Angilbert is called "Homerus," and "Homerianus puer," names playfully given to him, as it seems, on account of his poetical works.

The works of Angilbert are as follows:—1. Some elegiac verses addressed to Pepin King of Italy and son of Charlemagne, given by Bouquet (*Recueil des Historiens, &c.* tom. v. p. 408, seq.), and supposed to relate to Pepin's visit to his father at Aix-la-Chapelle, A. D. 796. 2. Some verses to Saints Richarius (Riquier) and Eligius (Eloi), printed among the poems of Alcuin in the works of that father. 3. Some elegiac verses preserved by Hariulfus. 4. An account by Angilbert of what he did in the restoration and improvement of his abbey. An extract of this account is preserved by the same author, as given by Mabillon (*Acta Sanctorum Ordinis St. Benedicti*, sæc. iv. pars i.). An extract is also given by Bolland (*Acta Sanctorum*, Feb. xviii.), and each contains something that is omitted by the other. 5. A poem in hexameter verse, descriptive of the exploits of Charlemagne. The only extant fragment of this poem was printed by Canisius in his "Thesaurus Monumentorum," or "Lectiones antiquæ," and ascribed by him to Alcuin. [ALCUIN.] Pertz in his "Monumenta Germaniæ historica," tom. ii., assigns it to Angilbert, and with some appearance of reason, though his arguments are not decisive. 6. Three letters to a certain bishop, given by Frobenius in his edition of Alcuin's works, tom. ii. p. 562, 563., and by him ascribed, probably correctly, to Angilbert.

(The ancient authorities for the above notices may be found in Bouquet's *Recueil des Historiens des Gaules, et de la France*, tom. v. and vii. The lives of Angilbert by Hariulfus, a monk of St. Riquier, who lived near the close of the eleventh century, and by Anscherus, abbot of St. Riquier, early in the twelfth century, are given in Mabillon's *Acta Sanctorum Ordinis St. Benedicti*, sæc. iv. pars i.; but they are of little value. Notices of Angilbert have been drawn up by Mabillon (as above); by Bolland, in the *Acta Sanctorum*, Feb. xviii.; by Pertz, in his *Monumenta Germaniæ historica*, tom. ii. pp. 391, seq.; by Ceillier, in his *Auteurs Sacrés*, tom. xviii.; and in the *Histoire Littéraire de la France*, tom. iv.) J. C. M.

ANGIOLELLO, or ANZOLELLO, GIOVANNI-MARIA, a native of Vicenza, was captured in the Negropont, in 1469, by the Turks, and made a slave to the Sultan Mohammed the Second. In 1473 he accompanied the army of Mohammed in its invasion of the dominions of Uzun-Cassim, or Assam-Bey, king of Persia. An account of this expedition is given in the only work of Angiolello's now known, which is printed in the second volume of Ramusio's Voyages, under the title "Breve Relatione della Vita et Fatti del Signor Vssvncassano." From the notice prefixed we learn that Angiolello was on that occasion in the service of Mustapha, the second son of the sultan; and he speaks throughout of the events of the campaign in the style of an eye-witness, but without throwing any light on his personal history. The work was apparently composed in 1517, in which year Angiolello, who had then long returned to his native country, filled the office of president of the notaries at Vicenza. The time of his death is uncertain; but as a supplementary paragraph at the end of his narrative bears the date of 1524, he must have been then living, and doubtless at an advanced age, as that was fifty-five years after his capture by the Turks.

Angiolello is said to have written, besides the work referred to, another, "in Italian and Turkish," on "the life and actions of Mohammed the Second," and to have presented it to the sultan in person, who not only received it graciously, but bestowed on the author substantial marks of favour. Some biographers even state that it was on this occasion Angiolello obtained his liberty. If that were the case he must have written his work before the Persian expedition, which was one of the principal events in the life of the sultan, and have served Mustapha in that expedition voluntarily. He himself informs us that all the slaves in the Turkish army were set free after the defeat of Mohammed on the Euphrates, in the course of the expedition, and consequently, if he had been a slave till then, he would have enjoyed this remission with the rest, and not have afterwards needed the aid of his pen to gain his liberty. It is indeed doubtful whether he ever wrote this supposed separate work. Guillet, and after him Bayle, speak of the "Life of Mahomet" as though they had seen it, and remark on the liberality of the sultan in allowing Angiolello to give at length the injurious expressions of Uzun-Cassim towards his rival; but it is abundantly evident, on turning to the work in Ramusio, that the passages they criticise are contained, not in a life of Mohammed, but in the "Vita del Signor Vssvncassano," which was not written till long after the death of the sultan. Guillet often adduces "Angiolello" as his authority, and in such a manner as to give rise to the belief that he is quoting from the "Life of Mahomet;" but in all cases a reference to the "Life of Uzun-Cassim" is sufficient to show what was the source of his information.

By some writers a work "De Cœlo et Mundo" is ascribed to Angiolello, though

none pretend to have ever seen it. It is not improbable that this originated merely in the circumstance of the dedication to him of Fracanzano's work, the "Mundo Novo." From that dedication, which bears the date of 1507, it would seem that Angiolello had been a great traveller at other times than his days of slavery, as Fracanzano speaks of him as "well acquainted with nearly the whole of Europe, and a great part of Asia." (Angiolgabriello di Santa-Maria, *Scrittori di Vicenza*, iii. part 2. p. 1.; Paulus Jovius, *Elogia Virorum Illustrium*, edit. 1551, p. 149.; Ramusio, *Navigationi et Viaggi*, ii. 66.; Guillet, *Histoire de Mahomet II.*, ii. 210. 218. 234.; Mazzuchelli, *Scrittori d'Italia*, i. part 2. p. 778.)
J. W.

ANGIOLI'NI, FRANCESCO, was born of a noble family at Piacenza in 1738, entered the society of the Jesuits, studied at Bologna, became a proficient in philological studies, and was afterwards appointed professor of literature in the Jesuits' college at Modena. When that order was suppressed in Italy, he retired to Verona, where he translated the history of the Jews by Josephus from the Greek into Italian. "Gioseffo Flavio delle Antichità de' Giudei," 4 vols. 4to. Verona, 1779-80, which was reprinted at Rome in 1792, and again at Milan in 1821. This translation of Josephus is the best in the Italian language, and is enriched with notes. He also translated into Italian several tragedies of Sophocles and Euripides. "Elettra, Edipo, Antigone, Tragedie di Sofocle, e il Ciclope di Euripide, Traduzione illustrata con Note," Rome, 1782; to which are added metrical essays by Angiolini in Italian, Latin, Greek, and Hebrew ("Saggio di Poesie Italiane, Latine, Greche, ed Ebraiche"). When the Empress Catherine of Russia gave an asylum in her states to the scattered members of the Jesuits' society, with leave to assemble according to the rules of their institution and establish colleges, Angiolini proceeded to Russia in 1783 with two of his brothers, likewise Jesuits, and placed himself under the orders of the general of the society. Angiolini and his brothers were employed to teach in the newly founded colleges of Polotsk, Witepsk, Mohilow, and Moscow. Francesco Angiolini published a grammar in three languages, Russian, Polish, and Italian, and also wrote a comedy in the Polish language. Catherine and her minister Potemkin noticed him particularly, and employed him on several missions to inspect the schools and colleges of the empire. Angiolini died at Polotsk in February, 1788. He left in MS. a history of his order from the time of its establishment in Russia ("Storia della Compagnia di Gesù nella Russia"), which was continued and prepared for the press by Ignazio Pietro Buoni in 1830, by direction of the general of the order at Rome, but we are not informed whether it has been yet printed. Stefano Rolli published lately at Rome a "Breve Memoria della Vita di Francesco Angiolini." GAETANO ANGIOLINI, brother of Francesco, was an architect, and he built a Roman Catholic church at Witepsk. He returned to Italy, when King Ferdinand of Naples expressed a wish to recall the Jesuits to his dominions, and he obtained a brief of Pius VII. dated July, 1804, giving leave to the Jesuits to establish colleges and schools in the kingdoms of Naples and Sicily, to be dependent on the congregation of the society residing in Russia. (Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.*; Colletta, *Storia del Reame di Napoli.*)
A. V.

ANGIVILLER, CHARLES CLAUDE LABILLARDERIE, COMTE D', was a great favourite of Louis XVI., under whom he obtained a number of valuable offices, the highest being those of superintendent of the royal buildings, and director of the Jardin du Roi. He originated the idea of forming a museum of the fine arts at the Louvre. He is said also to have been consulted by the king in his choice of ministers, and to have had a great share in the elevation of Turgot. The revolution proved his ruin; he was accused of malversation in his offices, and a decree of the fifteenth of June, 1791, ordered the seizure of his estate. Compelled to leave France, he wandered to Germany and Russia, where he was supported by a pension from Catherine II. He died in 1810, at a monastery in Germany.

The Countess D'ANGIVILLER, his wife, the subject of a glowing panegyric in the memoirs of Marmontel, remained in France through all the storms of the revolution, and died in 1808, at the age of eighty-three. Both the count and countess were liberal patrons of the arts, and the latter continued to entertain the literary men of Paris at her house until very nearly the end of her long career. (Arnault, &c. *Biographie des Contemporains*, i. 182.; Marmontel, *Mémoires*, ii. 34—39.; *Biographie Universelle.*)
J. W.

ANGLA'DA, J., was born in the year 1775. He was early in life elected professor of chemistry, and also of medical jurisprudence in the university of Montpellier. As a chemist he was known for the successful manner in which he prosecuted the analysis of mineral waters, especially those of the Pyrenees. Before publishing any large work on this subject, he contributed several papers on various departments of analytical chemistry to journals, &c. In 1827 he published a history of sulphureous and thermal waters, with the title, "Mémoires pour servir à l'Histoire des Eaux minérales sulfureuses et des Æaux thermales," 2 vols. 8vo. In this work he enters into the discussion of the supposed causes of an increased degree of heat in various springs, more especially those of the Pyrenees; and he proposes to attribute the cause to galvanic action produced by the

superposition of the different strata of the earth one upon another. He also devotes a considerable portion of this work to the analysis and a theory of the formation of a substance which he calls "glairine." This substance occurs abundantly in the thermal and cold sulphureous springs of the Pyrenees, and Anglada supposes it to be of a pseudo-organic nature, that is, a quaternary compound, formed under the influence of high pressure among the elements of these mineral springs, at a great depth under the surface of the earth. He describes several varieties of this glairine, and attributes to it active medical properties. The announcement of the discovery of this substance at the academy of sciences in Paris produced a discussion at which there was great difference of opinion. This glairine of Anglada had been described by previous writers under the names zoogene, baregine, resin of sulphur, &c., and many chemists are still disposed to attribute the formation of this substance to the presence of organic matters in the mineral waters. Professor Daubeny of Oxford, after visiting the springs of the Pyrenees, came to this conclusion, and the writer of this notice has examined most of the sulphureous springs of Great Britain with the same result.

At the request of the council-general of the department of the Pyrénées-Orientales, he undertook a complete examination of each spring in the district of Roussillon. The results of this examination were given in a work which was published a few months before his death, entitled, "Traité des Eaux minérales et des E'tablissemens thermaux du Département des Pyrénées-Orientales," 2 vols. 8vo. 1833. The mineral waters examined are divided into — 1. sulphureous thermal waters; 2. simple thermal waters; 3. chalybeate waters; 4. saline waters. The analyses of the waters are very minute, and all the circumstances connected with the character of each spring are detailed. He enters into a consideration of the medicinal power of these springs, which he believes to consist in the power the water possesses of producing in the system a slight febrile attack, called the crisis, by which the patient's symptoms are relieved. This view of the action of mineral waters is very common amongst continental writers, but even the hydropathist who administers pure water, insists on a crisis as a necessary antecedent to the cure of disease by his remedy.

In the department of medical jurisprudence, Anglada appears to have published nothing whilst living, but after his death, which occurred on the 30th of December, 1833, his son, Charles Anglada, published a posthumous work of his father's on toxicology, under the title, "Traité de Toxicologie générale envisagée dans ses Rapports avec la Physiologie, la Pathologie, la Thérapeutique, et la Médecine légale. Paris et Montpellier, 1835," 8vo. This work is divided into five parts. The first is devoted to physiological toxicology, in which the absorption and the mode of action of poisons are considered. The second is pathological, and treats of the local and specific symptoms of particular poisons. The third treats of the therapeutics of toxicology, in which the treatment is given. The fourth is devoted to a classification of poisons, in which the author adopts a chemical basis. The fifth gives the diagnosis of poisoning as derived from a pathological examination of the poisoned body and a chemical analysis of its contents. In teaching the principles of toxicology, Anglada adopted the method of placing in the hands of his pupils various poisons whose properties were unknown to them. They administered these poisons to dogs and other animals, and by the symptoms and chemical analysis were led to a knowledge of the poison they had administered.

As a teacher, Anglada was very successful: he had an easy, brilliant, and energetic mode of lecturing, and his kind manners won for him the esteem of his pupils. His instruction in chemistry was remarkable for the application of the principles of this science to the various arts, whilst in the department of medical jurisprudence he carefully avoided the hasty application of the principles of the science of matter to the investigations of the laws of mind and organisation. He opposed the school of materialistic physiology, and may be said to have been a conservative in medical science, but his was rather the conservatism of enlightened conviction, than of the prejudices of an erroneous education. (*Revue Médicale*, 1834; *Archives générales de Médicine*, vol. xv.) E. L.

ANGLEBERME or ENGLEBERME, JEAN PYRRHUS D', professor of law in the university of Orleans, and afterwards a senator of Milan, was born at Orleans in 1470. His father was a physician, by birth a Bohemian, but naturalised in France. Young Angleberme received instruction in Latin and Greek from Erasmus. He is one of the founders of that school of jurisprudence in France, which about the commencement of the eighteenth century introduced the practice of seeking to illustrate the difficult passages of the Roman jurists by the aid of Roman literature and antiquities, and of occasionally composing their legal disquisitions in French. He was appointed a professor in the university of Orleans in 1504. In 1514 he still filled that office. Not long before his death he was appointed a member of the supreme council of Milan by Francis I. Angleberme died in 1521. He had picked up some slight knowledge of medicine, and having been accidentally injured by the explosion of a powder magazine, undertook to cure himself. He poisoned himself with some drug which he took with this view. The family of Angleberme is still numerous at Paris and

Orleans. M. Pataud, who wrote his life in the supplement to the "Biographie Universelle," mentions that he had access to the family papers, and was thus enabled to correct the errors of earlier biographers. That may be; but M. Pataud's account of Angleberme adds little to our knowledge of his history. The following works are attributed to Angleberme by Le Long and M. Pataud: — 1. "Institutio boni Magistratus," Orleans, 1500. 2. "De Lege Salicâ et Regni Successione," 1613. 3. "Panegyricus Aureliæ, Galliæ Urbis clarissimæ Aureliæ," 1510; Paris, 1549. 4. "Militia Regum Francorum pro Re Christianâ, sive Opusculum de Rebus fortiter a Francis gestis pro Fide Christianâ," Paris, 1518. 5. "Apuleii Floriderum Libri quatuor," Paris, 1518, 4to. 6. "Tres posteriores Libri Codicis Justiniani, et de Romanis Magistratibus Libri tres," 1518, 4to. 7. "Commentarius in Aurelianas Consuetudines." Dumoulin mentions this work in his commentary on the "Coutumes de France," and gives it as his opinion that it evinces more acquaintance with Roman law than with the "droit coutumaire." Dumoulin's opinion is of the more weight, that he was a pupil of Angleberme, and always speaks of him with respect. Ziletti's "Tractatus Tractatuum" contains three of Angleberme's law tracts: — 1. "De Magistratibus Romanis." This is apparently the treatise mentioned above (No. 6.) as published in 1518 along with a commentary on the last three books of Justinian's Codex. It treats, in three books, of imperial magistrates (de togatis seu palatinis); of civic magistrates (de quæstoriis magistratibus); and of military rank (de militaribus officiis). 2. "De Donatione mutuâ inter Virum et Uxorem." 3. "De Suitate et Hereditate per Fictionem transmittenda." All three are characterised by elegance of style and by extensive erudition. (Pasquier, *Les Recherches sur la France*; Le Long, *Bibliothèque de la France*; Dumoulin, *Annotationes ad Jus Canonicum*; Zilettus, *Tractatus Tractatuum*; Supplement to the *Biographie Universelle*, voc. "Angleberme.") W. W.

ANGLÈS, CHARLES GREGOIRE, was born on the 4th of September, 1736, at Veynes in Dauphiny; studied in the Jesuit's college at Grenoble; and obtained the appointment of councillor in the parliament of that city. He was a vehement opponent of the revolution, and is said to have emigrated to Savoy. In 1792 he was arrested at Aix, on a charge of counter-revolutionary intrigues. A memoir defending his conduct, which he caused to be printed at Paris, throws a curious light on the political condition of the provincial towns of France at that time, and is characterised by an eloquent and fearless tone. Anglès escaped in consequence of the overthrow of Robespierre. He lived in obscurity under the Directory, and till towards the close of the empire occupied no higher post than that of mayor of his native village. In 1813 he was presented by the department of the Hautes-Alpes to the senate as candidate for admission into the corps législatif, and was elected on the 6th of January. On the restoration of the Bourbons he was nominated first president of the Cour Royale of Grenoble. He was elected a member for the first chamber of deputies by the department of the Isère, and presided as oldest member (doyen d'âge) at the opening of the session of 1814, and of the five succeeding sessions. In 1816 he spoke in favour of restoring all the confiscated estates of emigrants which remained unsold, and of making compensation for those which had been sold. On the 5th of December, 1819, he proposed that the election of M. Grégoire, ex-member of convention and ci-devant bishop of Blois, should be declared null, on the grounds that it was illegal and that it was insulting; and excited a great commotion in the assembly by taking, as doyen d'âge, the vote on the second ground of nullity before the other. He was a zealous supporter of the laws for restraining the liberty of the press. Charles Gregoire Anglès died on the 5th of June, 1823. His son, JULES ANGLÈS, born in 1778, filled high offices in the police both under the empire and the restoration. He was created a count of the empire by Napoleon, and the title was confirmed by the Bourbons. He resigned his appointments on the overthrow of the ministry of M. Decazes, and retired to an estate he possessed in the neighbourhood of Roanne, where he died on the 16th of January, 1828, leaving two sons by his wife, a daughter of the Admiral Morard de Galles. (*Mémoire pour le Sieur Anglès*, printed at Paris, but without date. There are two copies of it in the British Museum, F. 1027. and F. 1087.; *Biographie des Contemporains*; *Biographie des Hommes Vivants*; *Supplément* to the *Biographie Universelle*.) W. W.

ANGLESEY, EARL OF. [ANNESLEY.]

ANGLICUS, GILBERTUS. [GILBERTUS ANGLICUS.]

ANGLIVIEL. [BEAUMELLE.]

ANGLOIS, DON GUILLERMO, a Spanish painter, selected by Mengs to paint, together with Don Alexandro Velazquez, some medallions in chiaro-scuro, and other ornaments in the hall in the new palace at Madrid, where Mengs painted the birth of Aurora. (Bermudez, *Dictionario Historico, &c.*) R. N. W.

ANGLUS, THOMAS. [WHITE.]

ANGO, PIERRE, a French Jesuit of the college at La Flèche. The only account we have respecting him is, that he was professor, probably of mathematics, at Caen, in the last half of the seventeenth century, and that he was the author of the following works on physics: — 1. "L'Optique divisée en trois

Livres; où l'on démontre, 1°. la Propagation et les Proprietez de la Lumière; 2°. La Vision; 3°. La Figure et la Disposition des Verres qui servent à la perfectionner," Paris, 1682, 12mo. 2. Pratique générale des Fortifications pour les tracer sur le Papier et sur le Terrein sans avoir égard à aucune Méthode particulière," Moulins, 1679, 8vo. In the privilege to this work, two others are mentioned as written by Ango, viz.—3. "Du Mouvement d'Ondulation," and 4. "De la Dioptrique." Adelung attributes to him—5. "An Homo a Vermibus," Caen, 4to. This, however, is a medical thesis printed in 1711: the author was regius professor of the faculty of medicine at Caen, and therefore most probably a different person from the writer of the first four works. (Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon.*)

J. W. J.

ANGO'SCIOLA. [ANGUI'SCIOLA.]

ANGOT, ROBERT, Sieur de l'Esperonniere, a poet of moderate reputation, was born at Caen in 1581. His verses have been praised by competent judges of his own country, and also of England. His principal work is entitled "Le Prélude Poétique," dedicated to the prince of Condé, and published at Paris in 1603 in 12mo. It consists of a collection of poetical pieces, sonnets, epigrams, elegies, &c., the burthen of the greater number of which are the amours of the author. The original of La Fontaine's fable of "The Town and Country Rats" is found here. Angot was living in 1623; but the exact time of his death is unknown, as are also the events of his life. (Huet, *Les Origines de Caen*, 2d edit. 357.; Goujet, *Bibliothèque Françoise*, xiv. 313—318.) J. W. J.

ANGOT DES ROTOURS. [ROTOURS.]

ANGOULÊME, COUNTS, afterwards DUKES OF. The following Counts are given in "L'Art de Vérifier les Dates." Turpion, A. D. 839—863; Emmenon, Iminon, or Imon, brother of Turpion, 863—866; Wulgrin I., count also of Perigord, 866—886; Alduin I., son of Wulgrin I., 886—916; Guillaume or William I. Taillefer, son of Alduin I. 916—962; Arnaud Bouration, count also of Perigord, 962—975; Arnaud Manzer, illegitimate son of Guillaume I., 975—1001; Guillaume II. Taillefer, son of Arnaud Manzer, 1001—1028; Alduin II., son of Guillaume II., 1028—1032; Geoffroi Taillefer, another son of Guillaume II., 1032—1048; Foulques Taillefer, son of Geoffroi, 1048—1089; Guillaume III. Taillefer, son of Foulques, 1089—1118 or 1120; Wulgrin II. Taillefer, son of Guillaume III., 1118 or 1120—1140; Guillaume IV. Taillefer, son of Wulgrin II., 1140—1178; Wulgrin III. Taillefer, son of Guillaume IV., 1178—1181; Mathilde, daughter of Wulgrin III., and her uncles, Guillaume V. and Adémar or Aimar, 1181—1218. These rival claimants disputed the county between them. Guillaume V. died without issue; in what year is not known. Aimar (whose daughter Isabelle was married first to John, king of England, then to Hugues, count of Marche) died about A. D. 1218. Hugues X., count of Marche, whom Isabelle married, was her cousin, being son of Hugues IX., Lord of Lusignan and count of Marche, and Mathilde, countess of Angoulême, who died A. D. 1208. Hugues I. of Angoulême (or X. of Marche), son of Mathilde, and husband of Isabelle, 1218—1249; Hugues II. (or XI. of Marche), son of Hugues I., count also of Penthièvre in right of his wife, 1249—1260; Hugues III. (XII. of Marche), son of Hugues II., 1260—1282; Hugues IV. (XIII. of Marche), son of Hugues III., 1282—1303. On his death, Philippe IV. le Bel, king of France, managed to add his counties of Angoulême and Marche to the domains of the crown.

Louis, duke of Orléans, second son of Charles V. of France [ORLE'ANS, LOUIS, DUKE OF] held the county of Angoulême as a part of his apanage. After his death (A. D. 1407) it was held by his son Jean, 1407—1467, and his grandson Charles, son of Jean, 1467—1496 (1st Jan. new style), who married Louise of Savoy [LOUISE OF SAVOY], by whom he had several children. His eldest son, François, count of Angoulême, became king of France [FRANÇOIS I.]; and after he ascended the throne, Jan. 1. 1515 (new style), raised the county of Angoulême into a duchy in favour of his mother, on whom he bestowed various other duchies, counties, and lordships. On her death (1531) it was reunited to the crown. It was granted (A. D. 1540) to Charles, third son of François I., and on his death was again united to the crown. The title of duke of Angoulême was borne by Charles IX. before his accession to the throne of France.

Diane, natural daughter (declared legitimate) of Henri II., king of France, held the duchy of Angoulême from 1582—1619, when she died without issue. It was afterwards given to Charles de Valois, natural son of Charles IX., king of France, who held it from 1629 to his death in 1650. After him it was held by his son, Louis Emmanuel (1650—1653), on whose death (A. D. 1653) the duchy came to his daughter, Marie Françoise, married to the Duke of Joyeuse; and on her death, without issue (A. D. 1696), the title became extinct.

The title of duke of Angoulême was revived in favour of Louis Antoine, eldest son of Charles Philippe, count of Artois, afterwards Charles X. of France; upon whose accession to the throne the Duke of Angoulême became dauphin. The duke is still living. (*L'Art de vérifier les Dates depuis la Naissance de Notre Seigneur*, tom. x. pp. 179, et seq.)

ANGOULÊME, CHARLES, DUKE OF. Charles de Valois, duke of Angoulême, was a natural son of Charles IX. of France by Marie Tou-

chet, daughter of an officer in the bailiwick of Orléans. Marie was one of the most beautiful women of her time, and Charles IX. retained his affection for her with a constancy unusual with him. Of two sons whom he had by her, Charles de Valois appears to have been the younger, and the only one who lived to grow up. He was born 28th April, 1573, at the Castle of Fayet, in Dauphiné. Charles IX. died in the following year (1574), and in his last moments commended his child to the care of his brother and successor, Henri III., who appears ever to have shown great regard to this charge. Marie Touchet, after the death of Charles IX., married Balzac d'Entragues, governor of Orléans, by whom she had two daughters, one of whom, Henriette, marchioness of Verneuil, became mistress of Henri IV., and exercised considerable influence over her half-brother, Charles de Valois. Charles de Valois was carefully instructed by Jean de Ruvigny, and was early intended for the order of Malta. In 1589 he became grand prior of France, one of the chief dignities of that order. He received the same year the counties of Clermont Auvergne, and Lauraguais, and the barony of La Tour, bestowed on him by grant of Henri III. after the death of Catherine de Medicis, to whom they had belonged; and having obtained a dispensation, quitted the order of Malta, and married (A. D. 1591) Charlotte, eldest daughter of Henri, marshal D'Amville, afterwards duke of Montmorenci and constable of France.

Charles de Valois, at that time known as count of Auvergne, was serving under Henri III. at the siege of Paris, when that king was assassinated, 1st August, 1589. He attended the king in his last moments, of which he has left a particular account in his "Mémoires." Henri III. commended him to the good-will of his successor, Henri IV., from whom he received, though not without hesitation on account of his youth, the rank of colonel of cavalry. He was present at the fruitless attempt upon Rouen, and at the battle of Argues in 1589; but a severe illness prevented him from following the king when he again attacked Paris, toward the close of the year. On his recovery he retired to Compiègne, but afterwards rejoined the army, and distinguished himself at the battles of Ivry, on the border of Normandy, A. D. 1590, and Fontaine-Françoise, in Burgundy, A. D. 1595. The year before this latter conflict he had been engaged in some intrigues with his mother and his step-father D'Entragues, of which the king received information, and in consequence dispatched Sully to Paris, who took care to have the parties closely watched. The Count of Auvergne appears however to have recovered the confidence of the king, as he was member of a select council whom the king consulted with respect to the financial schemes of Sully on the occasion of the Spanish war in 1597. He received also, but at what time does not appear, the rank of colonel-general of the light horse.

He appears to have been opposed to the connection between his half-sister the Marchioness of Verneuil and Henri IV. (A. D. 1599), and sought to prevent its formation; and perhaps the anger excited by this may have laid him open to the intrigues which the Spaniards were carrying on (A. D. 1601) in the court of Henri IV., and engaged him to take part in the conspiracy formed by the dukes of Savoy, Biron, and Bouillon, and the court of Spain. One object of this conspiracy was to oblige Henri to repudiate his wife Marie de Medicis, and acknowledge as his wife the Marchioness of Verneuil, to whom, before his marriage with Marie, he had given a promise of marriage; another object was to re-establish the hereditary dominion of the great nobles in their several governments. The conspiracy was, however, discovered, and Auvergne and Biron were arrested by the king's order (A. D. 1603). Biron was executed; but Auvergne's life was spared; and after a few months he was released from prison through the influence of the Marchioness de Verneuil, the constable Montmorenci his father-in-law, and other persons.

Auvergne soon engaged in fresh intrigues with the court of Spain; these were detected, but he escaped punishment. Henri IV. took advantage of this affair to insist on the surrender of the written promise of marriage which he had given to the Marchioness of Verneuil. No sooner had Auvergne escaped this danger than he renewed his communications with Spain, but being again detected, he left the court before measures could be taken against him; and disregarded all the messages sent to him to return. He kept himself in Auvergne, where, however, he was arrested near the end of the year 1604, conducted to Paris, and confined in the Bastile. His wife interceded for his pardon with the king, but in vain. She obtained, however, permission to send to him to know what she could do for him: to which his reply was, that she should provide him with good cheese and some mustard, and not trouble herself about any thing else. Balzac d'Entragues, step-father of Auvergne, and the partner of his intrigues, was arrested at the same time. Proceedings were instituted against them, and they were condemned to death; the Marchioness of Verneuil was also condemned to perpetual confinement in a convent; but the capital sentence on the two criminals was commuted for perpetual imprisonment. Auvergne was confined in the Bastile, and D'Entragues in one of his own houses; but the marchioness easily recovered the favour of the infatuated Henri, and obtained her pardon. Auvergne, after a vain attempt to escape, remained in the Bastile

eleven years (1605—1616), relieving the tedium of his imprisonment by reading.

During his imprisonment, Marguerite de Valois, the divorced wife of Henri IV., obtained by a decree of the parliament of Paris, the private property of Catherine de Medicis, her mother, which she claimed under the marriage-settlement and will of that princess. By this decision (A. D. 1606) Auvergne lost the possessions attached to the county of Clermont Auvergne, and the barony of La Tour, though he retained the titles. He had lost the county of Lauraguais by a decree, which Marguerite had obtained five years before from the parliament of Toulouse. Marguerite afterwards made over these possessions to the king, on condition that they should be united to the domains of the crown.

Auvergne obtained his release A. D. 1616, through the intercession of the Duke of Montmorenci, his brother-in-law, or because the court desired to make use of him against the discontented princes of the blood and nobles. He was restored to the rank of colonel-general of the light horse, and placed in command of the army sent to retake Peronne, which the Duke of Longueville, one of the malcontents, had surprised. His forces were not sufficient to retake the place by force, but it was given up by the Duke of Longueville not long after, when he made his peace with the court. Auvergne, on his return, having insisted on taking part in a council of war, and presiding at it, gave thereby such offence to some of the members of it, that they formed a plot to assassinate him. The plot was not, however, carried into effect; and he was sent into Maine and Perche, which provinces he secured for the court; and early next year (1617) was placed at the head of a considerable force collected in the Isle de France, with which he took the strong castle of Pierre-Fonds, between Soissons, Compiègne and Noyon, and closely besieged Soissons: but the murder of the Maréchal d'Ancre caused an immediate suspension of hostilities. Auvergne then assembled some light cavalry, and went to the assistance of the Duke of Savoy, whose dominions were assailed by the Spaniards; but we have no account of his actions, or how long he staid.

In A. D. 1619 he received the duchy of Angoulême by bequest of the late Duchess Diane, which bequest was confirmed by a royal grant A. D. 1620. After this he was, in conjunction with the Sieurs of Béthune and Préaux Châteauneuf, sent on an embassy to the princes of Germany, to engage them to observe a strict neutrality in the struggle between Frederic, elector palatine, and the Emperor Ferdinand II. for the crown of Bohemia. The treaty of Ulm, between the Protestant union and the Catholic league of Germany (signed 3d July, 1620) was brought about by the intervention of these ambassadors. An account of this embassy by Béthune, one of the ambassadors, was published by his grandson Henri de Béthune in a folio volume, Paris, A. D. 1657.

In 1627 the Duke of Angoulême had the command of the army which formed the siege of Rochelle, the strong-hold of the Protestants, whom Richelieu designed to crush; and in 1628 was dispatched into Lower Poitou to overawe the Huguenots, who had begun to assemble there in order to interrupt the siege. In 1635, during the Thirty Years' War, he commanded the French army in Lorraine, in conjunction with La Force; and having effected a junction with the combined German and French forces of Bernard, duke of Saxe Weimar, and the Cardinal La Valette, offered battle to the combined armies of the Imperialists and the Duke of Lorraine, commanded by the Duke of Lorraine, Galas or Gallas, De Werth, and Colloredo, who declined the engagement. In 1636 the king named him lieutenant-general of his army, and gave him the charge of assembling and commanding the forces destined to cover Paris. In the "Histoire Généalogique" of Anselme, and "L'Art de vérifier les Dates," he is said to have served with distinction in the wars of Languedoc and Flanders; but neither the particulars nor the dates of his services are given.

In the year 1637, Caussin, confessor of Louis XIII., having attempted to counteract the influence of Cardinal Richelieu, suggested to the king to take the Duke of Angoulême as minister in his room. Caussin discovered the matter to the duke; but he, dreading to become the rival of Richelieu, immediately discovered the whole affair to that minister, who in return bestowed on the Count of Alais, son of Angoulême, the government of Provence, then vacant.

Angoulême did not retire from public life until after the death of Louis XIII. and of Richelieu in 1643. He had been for some years a widower, his wife, Charlotte de Montmorenci, having died in 1636. He had three sons by her — Henri, count of Lauraguais, who became insane: Louis Emmanuel, who was brought up to the church, but quitted it, and was known after the death of his younger brother as count of Alais; he was the successor of his father as duke of Angoulême: and François, count of Alais, died in 1622. Angoulême married again in 1644, when he was seventy-one years of age; his second wife was Françoise de Nargonne, daughter of Charles, baron of Marcuil. She was twenty-three at the time of the marriage. He had no children by her. Angoulême died at Paris on the 24th of September, 1650, in his seventy-eighth year.

Sully has drawn his character severely, but with apparent truth. He admits his penetration, dexterity, and eloquence; but charges him with ambition, debauchery, and

an utter want of principle. His long imprisonment in the Bastile seems to have tamed the restless and intriguing spirit that marked his early years.

The duke was the author of the following works: — 1. "Mémoires," containing an account of the events which occurred from the assassination of Henri III. to the duke's illness and recovery after the battle of Argues, comprehending about three months. They were written, as we are told in the "Mémoires," fifty-eight years after that battle, *i. e.* in 1647, when the duke was seventy-four years old. They were edited by Jacques Bineau, and published in 12mo. Paris, 1662, and have been reprinted in different collections. The latest editions, we believe, are in the first series of Mémoires by Petitot, vol. xliv. 8vo. Paris, 1824—1826, and in the collection entitled "Choix de Chroniques et Mémoires sur l'Histoire de France," by J. A. Buchon, forming part of the "Panthéon Littéraire," 8vo. Paris. The volume containing these Mémoires, with a biographical notice of the author, was published in 1836. 2. "Les Harangues, prononcés en l'Assemblée de MM. les Princes Protestans d'Allemagne, par Monseigneur le Duc d'Angoulême," 8vo. 1620. These Harangues are not included in Béthune's account of the embassy. 3. "La générale et fidèle Rélation de tout ce qui s'est passé en l'Isle de Ré, envoyée par le Roy à la Royne sa Mère," 8vo. Paris, 1627. Le Long and Buchon ascribe this narrative to the Duke of Angoulême. 4. A translation of the Spanish work of Diego de Torres, "Relacion de l'Origen y Sucesos de los Xarifes." The translation was published in 4to. Paris, 1636, with the duke's initials; and was reprinted in the third volume of Marmol's "L'Afrique," 4to. Paris, 1667. Le Long mentions a collection of the duke's letters from October 19. 1633, to December 20. 1643, but it is not known what had become of them. (Buchon, *Notice sur Charles de Valois, &c.* prefixed to his edition of the *Mémoires; L'Art de vérifier les Dates depuis la Naissance de notre Seigneur;* Anselme, *Histoire Généalogique, &c., de la Maison Royale de France; Mémoires,* by the duke himself, and by Sully, D'Estrées, Pontchartrain, Bassompierre, Richelieu, and Montglat, in the first, and chiefly in the second, series of Petitot's collection; Thuanus (De Thou), *Historia sui Temporis;* D'Aubigné, *Histoire Universelle;* Le Long, *Bibliothèque Historique de la France;* Sismondi, *Histoire des Français.*)

ANGOULÊME, LOUIS EMMANUEL, DUKE OF, was the second son of Charles de Valois, duke of Angoulême, the subject of the preceding article, and of Charlotte de Montmorenci. He was born A. D. 1696 at Clermont in Auvergne, and having been educated for the church, was appointed in 1612, at the age of sixteen, bishop of Agde. He held also two abbeys. On the insanity of his elder brother and the death of the younger, Charles, count of Alais, Louis took the title of count of Alais, and entered the army, preserving however his ecclesiastical preferments for some years after engaging in a military life. He served with some distinction in the foreign and domestic wars of the reign of Louis XIII., and held the post of colonel-general of the light horse which his father had held before him. In 1641 he prevailed on the Prince of Monaco to quit the alliance of Spain for that of France.

In 1649 he had a dispute with the parliament of Provence, of which he had been appointed governor in 1637, in reward of his father's services to Richelieu in discovering the intrigues of Caussin. The dispute immediately arose from the establishment by the crown of a semestre, or temporary parliament, superseding the ordinary parliament for the space of six months. The Count of Alais had previously become unpopular by interfering with the municipal elections of the large towns, and wishing to regulate at his will the appointment of their magistrates or consuls: and the discontent thus excited burst out into a flame on his attempting, as governor, to carry out the determination of the crown as to the establishment of the semestre. An attempt which he made to occupy the town of Aix with a military force led to a popular outbreak; the people seized the gates and barricaded the streets, and the parliament, under their president, D'Oppède, ordered the count to be arrested. Cardinal Bichy, commissioned by the French court for the purpose, brought about a pacification by granting the demands of the parliament and the people, and the Count of Alais was released. The dispute was however soon renewed; and upon the count's bringing in troops from other provinces, it became a civil war, which raged all over the province until stopped by the intervention of the court.

In 1650 Alais became, on his father's death, duke of Angoulême; and about the same time was ordered to appear at court, together with the Count of Carcez, one of the chiefs of the opposite party, that of the parliament. Angoulême hesitated, but was forced to obey. He does not appear to have returned into Provence; and being suspected by the court as an adherent of the party of the Prince of Condé, was superseded in his government (A. D. 1652) by the Duke of Mercœur. A party in the Provençal towns favourable to Angoulême refused to acknowledge the new governor; and Angoulême set out for Provence to help his partisans, but was arrested on the road. He made his submission to the court, and was released. His arrest has been supposed to have been arranged by his own consent, to give him an opportunity of separating himself from the faction of Condé. He died

Nov. 13. 1653, leaving by his wife Henriette de la Guiche, widow of the Count of Thorigny, one daughter, married to the Duke of Joyeuse. She succeeded him in the duchy of Angoulême. The troubles in Provence in 1649 gave occasion to a number of publications on both sides, which are enumerated by Le Long. Some of them bear the name of the Count of Alais. Le Long mentions also a folio volume of MS. letters of the count from June 28. 1630 to October 8. 1649. Bouche, *Histoire de Provence;* Montglat, *Mémoires;* Le Long, *Bibliothèque Historique de la France.*) J. C. M.

ANGOULÊME, JACQUES D', a French sculptor, who lived at Rome in the middle of the sixteenth century; and, says Füssli, who quotes Mosnier's "Histoire des Arts qui ont rapport au Dessein," disputed by the excellence of his works the pre-eminence of Michelangelo in sculpture. His works were highly valued at Rome, where in the papal library there are or were three great figures in black wax by D'Angoulême. In the grotto also at Meudon, near Paris, there was a fine statue of Autumn in marble by him, but it is not mentioned in the last descriptions of that place. (Füssli, *Allgemeines Künstler-Lexicon.*) R. N. W.

ANGOULEVENT, LE CADET. This was an assumed name, and it is not known with certainty by whom it was adopted. The prevailing opinion however appears to be, that Angoulevent, the author of the "Satyres Bastardes," was Nicolas Joubert, Sieur d'Engoulevent, who lived in the reign of Henry IV. of France, and bore the title of Prince des Sots or Prince de la Sotie, as head of a society formerly called Enfans sans Soucy, and which afterwards adopted the title of La Sotise. He had a pension from the crown, but it is not clear that he was attached to the court, excepting as appears by one of the pieces mentioned hereafter, where he is described as valet de chambre of the king. All that is known of Joubert in addition is, that he was engaged as Prince des Sots in a lawsuit in the parliament of Paris against the actors of the Hôtel de Bourgogne, particulars of which will be found in the "Recréations Historiques," of Dreux du Radier, and also in Parfaict's "Histoire du Théâtre François," iii. 250. In the collection of poetical pieces of Jean Auvry, printed in 1628, there is one entitled "Tombeau d'Angoulevent Cadet." How long he had been dead at this time is not known. Supposing therefore Angoulevent le Cadet and the Prince des Sots to be the same person, the following will be the list of his works:—1. "Satyres Bastardes, et autres Œuvres Folastres, du Cadet Angoulevent." Paris, 1615. 12mo. This is a collection of lively, satirical, and licentious poems. 2. An answer to a satire entitled, "La Surprise et Fustigation d'Angoulevent, Poëme héroïque, adressé au Comte de Permission, par l'Archipoëte des Poispilez." Paris, 1603. 8vo. This answer elicited a reply, called "Réplique à la Réponse du Poëte Angoulevent," 1604. 8vo. The suit above referred to against the actors of the Hôtel de Bourgogne, gave rise to the following pieces, which are very curious documents with reference to the history of the French stage. 1. "La Sentence de M. le Prévost de Paris, donnée contre Angoulevent, pour faire son Entrée de Prince des Sots, avec ses Heraulx, Supports et Officiers." 8vo. 2. "La Déffence du Prince des Sots," 8vo. 3. "Arrest du Royaume de la Basoche, donné au Profit du Sieur Dangoulevent, Valet de Chambre du Roi, Prince des Sots." 1607. 8vo. 4. "Playdoyé sur la Principauté des Sots, avec l'Arrest de la Cour intervenu sur iceluy." Paris, 1608. 8vo. 5. "Légal Testamentaire du Prince des Sots, à M. C. d'Acreigne Tullois, Advocat au Parlement." 6. "Plaidoyé pour la Déffence du Prince des Sots," Paris, 1617. 8vo. (*Biographie Universelle*, art. "Angoulevent and Joubert." Brunet, *Manuel du Libraire*, art. "Angoulevent and Surprise." Ib. Supplément, Art. "Angoulevent and Prince des Sots.) J. W. J.

ANGRIA'NI, or AIGUA'NI, or AYGUA'NI, MICHELE, sometimes called Michael de Bononia, a learned Italian monk of the fourteenth century. His father's name was Stefano Aiguani. He was born at Bologna in Italy, but in what year is not stated; and having embraced a monastic life, entered a Carmelite convent in his native town. He completed his theological education at Paris, where he took his degree of doctor. In several chapters-general of the Carmelite order, at Ferrara, A. D. 1354, Bordeaux, 1358, and Trèves, 1362, he appeared as reader or professor of the convent of La Place Maubert at Paris, and of the college connected with it. It was about this time that he was engaged in writing his commentary on the four books of the Sentences. In the chapter-general held at Aix (A. D. 1372), he appeared as "definitor" of the province of Bologna (one of those into which the convents of his order were divided); and in that and subsequent chapters-general (at Le Puy-en-Velay, 1376, and Bruges, 1379), he is designated by his academic title of master or doctor of divinity.

On the occurrence of the great schism respecting the papacy, Angriani was appointed vicar-general of the order in the chapter held at Bruges, 1379, and was confirmed in the office by Urban VI., who had deposed Bernard Olleri, general of the order, for adhering to his competitor Clement VII. The papal brief confirming Angriani's appointment bears date 19th April, 1380. In 1381, at a chapter-general held at Verona, Angriani was unanimously elected general of the order. This chapter was composed exclusively of the partisans of Urban, and the

places of the absentees of the Clementine party were supplied by monks named for the purpose. Angriani was confirmed in his office A. D. 1385, at a chapter-general held at Bamberg in Germany; but in 1386, while he was at Genoa, where he had gone to meet the pope, he was deposed from some cause not now certainly known. During his generalship in 1384, Angriani was in England visiting the convents of his order.

After his deposition, Angriani retired to the convent at Bologna, and devoted himself to the completion of his works. In 1395, the pope, Boniface IX., appointed him vicar-general of the province of Bologna; and in 1396 he appeared as "definitor" of that province, at a chapter-general at Piacenza or Placentia. He died at Bologna, probably on or about the 16th Nov. 1400, and was buried in the Carmelites' church of San Martino, where a marble slab bears an epitaph in barbarous Latin verse, inscribed to his memory. His published works are — 1. "In Libros Quatuor Sententiarum Commentarii," fol. Milan, 1510, and again in fol. Venice, 1623. 2. "Commentaria in Psalmos Davidicos." Louis Jacob has asserted that this work was published at Milan A. D. 1510, by the same publisher as the foregoing work; but there is reason to think this is an error, and that it was first published in folio at Alcala in Spain, 1524; it was again published at Lyon, 1581, and 1588; and in 3 vols. 4to. Venice, 1600—1602. In this last edition the author's name first appeared; and the editor (Basilio d'Angussola) in a prefatory notice vindicates Angriani's claim to the authorship. This claim was disputed by a Spaniard, Miguel Ximenez Baraneo, who asserted that Pierre Berchoire (Berchorius), a French Benedictine, was the author, and had a controversy on the subject with Juan a Santo Angelo, a Carmelite: but the judgment of the learned is in favour of Angriani. The work has been since reprinted several times with his name, and is highly spoken of. Besides these his only published works, Angriani left several others which remain in MS.; including commentaries or lectures on the Gospels of St. Matthew, St. Luke, and St. John; on the Penitential Psalms; on the Prophecy of Micah; a Theological Dictionary (Dictionarium) extending only to the letter C; unfinished: and various other works enumerated in the "Bibliotheca Carmelitarum." Beside these extant but unpublished works, thirteen in number, Angriani wrote ten others on religious or metaphysical subjects, which are lost.

A notice of Angriani as a sculptor has been given under his name of ANGUANI.

(Côme de Villiers de St. Etienne, *Bibliotheca Carmelitana*, tom. ii. Orleans, 1752.; Niceron, *Mémoires*, tom. v. These two authorities are in fact identical, the article in Niceron having been supplied by Côme de Villiers: the Bibliotheca contains the most accurate and complete notice; Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis*; Wharton and Gery, *Appendix to Cave's Historia Literaria*, in the Oxford edition of Cave, A. D. 1743; Oudin, *De Scriptoribus Ecclesiæ Antiquis.*)

J. C. M.

ANGUIER, FRANÇOIS and MICHEL, two celebrated French sculptors of the seventeenth century. They were born at the town of Eu, in Normandy, where their father was a carpenter, François in 1604, and Michel in 1612. They were taught to carve in wood by their father when very young; and some of their productions having attracted the notice of a respectable inhabitant of Eu, he sent them under the charge of a Jesuit to Paris, and had them placed with Simon Guillain, a good sculptor there. The name of their patron is not mentioned in the notices of these sculptors. They soon gave proofs of their ability, and after a few years set out for Italy to perfect themselves at Rome. The elder, François Anguier, worked some years in England before he went to Rome, where he remained two years. He acquired the reputation of being one of the first sculptors of his age in France: his figures are remarkable for their beauty and truth of expression. His best works are — a marble crucifix in the church of the Sorbonne; the mausoleum of Cardinal de Bérulle in the church de l'Oratoire, Rue St. Honoré; that of M. de Thou in the church of St. André-des-Arcs; and that of the last Duke de Montmorency at Moulins, his greatest work: also four figures at the tomb of the Duke de Longueville; and the tomb of Henri Chabot, Duke de Rohan, in the church of the Celestines at Paris. He made also some copies after the antique. Louis XIII. gave him a lodging in the Louvre, and made him keeper of his cabinet of antiquities. He died at Paris in 1699, aged ninety-five, or, according to another account, 1669, aged sixty-five.

Michel Anguier, in 1641, was also enabled by the fruits of his own labours to undertake the journey to Rome. He entered there the studio of Algardi, some of whose models he worked in marble: he executed works for this sculptor for St. Peter's, and for some palaces of several cardinals. This employment enabled him to follow his pursuits at leisure, and he spent ten years in Rome, living on terms of friendship with Poussin, Algardi, and Du Quesnoy. In 1651 he returned to Paris, and assisted his brother in his works for the mausoleum of the Duke de Montmorency. He made in the same year a statue of Louis XIII. which was cast in bronze at Nabonne. In 1653 he adorned the apartment of the Queen Anne of Austria, in the Louvre, with several admirable works. He made also, some time afterwards, for the same queen, the principal sculptures in the church of Val de Grace, in which The Nativity, in marble, placed over the altar, is

considered his masterpiece. The sculptures of the great altar of St. Denis de la Chartre were likewise made by Anguier for Anne of Austria. His last works were the statues and bas-reliefs of the Porte St. Denis: the statues of Holland and of the Rhine were made after the designs of Le Brun. Michel Anguier died at Paris in 1686, aged seventy-four. He was rector of the Academy of Arts of Paris, and wrote fourteen discourses on sculpture. Several engravings have been executed after the works of these masters. They were both buried in the church of St. Roch. (Watelet and Levesque, *Dictionnaire des Arts de Peinture, &c.*; Orlandi, *Abecedario Pittorico.*) R. N. W.

ANGUILLA, FRANCESCO ANDRE'A, an Italian painter of Lucca, of the fifteenth century, of the school of Giotto, mentioned by Dr. Nagler, who quotes "Osservazioni sopra alcuni antichi Monumenti nello Stato Lucchese," 1815. His colouring was lively, his drawing correct, the proportions of his figures good, and the folds of his draperies cast with taste. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANGUILLA'RA, GIOVA'NNI ANDRE'A DELL', an Italian poet of some celebrity in the sixteenth century, was a native of Sutri, in the north-western quarter of the papal states. He is supposed to have been born about the year 1517, of poor and mean parents; although the rank of his family is hinted by himself, in one of his poems, to have been higher than that here assigned to it. In regard to the life of this unfortunate man, just enough is known to exhibit him as the victim of continual misfortunes, chiefly traceable to his own vices. We first hear of him as having been employed in correcting the press for a bookseller in Rome; but from that city he was obliged to flee, having been detected in an intrigue with his employer's wife. After having been robbed and stripped on his flight, he found at Venice employment similar to that in which he had formerly been engaged; and there he executed (for a payment, it is said, of two hundred crowns,) the Italian paraphrase of Ovid's Metamorphoses, which is his most esteemed work. At length he returned to Rome, but, as it would seem, not till towards the close of his life. An habitual gamester and debauchee, he was reduced before his death to beggary; and having sold his books, and even his clothes, to save himself from starving, he died of disease caused by his profligacy, in a wretched tavern in one of the meanest quarters of Rome. The time of his death is uncertain. The latest traces of him are found in a sportive letter addressed to him by Annibale Caro, in April 1564, and in his own preface to his tragedy of "Œdipus," which is dated at Venice in February 1565. It may be worth while to mention that there is reason (especially in Giovanni's description of his own person) for supposing him to have been the same with "*Il* Gobbo" (the hunchback) "dell' Anguillara," who is set down by Crescimbeni as a different person.

Anguillara's works were the *following*: — 1. "Le Metamorfosi di Ovidio, ridotte in Ottava Rima." The first three books of the poem appeared at Paris, 1554, 4to., and again at Venice, 1555, 4to. The whole work was first published at Venice in 1561, 4to., and was then dedicated to King Charles IX. of France, as the previous part had been to Henry II. Subsequent Venetian editions, belonging to the sixteenth century, all of them having annotations by Giuseppe Orologj, are those of 1563, 4to., 1575, 4to., 1578, 4to., 1579, 8vo., 1581, 4to., with engravings, and those of 1584, 4to., and 1592, 4to., two handsome impressions by the Venetian Giunti, with engravings by Jacopo Franco. Six other editions are enumerated as having appeared in the course of the seventeenth century. 2. "Il primo Libro dell' Eneide di Virgilio, ridotto in Ottava Rima," Padua, 1564, 4to.; Venice, 1565, 8vo. The remainder was never published. 3. "Edippo Tragedia," (for this, and not "Edipo," is the form, which, probably for ease in his versification, Anguillara gives to the Greek name Œdipus,) Padua, 1565, 4to., and Venice, 1565, 8vo. The date of 1556, given by Mazzuchelli to the Paduan edition, must be a misprint. The tragedy is inserted in the eighth volume of the "Teatro Italiano Antico," Milan, 1809. 4. Rhymed arguments to the "Orlando Furioso" of Ariosto, first prefixed to the cantos in the Venetian edition of 1563, and said jocularly by Tasso ("Lettere poetiche," *Opere di Torquato Tasso*, 1739, tom. x. p. 86.) to have been furnished on contract for half-a-crown each. 5. "Rime;" Italian Poems, lyrical or burlesque. Several of these will be found in various collections. The best known is a familiar poem, in the Bernesque style, which is inserted in the common editions containing the poems of Berni and his imitators. It is entitled, "Capitolo di Messer Giovan' Andrea dell' Anguillara al Cardinale di Trento."

The "Capitolo" has much broad drollery, and several exceedingly whimsical turns of speech; but there is in it nothing to distinguish it remarkably from the throng of poetical witticisms amidst which it is placed. The Metamorphoses of Anguillara have received from the Italian critics the highest possible commendations. These writers agree in ranking the work highest among all their translations from Ovid; and Crescimbeni puts it on the same level with Annibale Caro's fine version of the Æneid. It might be rash in foreigners to question a decision, which must depend to so great an extent upon niceties of expression and of versification. It is enough to say, that the reader must be prepared to examine the poem, not as a ver-

sion from Ovid, but as an original composition. The liberties which the writer takes are so great, and occur so continually, that his work could hardly be called even a paraphrase. The ideas of the model are not only enormously expanded (an operation of which we should hardly think Ovid to have stood in need), but there is thrown over them a gloss of modern sentiment. Thus, the tale of Pyramus and Thisbe, told by the Latin poet in little more than a hundred lines, requires, in the hands of his imitator, about as many octave stanzas; and this elongation is made, not only by the introduction of much that is original in sentiment and imagery, but by incidents entirely novel; such as a narrative of the pains taken by the lovers to obtain false keys by means of wax-impressions. In several places — such as the story of Salmacis — the hinted voluptuousness of Ovid is transformed into broad indecency. The "Edippo" of Anguillara, which has been sometimes classed among translations, is not a translation either from Sophocles, or from the pseudo-Seneca. Indeed, there are few Italian dramas of the same age which, taking classical stories as their themes, make themselves so boldly independent of classical precedents. But it is difficult to believe that the poet has shown such skill or genius as could have justified the reliance he places upon his own invention. The very first scene exemplifies a method of dramatic arrangement, which none but a poet of commanding genius could warrantably have adopted. The whole mystery of the Labdacide legend is circumstantially related; and curiosity, a source of gratification to which dramatists are usually but too willing to sacrifice higher considerations, is thus at once set aside. As we trace the farther progress of the drama, we find that there is not a little which is both ingenious and forcible; but everything is rendered ineffective by a want of due relation in the parts. The interest is divided among several of the personages; and before the play is half over, we have become quite at a loss to discover on which of these we are expected to bestow our chief attention. Neither in the sentiment nor in the imagery is there discoverable beauty enough, to redeem those many faults in dramatic construction. Tiraboschi records it as a fact, that this was the first play acted on the stage of Palladio's Olympic Theatre at Vicenza; and Riccoboni (*Histoire du Théâtre Italien*, p. 114.), says that the last play acted there was Giustiniano's translation of the Œdipus Tyrannus. The coincidence is curious if both assertions be true. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 1787—1794, 4to., vii. 1288; Crescimbeni, *Storia della Volgar Poesia*, 1730, i. 395. v. 86.) W. S.

ANGUILLA'RA, LUIGI, an Italian botanist of the sixteenth century, was born at Anguillara in the papal states, from whence he took his name. Although the only work of this author was originally published as a small duodecimo of about two hundred and seventy pages, the value of his labours entitles him to a much higher position as a man of science, than many of the authors of ponderous folios. Some of the biographers of Anguillara state that he was educated as a physician, and that in the early part of his life he was a teacher of medicine at Ferrara. On the death of Mandelli, he was appointed superintendent of the botanic garden at Padua: Sprengel states that he was also professor at Padua; but this fact is not mentioned by others. In 1561 his celebrated work on simples was published not by himself but his friend Giovanni Marinello, with the following title: — "Semplici di Luigi Anguillara, li quali in più Pareri a diversi nobili Huomini scritti appaiono, et nuovamente da M. Giovanni Marinello mandati in Luce, Vinegia." This work consists of fourteen letters (*pareri*) to various individuals, in which he gives the result of his observations on plants made during several excursions to Cyprus, Crete, parts of Greece, Illyria, Italy, and Switzerland. Having collected a large number of plants, he endeavoured to identify them with the descriptions of Greek and Roman writers, from Theophrastus downwards, and for this purpose he not only consulted the works of Theophrastus and Dioscorides, but the existing manuscripts of some of the ancient Rhizotomi. He refers to about fifteen hundred plants, some of which are only briefly noticed, whilst others have frequently very accurate descriptions. They are arranged according to no order, and are sometimes described under their ancient names, and sometimes under his own or their common names. Amongst the plants which are recorded for the first time are the following: — Salicornia fruticosa, Jasminum grandiflorum, Salvia pomifera, Camphorosma monspeliaca, Ruppia maritima, Anchusa tinctoria, Solanum Lycopersicon, Quercus *Ægilops*, &c. Although the modesty and good sense of Anguillara are conspicuous in this work, he brought upon himself the anger of Matthiolus, who was then at the height of his reputation, and some of whose errors he ventured to point out. The letters are all written from Padua, and bear various dates, from 1539 to the time of their publication. Anguillara, however, is said by some to have retired to Ferrara, and by others to Florence, in disgust at some petty persecutions to which he was exposed, and he died at one of those places.

Several editions of this work have been published. The one which is most valued and very scarce is the duodecimo, which was published at Venice in 1561, and which contained two cuts, which are interesting as very early specimens of the art of wood-

cutting. There was an 8vo. edition, which seems to have been published first; but in the same year, also at Venice. This work was originally written in Italian. A Latin translation appeared at Basle in 1593, to which were appended notes by Caspar Bauhin, in which he endeavoured to compensate for the brevity of the author. He is stated by Eloy and Carrere to have died at Padua in the year 1550; but this is an error, as some of his letters were written after that date. Mazzuchelli states that he died at Ferrara in 1570. Gærtner first named a genus of plants Anguillaria, in honour of him; but this name having become extinct, it has been recently reapplied by Brown to a genus of Melanthaceous plants. (Mazzuchelli, *Scrittori d' Italia;* Jöcher, *Allgem. Gel. Lexicon*, and Adelung's *Supp.*; Sprengel, *Historia Rei Herbariæ;* Haller, *Bibl. Bot.*; Ersch und Gruber, *Allgem. Encyc.*) E. L.

ANGUILLE'SI, GIOVANNI DOME'NICO, born near Pisa in 1766. He studied at Pisa, and took his degree as doctor of law. He also applied himself to poetical composition, and his poems, which are not without merit, are inserted in the "Parnaso dei Poeti Viventi," and have been subsequently published separately in 2 vols. Pisa, 1818. In 1799, after the first French revolutionary invasion of Tuscany he published an "Orazione politico-morale," which was applauded by Bettinelli. Anguillesi held several administrative offices under the various governments that followed each other in Tuscany in the early part of the present century, and was made secretary of the Grand Duchess Elise, Napoleon's sister. In his "Memorie Storiche dei Regj Palazzi," he has put together the interesting, and often fearful historical recollection of the various palaces belonging to the crown of Tuscany, especially under the dynasty of the Medici, for which he was allowed to consult the secret archives which had till then been closed to inspection. Having presented his MS. to the Grand Duchess, she made him a present of a gold box enriched with diamonds. The work was published in 1815, and went through a second edition. When the Grand Duchess Elise left Tuscany in 1814, Anguillesi was appointed professor of Latin literature in the university of Naples in the place of the deceased professor Pagnini. In 1824 he was appointed by the Grand Duke Ferdinand, chancellor of the university of Pisa. He contributed many articles to the "Giornale de' Letterati," a literary journal of considerable reputation published at Pisa. He corresponded with Monti, Ricci, and other learned contemporaries, and was a member of the Crusca Academy. He died at Pisa in 1833, and a funeral oration to his memory was published by the canon Luigi della Fanteria, "Elogio funebre di Gio. Anguillesi Pisano," Pisa, 1833. He left in MS. an "Itinerario Storico statistico per le principali Strade postali del Gran Ducato." He also translated into Italian Chateaubriand's "Génie de Christianisme," and other French works. (Tipaldo, *Biografia degli Italiani Illustri.*) A. V.

ANGUI'SCIOLA, SOFONISBA, a celebrated painter of Cremona, where she was born of noble parents about 1533, but the exact date of her birth is not known, nor is that of her death. She was instructed first at Cremona with her sister Helen, who subsequently turned nun, by Bernardino Campi, and afterwards at Milan by Bernardino Gatti, called Soiaro. She had great ability for painting, especially portraits, in which she was one of the best artists of her time. Vasari mentions two pictures that he saw at her father's house at Cremona, which he describes as wonderful: the figures appeared to be alive. One of the pictures was portraits of three of her sisters, playing at chess, with an old female domestic; the other, portraits of her father between another sister and a brother. He praises also equally two others which he saw in Piacenza. Sofonisba acquired so great a reputation by her portraits, that she was invited by Philip II. to Spain to enter into the service of the queen. She went to Spain in 1559, attended by two ladies and two gentlemen of the Spanish court. Her first performance was a portrait of the queen, with which Philip was so much pleased that he also sat to her, and ordered her to paint likewise a portrait of Don Carlos, his son. For these pictures she was handsomely remunerated — was granted a pension of two hundred scudi for life, and Philip himself presented her with a diamond of the value of one thousand five hundred scudi (Bermudez says ducats). She established by these works, and some others which she did at Madrid, a reputation superior to most of her contemporaries. Pope Pius IV. wrote to his nuncio at Madrid, and requested him to send him a portrait of the Queen of Spain by the hand of the Cremonese. Sofonisba sent the portrait, with a letter to the pope, in September, 1561, and his holiness answered it with his own hand in the following month, speaking in the highest terms of her performance. Vasari has printed copies of the letters.

Sofonisba was in such favour with the king that he gave her a husband, in the person of Don Fabrizzio di Moncada, a Sicilian nobleman, and a dowry of twelve thousand scudi, and raised her pension to one thousand scudi or crowns, from the customs of Palermo. After her marriage she left Spain to reside in Palermo; but her husband died after she had resided there a few years. Having obtained leave from Philip II. to return to her own country, she embarked on board a Genoese galley, and some time after her arrival in Genoa she was married to the captain of the

galley, Orazio Lomellino, not however without Philip's permission, who raised her pension to one thousand four hundred crowns upon the occasion. In Genoa she continued to paint and add to her reputation: in the gallery of the Duke of Leuchtenberg there is a half length of the queen of Cyprus by her. When she grew old she became blind, but was still cheerful and constantly received company; her house was a rendez-vous of the virtuosi of Genoa. Vandyck, when he was in Italy, attended her parties, and is reported to have said that he had learnt more from the conversation of an old blind woman than by studying the great masters of Italy. Walpole, in his notice of Vandyck, in his "Anecdotes of Painting," states that he painted Anguisciola at Palermo in her ninety-second year, which must have been about 1625; but none of the accounts mention that she ever returned to Sicily, and about 1620 is generally stated as the time of her death; the year is, however, quite uncertain. There is nothing of that feebleness of drawing in the works of this lady which characterise those of Angelica Kauffmann. There are extant several portraits of Sofonisba by her own hand: one in the gallery of Florence; another, in miniature, in oils, in the gallery of Vienna; two at Genoa, in the possession of the Lomellini family; and one at Althorp, Northamptonshire, in which she is playing upon the harpsichord. Sofonisba instrueted four of her sisters in painting — Lucia, Minerva, Europa, and Anna Maria, who all displayed remarkable ability for the art. (Vasari, *Vite de' Pittori, &c.*; Soprani, *Vite de' Pittori*; Bermudez, *Diccionario Historico, &c.*) R. N. W.

ANGUS or ÆNGUS, Latinised ÆNGUSSIUS and ÆNEAS, an Irish writer of the eighth and ninth centuries, surnamed either from his piety or from his religious profession, Céile Dé, or Ceil-de, in Latin Keledeus, or Colideus, the worshipper of God, or Culdee. From a brief ancient preface prefixed to his "Felire," or account of the festivals of the church, but not written by him, and from other sources, some particulars are gathered of his history. He was the son of Oiblein, Latinised Hoblenius, according to the preface just mentioned, (but according to Colganus, Œngobham, Latinised Ængavanus, was his father, and Oiblein his grandfather), and was of the royal race of the Dal-Araidhe, or Dalriads, being descended from Cælbaidh, or Cælbadius, king of Ulster, and last king of Ireland of the Dalriad race. He became in early life a monk in the abbey of Cluain-Enach, or Cluain Eidnach, in the territory of Hy-Falgia, now Clonenagh, in Queen's County, and made considerable progress in learning under the abbot Mal-athgenius, Melathgene, or Maelaithgen, who died about A. D. 767. Ware thinks it probable that he succeeded Melathgene in the abbacy. However this may be, he afterwards withdrew from the house, and lived as a solitary in an adjacent desert, which was afterwards called Disert-Ængus, or Desert-Ængus, though the name is now lost, and the spot to which it was applied unknown. In his solitude he gave himself up to ascetic observances, being, according to Colganus, "so absorbed in the praises of God, and in conflicts with the flesh and the Devil, that he sang the Psalter through every day; and beside other prayers and pious exercises, made three hundred genuflexions." Other austerities of a still more marvellous character are ascribed to him.

To avoid the applauses which these observances excited, he left the part of the country in which he dwelt, and withdrew to the abbey of Tamhlact, now Tallaght, near Dublin, stopping on his way at the church of Cúlbanaghar (by Colganus it is called Builbennchuir), now Coolbanagher, in Queen's County, where, according to the legends respecting him, he had a vision of Angels, a circumstanee which led to the composition of his lives of the saints. On his arrival at Tamhlact he is said to have entered the abbey as a lay-brother, and to have remained undiscovered for seven years after, and then was discovered by a miracle. He afterwards continued in the abbey, being held in great honour by St. Maelruan, the abbot. He is called "the father and abbot of many monks," and some have called him "bishop," but without naming his see. His abbacy was probably at Cluain-Eidnach before his retreat into solitude, though some make him to have been abbot of Tamhlact. The notion of his bishopric is probably erroneous; and it is likely that the error has originated in the ancient custom of using bishop and abbot as synonymous terms. He died, according to the martyrologists, on a Friday. His festival is on the 11th of March; and as this day coincided with Friday in the years 819, 824, and 830, we may conjecture that he died in one of those years. He is said to have been buried in the abbey of Cluain Eidnach.

His chief works are — 1. A "Felire," or account of the festivals observed in the church in his time. It is written in the Irish tongue, in verse. It is arranged in stanzas of four lines, each line containing six syllables, and ending with a word of two syllables. Only some of the more eminent saints are commemorated in this work. Several MSS. of this work are noticed by O'Reilly. A preface by some subsequent writer professes to give an account of the author, the time, and place of writing the work. 2. "Psalter na Rann," or "Saltuir na Rann," *i. e.* "The Metrical Psalter," or "The Psalter in many Parts." O'Reilly describes a MS. of this work as containing an abridged history of the descendants of Abraham from the birth of Isaac until after

the death of Moses: it is closely written in a fine strong hand, and occupies upwards of six folio pages of vellum of the largest size. Possibly it is only a fragment, for Colganus describes the work as containing "the history of the Old Testament;" he adds further that it is in metre. The above are the only works of Ængus mentioned by O'Reilly; but the following are also ascribed to him. 3. "Saltuir na Rann." This is a different work from that just mentioned: it is in five books, and gives an account of the saints of Ireland. The circumstance of the same title being applied to two works of the same author of different character is remarkable. 4. Ware speaks of another work of Ængus, bearing the same title as the two preceding, and describes it as "A miscellany collection relating to Irish affairs, in prose and verse, Latin and Irish." 5. A Martyrology in prose, containing a much more copious list of saints than the "Felire," or calendar already described. It is supposed to have been compiled at Tamhlact by Ængus and Maelruan, whence Colganus calls it "Martyrologium Tamlactense." Some additions have been made by a later hand. (O'Reilly, *Transactions of the Iberno-Celtic Society for* 1820, vol. i. part i.; Johannes Colganus. *Vita St. Ængussii* in the *Acta Sanctorum*, by Bolland, and others, Martii, tom. ii.; Sir James Ware, *History of the Writers of Ireland*, translated, revised, and improved by Harris; Mervyn Archdall, *Monasticon Hibernicum.*) J. C. M.

ANGUS, or ÆNGUS, another writer, said to be contemporary with the above-mentioned Angus or Ængus Céile Dé, is noticed by Colganus and Ware. He wrote a panegyric in verse on Ængus Céile Dé, which Colganus quotes. (References to the last article.) J. C. M.

ANGUS. Other writers of this name will be found elsewhere. [M'Marcus and O'Daly.] J. C. M.

ANGUS, EARLS OF. [Douglas.]

A'NHALT, Princes and Dukes of. The house of Anhalt is one of the oldest Saxon dynasties in Northern Germany, and is now divided into the branches of Anhalt-Bernburg, Anhalt-Dessau, and Anhalt-Köthen; all of which have the title of duke, and are sovereign members of the German confederation. In the middle ages this dynasty ruled over the greater part of Northern Germany, being invested with the duchy of Saxony and the margraviate of Brandenburg. Both these branches of Saxony and Brandenburg became extinct in the fourteenth and in the fifteenth centuries; and the branch of the dukes of Saxe-Lauenburg, who were descended from the dukes of Saxony, became extinct towards the end of the seventeenth century. [Albrecht, Prince of Anhalt; Albert I. of Brandenburg; Brandenburg; Saxe-Lauenburg; Saxony.]

Be'rnthoald, Be'rnthowald, Be'rnwald, Be'rthoald, or Be'rthold I., the putative son of one Hathagast or Hadagast, a powerful chief of the Saxons, is said to be the ancestor of the house of Anhalt. During the middle ages this dynasty was better known by the name of "Ascania" or "Ascanien," the latinized name of some castle, the name of which began with "Asch" (ashes), and the ruins of which still exist (?) at some distance from the town of Aschersleben. Several historians and genealogists have absurdly traced the name of Ascania respectively to Ascanes or Ascenazes, the grandson of Japhet, and to Ascanius the son of Æneas. Bernthoald commanded nine thousand Saxons, with whom he aided Theodoric, king of the Franks of Austrasia, in his war against Hermannfried, king of the Thuringians, and he contributed to the victory of Theodoric on the Unstrut in 527 or 531. To reward his services Bernthoald, it is said, received the country round the present town of Scheidungen, which had been taken from the Thuringians; but this is doubtful. The parentage of his supposed son Bernthoald II., and his grandson, Bernthoald III., is also doubtful, though there was in the seventh century a Saxon duke named Bernthoald. The historical origin of the house of Anhalt begins with Albrecht V., who is also called Adalbert II., a powerful lord in the country between the Harz and the Elbe, who lived during the middle of the tenth century. (Sagittarius, *Antiquitates Thuringiæ*, ii. 12.; Sagittarius, *Historia Principum Anhaltinorum*, p. 3., &c.; Mascov, *History of the Antient Germans*, translated by Lediard, ii. 379.)

Be'rnhard, count of Asca'nia and A'nhalt, duke of Sa'xony. [Saxony.]

Heinrich I., prince of Anhalt, was the son of Bernhard, first duke of Saxony of the house of Anhalt. After the death of his father in 1211, he inherited the extensive allodial possessions of the family; his brother, Albrecht, was invested with the duchy of Saxony. Heinrich, the first prince of his house, was involved in perpetual wars, in which he showed as much military skill as diplomatic prudence. In the contest between Philip, duke of Suabia, and Otho, duke of Brunswick, for the imperial crown, he took the side of Philip, with whom he besieged the town of Brunswick in 1199. In 1204 he defeated the Bohemians who assisted Duke Otho. After the murder of Philip by Otho of Wittelsbach in 1208, Heinrich made his peace with the Duke of Brunswick, who was crowned emperor by Pope Innocent III. in 1209. Otho IV., however, showed no dispositions to acknowledge himself a vassal of Innocent, who from the year 1212, opposed to him Frederic II. of Hohenstaufen, with whom Otho disputed the crown till his death in 1218. In this new contest he was vigorously assisted by his former enemy, the

Prince of Anhalt. But no sooner was Frederic II. master of the empire, than Heinrich desisted from hostilities and made his peace with the emperor on very favourable conditions. There was neither fickleness nor faithlessness in the conduct of Heinrich. His object was to maintain the constitution and the independence of the empire against the ambition of Pope Innocent III., and his successors, Honorius III. and Gregory IX. To Frederic II. he was a faithful and useful friend; he assisted him with his sword as well as with his advice in the memorable contest between this emperor and Rome. As early as 1219 Heinrich was obliged to take up arms against one Gernod or Gerund, abbot of Nienburg, a man of bad reputation. The abbot was taken prisoner, and Heinrich had his eyes put out, his tongue cut off, and it is said that he inflicted upon him that punishment which Abailard suffered from the revenge of Fulbert. For this outrage Heinrich was excommunicated by Albrecht, archbishop of Magdeburg, and was compelled to go to Rome, where he was absolved by Pope Honorius III. in 1235. Notwithstanding this favour, he continued to aid Frederic II., with whom he stayed in Italy till 1238. Heinrich was not unacquainted with literature. De Marées thinks that he is the duke of Anhalt who made himself known as a "Minnesinger," and of whose poetry some fragments are extant in the first volume of the work entitled "Sammlung von Minnesingern des Rüdger Manasse." The intimate friendship between Heinrich and Frederic II. is in favour of this opinion. (Sagittarius, *Historia Principum Anhaltinorum*, p. 9—22.; Ersch und Gruber, *Allgemeine Encyclopädie*, &c. sub voc. "Anhalt."

George I., prince of Anhalt-Zerbst, the second son of Siegmund I., was born shortly before 1374. Siegmund died in 1405, and his sons divided his possessions among them. George acquired that part of which Zerbst was the capital; but his brothers having all died without issue, he became successively master of all the dominions of his house. Albrecht IV., the last duke and elector of Saxony of the house of Anhalt, having died in 1422, George hoped to be invested with this duchy, but the emperor Siegmund conferred it upon Frederic the Warlike, margrave of Meissen, of the house of Wettin, from whom are descended the present kings and dukes of Saxony. Thus the dynasty of Anhalt, extinct in Brandenburg since 1320, lost likewise the duchy of Saxony, except that part of it which is still known as the duchy of Saxe-Lauenburg, and which since 1260 had been possessed by a junior branch of the ducal family of Anhalt. In 1429 George fought with success against the Hussites. In 1470 or 1471, he abdicated in favour of his five sons, each of whom acquired part of the paternal possessions. George died at Dessau in 1474, more than a hundred years old. In 1467 his castle at Dessau was destroyed by a fire, and a rich collection of antiquities, manuscripts, and books, as well as part of the archives were lost. George I. was five times married. (Sagittarius, *Historia Principum Anhaltinorum*, p. 111—117.)

Rudolph, prince of Anhalt-Zerbst, the youngest son of George I., was one of the most celebrated generals of the Emperor Maximilian I. He was born about 1460, and was brought up at the court of the elector-archbishop of Mainz, where he received a good education. In 1486 he went to the court of the Emperor Frederic III. at Vienna, and some time afterwards accompanied Maximilian, son of the emperor and king of the Romans, to the Netherlands, of which this prince had become master by his marriage with the Princess Maria of Burgundy. Maximilian having been arrested in 1488 by the citizens of Bruges, who would not restore him to liberty unless he gave securities not to infringe their liberties, Rudolph of Anhalt offered himself as a hostage for the king of the Romans. The citizens accepted the proposal; Maximilian was released; and Rudolph remained in captivity, from which he was soon delivered by the emperor, who approached with the army of the empire and compelled Bruges to surrender. From this time Rudolph enjoyed the uninterrupted favour of the emperor, as well as of Maximilian. In 1490 Rudolph distinguished himself in the war in Hungary, and in 1495 Maximilian, who had become emperor in 1493, appointed him his privy counsellor and grand equerry. After having quelled a rebellion in Hungary in 1506, Rudolph commanded the Austrian troops against Charles, duke of Gelderland, the son of Adolphus, who however succeeded in maintaining himself in his duchy (1507). In the following year he accompanied Maximilian in his war against Venice. He took Vicenza, but was obliged to evacuate it by the Venetians, who were assisted by a revolt of the inhabitants, and who immediately laid siege to Verona, then occupied by the imperial troops. Rudolph quickly concentrating his troops, compelled the Venetians to abandon the siege of Verona, and recovered Vicenza by showing himself under its walls. The inhabitants came out of their town and implored his clemency, and the prince of Anhalt, forgetting that he had sworn to take a bloody vengeance, pardoned them all (1510). Being again attacked by Liviano, the commander of the Venetian army, he defeated him on the Adda, and afterwards routed the Venetians with great slaughter on the Bacchiglione. Liviano however, a skilful general, succeeded some time afterwards in putting his enemy into such a position as to leave him hardly any other choice than that

of surrendering or dying in a fruitless attempt to fight his way through the Venetian army. From this dangerous position however, the Prince of Anhalt not only escaped unhurt, but on his retreat he defeated Liviano. Rudolph died in the midst of his success in 1513 by poison administered by some Italian commanders who were jealous of his triumphs, but not by the Venetians as it has been pretended. His body was first deposited at Verona, afterwards in the castle of Stams in the Tyrol, and finally buried in the cathedral of Innsbruck, near the tombs of the archdukes of Austria. During his stay in Italy he had collected a great number of antiquities, manuscripts, and rare books, as well as paintings and other objects of art; but on his sudden death all was scattered and lost. Rudolph's device was "Allzeit in Sorgen" ("Always in Trouble"); and Maximilian, who was deeply affected by his death, used to call him "Anhalt, das redliche Blut" (Anhalt, the honest Blood). (Sagittarius, *Historia Principum Anhaltinorum*, p. 119—127.)

Wolf or Wolfgang VI., prince of Anhalt-Köthen, surnamed "the Pious," was the son of Waldemar V., and the grandson of George I. of Anhalt-Zerbst. He was born at Köthen in 1492, and succeeded his father in 1508. He was a zealous adherent of the Reformation, and he had the good luck, as early as 1525–6, to seize the abbeys of Ballenstädt and Mehringen, in the possession of which he maintained himself by a policy the principles of which he never abandoned. Like all the nobles of his time, he was of a warlike temper, and he surpassed most of them in personal courage and skill. He was present at the Diet of Worms, assembled by the young emperor Charles V. in 1521, in which the numerous Spanish nobility who formed the court of the emperor acknowledged Duke Henry of Brunswick as the first champion of the knights present. Wolf of Anhalt challenged Duke Henry to single combat, and after a long and gallant struggle gained the victory, to the great admiration of the Spaniards. In 1526 he adhered to the "Union of Torgau," which was concluded by several princes of the empire who had adopted the doctrines of Luther for the purpose of defending themselves and the new religion against attacks from the imperial or papal parties; and in the course of the same year (27th of August) he signed the "Edictum Spirense," by which the Lutherans acquired considerable strength. At the diet of Speier in 1529, the emperor and his party obtained a majority, and an edict was issued, the terms of which stopped the progress of the Reformation. Wolf of Anhalt was among those princes who protested against this edict; and hence the name "Protestants." Upon this the Lutherans, at the diet of Augsburg in 1530, presented to the emperor a "confession of their faith" (the "Confession of Augsburg"), which was signed by Wolf of Anhalt with John Frederic, elector of Saxony; Ernst, duke of Brunswick-Lüneburg; George, margrave of Brandenburg; Philip, landgrave of Hessen; and the magistrates of the imperial towns of Nürnberg and Reutlingen. Wolf was among those who presented the "Confession" to the emperor; and on this occasion he wrote to his mother, "The devil is very busy here, but God is his master, and he will stop his wicked designs." Having been requested to sign the "Confession of Augsburg," he said, "I have often spurred my horse for protecting men; why shall I not spur it for hastening to the delivery of our Lord and Saviour Jesus Christ, and sacrifice my body and mortal life for the crown of heavenly life." He was well aware of the consequences of this half religious and half political act, but he was above all fear. When the emperor received the Confession, he cried out, "They have written me with black ink, but I swear I will draw up the answer with red ink!" Upon this the good Wolf of Anhalt said, "His majesty can do what pleases him; but let him only take care that he does not get his face besprinkled with that red ink." Wolf afterwards adhered to the "Union of Schmalkalden," and war having broken out between the emperor and the Union, the leader of which was John Frederic, elector of Saxony, Wolf hastened to assist his allies. He was present at the battle of Mühlberg (24th of April, 1546), which was lost by the indolence and incompetence of the Elector of Saxony. The emperor confiscated the dominions of Wolf and conferred them on his favourite, the Spaniard Bartolomeo de Ladrona, who sold them to the Count of Reuss; and it was only in 1552 that Wolf got them back after having paid the count his purchase money. Wolf also protested against the coronation of Ferdinand of Austria as king of the Romans in 1531; and he was one of those who witnessed the death of Luther at Eisleben in 1546. He spent great sums in establishing the Protestant faith. He was a very old man when he ordered a fine church to be constructed, on which occasion he said, "I shall try to get this bird-cage finished before my death, and will pray God that he may put good singing birds therein, such as are well able to praise the glory of our Lord." Wolf of Anhalt died in 1566 without leaving male issue. (Sagittarius, *Historia Principum Anhaltinorum*, p. 132—140.; Eichhorn, *Deutsche Staats-und Rechts-Geschichte*, iv. 64. 74, &c.)

Joa'chim I., duke of Anhalt-Zerbst-Dessau, the son of Duke Ernst, and the nephew of Wolf the Pious, was born in 1509, and, after the death of his father, in 1516, was educated by his uncle Adolphus. He studied history and mathematics at Leipzig, and during the whole course of his life he always preferred literary pursuits to the warlike oc-

cupations of the princes of the sixteenth century. In 1527 he went to the court of George, duke of Saxony, a zealous adherent of the Roman Catholic religion, who afterwards endeavoured, but in vain, to prevent Joachim from adopting the Protestant confession, of which this prince became one of the most zealous and able propagators. In 1530 he was at the diet of Augsburg, and he was present at that of 1541 together with his uncle, Wolf the Pious. He inherited the duchy of Dessau in 1534. Joachim was much esteemed by Luther, Camerarius, and Melanchthon, who, in 1557, presented him with a copy of his "Historia Colloquii Wormaciensis," requesting him to give his opinion about this important work. Joachim, who was never married, died in 1561. (Sagittarius, *Historia Principum Anhaltinorum*, p. 142, 143.)

JOACHIM II., ERNST, duke of Anhalt-Dessau, the son of John IV., was born at Dessau in 1536. M. Lamprecht, a distinguished scholar, directed his education, which was completed at the university of Wittenberg. At an early age he served in the Spanish army, and he distinguished himself in the battle of St. Quentin in 1557, where the French were defeated by the Spaniards. He afterwards returned to Germany, and took effective measures to deliver his duchy from the heavy debts which had been contracted by the extravagance of his predecessors. For this purpose he assembled the states in 1565, who promised to pay these debts on condition that the duke should grant them several important privileges, which he did. By the death of his brother Charles in 1561, by the abdication of Wolf the Pious in 1562, and by the death of his brother Bernhard in 1570, he became master of all the possessions of the house of Anhalt, except Lauenburg. In 1572 he issued an edict, by which the Roman law was introduced into his duchies. He protected and established the Protestant religion in his dominions, and took an active though moderate part in those religious disputes in which the princes were as busy as the divines. In 1569 he assembled a synod at Köthen, in which the principles laid down by Melanchthon were acknowledged as the groundwork of the religious constitution of the duchy. He attended almost all the diets, and he vigorously opposed those Protestant princes who proposed to protect the new religion by means of an alliance with France. He built the castle of Dessau, a large wooden bridge over the Elbe, and another over the river Mulde. Joachim Ernst was a lover and protector of knowledge and the fine arts. He received at his court the celebrated physician Casparus Peucerus, who was persecuted for his religious opinions; and he gave a kingly remuneration to his former instructor, M. Lamprecht. The Emperor Maximilian II., himself a moderate man, held Joachim Ernst in great esteem, and so did Henry IV., king of Navarre, and

afterwards of France, with whom the Duke of Anhalt carried on a correspondence for many years. After his death in 1586, his possessions were divided among his sons, of whom John George became the founder of the present branch of Anhalt-Dessau; Christian, of Anhalt-Bernburg; Louis, of the first branch of Anhalt-Köthen; August, of the second branch of Anhalt-Köthen; and Rudolph, of Anhalt-Zerbst, which is now extinct. (Sagittarius, *Historia Principum Anhaltinorum*, p. 163—176.; Ersch und Gruber, *Allgemeine Encyclopädie der Wissenschaften*, sub voc. "Anhalt," p. 127, 128.)

GEORGE IV., prince of Anhalt-Zerbst-Dessau, was one of the most celebrated Protestant divines during the period of the Reformation. He was the son of Prince John and the brother of Joachim I.; he was born in 1507. In 1518 he went to the university of Leipzig, where he first studied under Simon Eisemann, a distinguished scholar; and in the same year he was chosen canon of the chapter of Merseburg and provost of the chapter of Magdeburg, in which dignities he was confirmed by Pope Leo X. He nevertheless continued his studies, which for several years were directed by Joachim Camerarius, who from this time enjoyed the uninterrupted favour of all the princes of Anhalt. After having acquired a thorough knowledge of the Latin language, George studied the Roman and the canon law, and he attended the private lectures of three distinguished physicians on anatomy, pathology, materia medica, and therapeutics. He was ordained a priest in 1524, and in the same year, notwithstanding his youth, he was appointed privy counsellor of Albrecht of Brandenburg, cardinal, archbishop of Magdeburg, and elector of Mainz. The reformation of the church was then in its full developement, and George, though still a sincere Roman Catholic, began to examine the principles laid down by Luther, with whom he entered into a lasting correspondence. Hesitating between Rome and Wittenberg, he used to pray to God with tears to show him the right way; but seeing that he could never find that way unless he knew the pure sources of the Christian religion, he devoted all his time to the study of the Greek and Hebrew languages. Being gifted with uncommon talents he made rapid progress, and soon became one of the best scholars of his time. He also made the acquaintance of Luther and Melanchthon, and openly adopted the principles of the Reformation. Numerous Roman Catholics in that part of Saxony followed his example, and others were converted by his zeal. He was mild and moderate in all his actions, taking Melanchthon for his model, and he often succeeded in preventing Luther from following too rashly the bold course of his genius. "Prince Gürge (George)," said

Luther, "is more pious than I; and if he should not go to heaven, I am sure that I shall never get in. I will take his advice, for, indeed, I do not believe that I have alone the Holy Ghost, and I will lay down my sharp pen and pray." Augustus, duke of Saxony, having been chosen administrator of the see of Merseburg in 1544, appointed Prince George his coadjutor, who was inaugurated by Luther himself. George possessed a remarkable eloquence, and his sermons attracted great numbers of learned men as well as the common people. He used to preach in all the churches of his see and of the adjacent countries, and the people were so edified that they used to follow him from one place to another. He was generally considered one of the first preachers of his time; he preached both in German and in Latin. When Frederic II., elector palatine, had heard one of his sermons, he exclaimed, that if he had the choice of being either such a preacher as George, or Roman emperor, he would prefer to be George of Anhalt. In 1545 he assembled the Protestant divines of Anhalt and Upper Saxony to deliberate on the state of the reformed church, and he tried, though in vain, to prevent an outbreak between the Emperor Charles V. and the Union of Schmalkalden. The Union having been broken by the victory of the emperor at Mühlberg in 1546, where John Frederic, elector of Saxony, was made prisoner, George of Anhalt hastened to meet Charles, who, admiring the moderation and wisdom of this learned prince, said that he wanted such a man to settle the religious disturbances of Germany. By the victory of Mühlberg, the imperial party acquired such ascendency, that after the death of Duke Augustus of Saxony, administrator of Merseburg, in 1550, they succeeded in chosing Michael Helding, commonly called Sidonius, a Roman Catholic, bishop of Merseburg. There was a general apprehension that the new bishop would reform the state of religion in his bishopric; but George of Anhalt negotiated with so much success, that Bishop Michael promised not to meddle with the state of religion, whereupon George gave his consent to his election, against which he had at first protested. George of Anhalt died in 1553, with the reputation of the most pious and learned prince in Germany. He had many enemies, but they were not able to ruin his noble name. His body was buried at Dessau; four princes of Anhalt, Philip Melanchthon, and Georgius Major, marched at the head of the funeral procession; and Georgius Major preached the funeral sermon. On his tombstone there is an epitaph, written by Melanchthon; the following verses paint his character in a few striking words: —

Verâ luce Deum agnovit, precibusque vocavit;
Numinibus fictis mens inimica fuit.
Nec virtutum umbras habuit, sed pectore rexit
Ipsa Dei vivens assimilata λόγος.

Another epitaph is written by Joachim Camerarius. George of Anhalt had made a MS. collection of his best German sermons, which he dedicated to his brother Bernhard, who, after the death of George, had them translated into Latin by Christophorus Pezelius and Abraham Ulricus, and he also paid the expense of printing the work. The title of the editio princeps is, "Reverendissimi et illustrissimi Principis ac Domini, Domini Georgii, Principis Anhaltini, &c. Conciones et Scripta complectentia Summam veræ Doctrinæ," &c. Wittenberg, 1570, fol. This edition is in the library of the British Museum. It contains the sermons, some of which on prophets and false prophets possess great beauties; two fine engravings representing the author in his episcopal dress; a preface by Bernhard of Anhalt; a dedication by Melanchthon; two letters of George of Anhalt to the Emperor Charles V.; the funeral sermon by Georgius Major; the life of George of Anhalt by Melanchthon; the life of the same by Joachim Camerarius, which was also separately published at Leipzig, 1697, 4to.; and the epitaphs mentioned above. Other editions of this work were published at Wittenberg in 1577; at Darmstadt, and at Frankfort. There is also a German edition, either a translation of the Latin text, or more probably the German text, as it was originally written by the author. (Melchior Adamus, *Vitæ Germanorum Theologorum*, "Vita Georgii, Principis Anhaltini," p. 245—256.; Sagittarius, *Historia Principum Anhaltinorum*, p. 143—159., especially the notes.)

CHRISTIAN I. prince of Anhalt-Bernburg, founder of the present branch of the dukes of Anhalt-Bernburg, was the second son of Joachim I. Ernst, and was born in 1568. As early as 1582 he went to Constantinople, and after his return, travelled for several years in France, Italy, and Denmark. In 1591 he was appointed commander-in-chief of an army of 20,000 Germans, which the Protestant princes of the empire sent to the aid of Henry IV. of France, then at war with the Ligue. At the siege of Rouen he was wounded in his right foot by a musket ball, which was extracted nine years afterwards. The king of France being not able to pay these auxiliaries regularly, Christian withdrew with them; and on his march to Germany assisted John George of Brandenburg, Protestant bishop of Strassburg, against Cardinal Charles, duke of Lorraine, who had been chosen bishop of Strassburg by the Roman Catholic party. In this feud, which was one of the precursors of the Thirty Years' War, Christian of Anhalt obtained several victories over the cardinal, and he made himself known as a skilful general and bold soldier. In 1594, the emperor Rudolph II., at the diet of

Regensburg (Ratisbon), offered him the command-in-chief of the German army, which was raised by the princes of the empire to drive the Turks out of Hungary; but Christian declined this honour, and offered his sword to Frederic IV., elector palatine, who appointed him governor of the Upper Palatinate.

The empire was then shaken by those religious troubles which afterwards led to the Thirty Years' War: these troubles gradually lost their religious character, and degenerated into a civil contest, the great object of which was, on one side, to maintain the ancient constitution of the empire by consolidating the strength of the Roman Catholic princes, while on the other side, the Protestant princes endeavoured to augment their power by the spoil of the Roman Catholic church, to check the authority of the emperor, and to make themselves as independent of any master as possible. In these disturbances Christian of Anhalt, a man of great talents, of extensive knowledge, and of superior military abilities, distinguished himself as the first intriguer of his time, and his example has become the cause of great calamities to the German nation. The Protestant princes felt that their power would diminish if they continued disunited, and some of them, among whom were Frederic IV., elector palatine, and Christian of Anhalt, directed their attention to King Henry IV. of France, forgetting that the first assistance which the Protestants had received from King Henry II. of France had been the cause of the loss of the bishoprics of Metz, Toul, and Verdun, which were seized by the French. In 1606 Christian went to Paris to form such an alliance, and at the same time he was the soul of the negotiations between the Protestant princes, which were carried on for the purpose of effecting a union, and organising their opposition to the emperor. This "Union" was concluded chiefly by Calvinist princes in 1608, and Christian of Anhalt was appointed second commander of the forces of the Union, the first being Joachim Ernst, margrave of Brandenburg-Ansbach. Christian also acted as ambassador of the Union at Vienna and Paris. Henry IV. willingly accepted his proposition to send troops into the duchies of Jülich, Cleve, and Berg, for the purpose of protecting the princes of Brandenburg and Neuburg, who considered themselves as entitled to these duchies against the claims of the emperor, who designed to sequestrate them, and give them to an Austrian prince. In 1610 Christian and prince Moritz of Orange took the fortress of Jülich, which was occupied by Spanish and Austrian troops. Some time afterwards the republic of Venice offered him the command-in-chief of her armies; and he received a similar proposition from King Louis XIII. of France; but he declined both proposals. Frederic V., elector palatine, having been elected king of Bohemia, appointed Christian of Anhalt his commander-in-chief; and in the same year (1619) Christian obtained considerable advantages over the imperial generals Buquoy and Dampierre. But he was entirely defeated by Maximilian, duke of Bavaria, in the famous battle of Prague, on the 8th of November, 1620; in consequence of which Frederic V. lost his kingdom as well as his electorate.

In the battle of Prague, Christian lost part of his private correspondence, which fell into the hands of the Bavarians, and Duke Maximilian contrived or encouraged its publication. No sooner had it appeared, than the adherents of the house of Anhalt, and generally of the Protestant party, attacked this publication as a forgery, and the matter was discussed in several works on both sides. There is no doubt that this correspondence as it was published (*Cancellaria Secreta Anhaltina*) contains many things which have either been added or forged by the editor, while a great number of letters are only given in extracts. But it is certain that the editor had the originals before him, and although mutilated and disfigured, they throw light on many affairs which either preceded the Thirty Years' War, or happened at the beginning of it. Part of this correspondence relates to the negotiations which were carried on between Christian and the King of Bohemia on one side, and Rákozi, the Hungarian rebel, and Betlen Gabor, prince of Transylvania, on the other side. Christian's favourite plan was to excite Turkey to break the peace of Sitvatorok, concluded in 1606, and he intended to send agents to the Tatars of the Crimea, and even to Persia, for the purpose of forming an alliance between them and Turkey against the emperor. But the faithlessness of Betlen Gabor made all these plans abortive.

In 1621 Christian of Anhalt was put under the ban of the empire, from which he was released in 1623, and in the following year he made his peace with the Emperor Ferdinand II., whereupon he led a retired life in his dominions. As early as 1606 he issued an edict concerning the administration of his dominions, which is considered an important monument of the state of religion, morals, and legislation of that time. He died on the 17th of April, 1630. His successor was his son Christian II. Christian of Anhalt must be acquitted of the charge of having conspired against the person of the emperor; but he was a traitor to his own nation, and one of those ambitious agitators who have caused the gradual ruin of the German empire. (Sagittarius, *Historia Principum Anhaltinorum*, p. 185—192.; *Cancellaria Secreta Anhaltina, id est Occulta Consilia, Inaudita Proposita, &c.* 1621, 4to.; *Secreta Principis Anhaltini Cancellaria, hoc est Vera ac Germana Detectio,*

&c. 1621, 4to.; *Brevis Informatio et Responsio solida ad præcipua Capita, &c., Secretæ Cancellariæ Bavarico-Anhaltinæ*, 1624, 4to. The article "Christian I. of Anhalt-Bernburg" in Ersch and Gruber's *Allgemeine Encyclopädie* is very bad.)

CHRISTIAN II., duke of Anhalt-Bernburg, the son of Christian I., was born in 1599. For about two centuries ability had been the common inheritance of the princes of Anhalt, among whom Christian II. occupies a distinguished rank. His education was directed by his father, who, although unprincipled in political affairs, was competent to direct the intellectual education of his son. Christian finished his education by travelling in France, Italy, Spain, Hungary, England, Denmark, and several other countries of Europe. He knew almost all the modern European languages, and during his sojourn at Venice he addressed the senate in a speech in the Italian language, which he spoke so fluently and with such a pure accent, that the members expressed their unanimous admiration. He learned the principles of warfare under the celebrated Charles Emmanuel, duke of Savoy. In the war between Frederic V., elector palatine and king of Bohemia, and the emperor Ferdinand II., he served under his father, who was the commander-in-chief of the armies of Frederic; and in the battle of Prague, on the 8th of November, 1620, he commanded two divisions. The royal troops were routed, and in order to stop the general disorganisation, Christian made a desperate attack on the Bavarian cavalry at the head of a few hundred horsemen. In this struggle he was severely wounded and thrown from his horse, and in this state he was obliged to surrender to Guilielmo Herdugo, a Spanish nobleman, who presented his prisoner to the emperor. Ferdinand II. at first ordered him to be confined in the fortress of Neustadt, but having had an interview with him, he pardoned him and made him his chamberlain. For some years Christian led a retired life, but afflicted by the lamentable state of Germany during the Thirty Years' War, he left his native country, and visited several parts of Europe. After the death of his father in 1630, he returned to Bernburg, and stayed there some time for the purpose of receiving the homage of his subjects; but he left Germany soon afterwards, and after having visited all Europe, except Russia and Turkey, he returned to Bernburg in 1656. He died in 1666. (Sagittarius, *Historia Principum Anhaltinorum*, p. 193—195.)

LOUIS, prince of Anhalt-Dessau, the son of Joachim II. Ernst, was born in 1579. In 1596 he began his travels in the Netherlands, England, France, and Italy; he remained several years in Malta, at Naples, and at Venice, and he returned in 1501. He had a thorough knowledge of Italian literature, and he was also well acquainted with the English, French, Latin, Greek, and Hebrew languages. He was a personal friend of, and kept up a correspondence with, King Henry IV. of France, Pope Urban VIII., James I., King Christian IV. of Denmark, the Emperor Rudolph II., and Gustavus Adolphus, king of Sweden. During the Thirty Years' War he took the part of the king of Sweden, who, in 1631, appointed him governor of the bishopries of Magdeburg and Halberstadt. He afterwards retired from public affairs and devoted himself entirely to literary occupations. His principal object was the restoration of the German language to its ancient purity, and he was one of the founders of the "Fruchtbringende Orden," a society of poets and scholars formed for the purpose of extricating the German language from the "Babylonian confusion" occasioned by its being encumbered with so many Latin, Greek, and French words. He died in 1650. (Sagittarius, *Historia Principum Anhaltinorum*, pp. 206—218.; George Neumarck, *Der Neusprossende Teutsche Palmbaum*, 1668.)

LEOPOLD LOUIS, count of Anhalt, was born in 1729. He was the second son of William Gustavus, prince of Anhalt-Dessau, and Sophia Herre, the daughter of a brewer at Dessau. Their children, unable to succeed in the government of the principality, on account of their mother, were created by the Emperor Francis I., in 1749, counts and countesses of the Holy Roman empire. Leopold Louis entered the army of Frederic II., king of Prussia, and distinguished himself in the battles of Kesselsdorf, Lowositz, and Prague. In 1794 he was appointed president of the commission charged with the examination of the military conduct of the commanders of the Prussian army, which, together with the Russians, had destroyed the last remnants of Polish independence. At that time he was general of the infantry, inspector-general of the infantry of Silesia, and knight of the order of the black eagle, the first in Prussia. He was a good and gallant general, but with regard to discipline he was very severe. He died at Liegnitz in 1795. (De Marées, in Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften; Preussische National-Encyclopädie, &c.*)

FREDERIC, count of Anhalt, the fourth son of Prince William Gustavus of Anhalt-Dessau, and the brother of Count Leopold Louis of Anhalt, was born in 1732. He entered the Prussian army in 1747, and as early as 1759 he became adjutant-general of his uncle, Prince Leopold Maximilian of Anhalt-Dessau, who was a celebrated general of Frederic II. At the outbreak of the Seven Years' War he was aide-de-camp of the King of Prussia, and after the close of the war he was appointed major-general. Dissatisfied with his slow promotion he left the service of

the king, and entered the Saxon army in 1776 as lieutenant-general; but in 1783 he left the Saxon service also, and went to St. Petersburg. As he had received a superior education, the Empress Catherine II. created him governor-general of the cadets. He became subsequently general, that is, commander of a corps d'armée, commander of the riflemen of the guard, and adjutant-general of the empress. The Œconomical Society of St. Petersburg chose him their president. He died in 1794. (De Marées, in Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften*; *Preussische National-Encyclopädie.*)

LEOPOLD, PRINCE OF ANHALT-DESSAU. [LEOPOLD.]

LEOPOLD MAXIMILIAN, PRINCE OF ANHALT-DESSAU. [LEOPOLD.]

LEOPOLD FREDERIC FRANZ, DUKE OF ANHALT-DESSAU. [LEOPOLD.]

FREDERIC FERDINAND, DUKE OF ANHALT-KÖTHEN. [FREDERIC.] W. P.

ANIA'NUS, an astronomer of the fifteenth century, must not be confounded with another Anianus [ALARIC II.] Of this astronomer so called, nothing is known except that he wrote "Computus Manualis," in Leonine verses, treating on the solar and lunar cycles, on the moveable feasts and the seasons. Here, for the first time, as is supposed, occur the Latin verses by which the order of the constellations used to be remembered; and also those which contain the nones, ides, and calends. There are said to exist editions of Strassburg, 1488; Rouen, 1502; Lyon, 1504; Paris, 1519; and Paris, 1526; with a commentary by one Marsus, and a calendar by Bonaspes. There is also an edition without date. The reader may look in vain for any thing about this work of Anianus, except in Mattaire, *Index Ann. Typ.* (Lalande, *Bibl. Astron.*; and the *Biographie Universelle*, which is taken from Lalande, as is the present notice.)

A. De M.

ANIA'NUS, an Egyptian monk, who lived in the early part of the fifth century, is known (solely through the testimony of Syncellus, who follows his computations, and who has preserved some of his remarks) as the author of a "Chronographia," which is founded on the mundane æra, and at the same time on the paschal cycle of five hundred and thirty-two years, and which contained many censures on Eusebius of Cæsarea. His system made the first year of the world coincide with the first year of the first paschal cycle; and his chronology extended to the year 5852 of the mundane æra, which is the end of his eleventh cycle. His æra is the same as that of Panodorus, *i. e.* each reckons five thousand four hundred and ninety-three years from the creation to the Christian epoch; but he differs from him in placing the incarnation in the year 5501, and not in 5493. Ideler accounts for this gross anachronism of Anianus by the fact, that as he was resolved to support the theory of the Alexandrian church, — that our Lord eat the passover on a Thursday, which fell on the 14th day of the moon's age, — he was obliged, in order to make those two circumstances coincide with the 25th of March as Easter-day, to place the resurrection in the year 43 of our æra, and in the 5534th of his mundane æra: the deduction of thirty-three years, the assumed duration of our Lord's sojourn on earth, thus necessarily fixes the incarnation in the year 5501. This paschal cycle of five hundred and thirty-two years, which is usually ascribed to Victorius, was probably discovered by Anianus; it is at least certain that he anticipated Victorius in the use of it by half a century. (Ideler, *Handbuch der Chronologie*, ii. 451—454.) J. N—n.

ANIA'NUS, a native of Campania, deacon of Celeda, a town in that part of Italy, the site of which is lost, was a personal friend (or, some say, amanuensis) and champion of Pelagius, and as such took an active part in his defence at the council of Diospolis, A.D. 415. The knowledge of his existence is chiefly due to a letter written by Jerome to Augustine and Alypius (*Epist.* 143.), where we learn that Anianus, the pretended deacon (pseudodiaconus) of Celeda, had written a controversial reply to some epistle of Jerome; that the latter had read it, but felt it unworthy of notice, as the writer, although therein revealing his heretical tenets which he had disavowed at the "miserable council of Diospolis," had nothing to distinguish him but his tinkling and borrowed style. This reply of Anianus, which is lost, must have been directed against Jerome's epistle to Ctesiphon. For some time even this passage was not considered sufficient evidence that a Pelagian of this name ever lived; for Baronius wished to read "Valerianus" there; and Jansenius imagined that Jerome, according to his covert mode of attack, was really alluding to some one else. Garnier, however, at length satisfactorily showed that Anianus is both the name and the person there intended, and has strengthened the proofs of his assertion by identifying him with the Anianus who is known to have translated some of the works of Chrysostom: the name, ecclesiastical rank, date, and Pelagianism of both being the same. To this translation belongs the Latin version of the seven homilies in praise of St. Paul, with a prologue to Evangelus, and that of some of the homilies on the Gospel of St. Matthew, with a prefatory letter to the Bishop Orontius, both found in the edition of Chrysostom by Montfaucon, who concurs with Huet in extolling his signal skill and fidelity as a translator. It was not known that Anianus had translated more than eight of these last homilies, until Simon discovered, from a MS. in the royal library of Paris, that the version

of some others is also to be ascribed to him. These translations, which were undertaken with a view of disseminating Pelagian sentiments, show sensible traces of their influence, and are the only works of Anianus which are extant.

Sigebert of Gemblours seems to have led some writers to confound the deacon of Celeda with the referendary of Alaric II., and to ascribe the version of Chrysostom to the latter, but as there is an interval of ninety-one years between the council of Diospolis and the promulgation of that code to which the latter Anianus attached his official signature, the matter is no longer open to doubt. [ALARIC II.] (Walch, *Gesch. der Ketzereien*, iv. 699.; Dupin, *Biblioth. des Aut. Eccl.* iii. 2. p. 57.; Cave, *Script. Eccl.* i. 303.; Pagi, *Critica, ad An.* 417.; Simon, *Lettres Choisies*, No. ix.) J. N—n.

ANIA'NUS. [ALARIC II.]

ANIBERT. LOUIS MATHIEU, was born at Trinquetaille-lez-Arles on the 12th of October, 1742. He first applied himself to the study of music, but ultimately devoted himself to poetry and historical pursuits. His works are — 1. L'Inconséquent; ou, la Fête du Wauxhall, Comédie," composed in 1773. 2. "Jocrisse le Blanc, Comédie," composed in 1780. These pieces have not been printed. 3. Mémoires historiques et critiques sur l'ancienne République d'Arles, pour servir à l'Histoire générale de la Provence," 3 vols. 1779, 12mo. 4. "Mémoire sur l'Ancienneté d'Arles, suivi d'Observations sur la Formation des Marais voisins de cette Ville, et sur un Passage de l'Histoire d'Ammien Marcellin," 1782, 12mo. At the time of Anibert's death, which took place on the 15th of March, 1782, he had completed the first volume of a work intended to be comprised in two, and entitled "Nouveaux Mémoires sur l'Histoire d'Arles, depuis sa Fondation jusqu' au Temps de la République." (*Biographie Universelle*; Quérard, *La France Littéraire.*) J. W. J.

ANICE'TUS appears to have occupied the see of Rome about A. D. 157; but the time of his death is uncertain, as the story that he suffered martyrdom in 161, in the reign of Aurelius, is for many reasons improbable. It is certain that St. Polycarp visited Rome during his pontificate, for the purpose of settling the disputed question, as to the season for the celebration of Easter; and doubtless this circumstance occasioned an ancient record of that provincial synod held at Rome by Anicetus and Polycarp against the Quartodecimans. One epistle is also falsely ascribed to Anicetus, addressed "Universis Ecclesiis per Galliæ Provincias constitutis." G. W.

ANICH, PETER, was born February, 22. 1723, near Innsbruck, in the condition of a peasant. At the age of twenty-eight, his desire to study the sciences made him abandon his farming, and settle at Innsbruck, where the Jesuits, and one named Weinhart in particular, taught him mathematics and astronomy. Some maps of the Tyrol, executed by him, brought him under the notice of the Empress Maria Theresa, under whose patronage he was employed in the construction of maps till his death, which took place September 1. 1766. His maps, completed by Blase Hüber, and edited by his old instructor Weinhart, appeared at Venice in 1774. An account of him is in Hell's "Ephemeris" for 1767. (*Biog. Univ.*; Lalande, *Bibl. Astron.*) A. De M.

ANICHI'NI, LUI'GI, a celebrated cameo and gem engraver of the sixteenth century; he was a native of Ferrara, but he lived chiefly in Venice. Vasari says he surpassed all his contemporaries, with the exception of Alessandro Cesari, called Il Greco. The praise that Vasari bestows upon Cesari for his medal of Paul III., which Michelangelo pronounced to be perfect, Füssli, in his "Künstler Lexicon," has given to Anichini, and he appears to have led Dr. Nagler into the same mistake.

Gandellini mentions a PIETRO ANICHINI, an engraver of Florence of the early part of the eighteenth century. (Vasari, *Vite de' Pittori, &c.* part iii.; Gandellini, *Notizie Istoriche degl' Intagliatori.*) R. N. W.

ANI'CIA GENS. The Anician Gens, until the middle of the fifth century of the city was unknown at Rome. It came originally from Prænestе, and was first admitted to the honours of the state in B. C. 303. From the beginning of the fourth century of our æra it was accounted the noblest in Rome, and had incorporated into itself, by marriage or adoption, the wealth and honours of the principal houses of the later patriciate, the Annian, Olybrian, and Petronian. From the reign of Diocletian (A. D. 285) to the extinction of the western empire the consulships of the Anicii are numerous. Anicius Julianus, consul in A. D. 322, and subsequently prefect of the city, after adhering to the party of the emperor Maxentius (A. D. 306—313) ingratiated himself with his successful rival and successor, Constantine the Great, by his ready espousal of Christianity. The Anicii in a body followed the example of the head of their family; and their prompt conversion and steady adherence to the new faith formed a remarkable contrast to the Roman nobility in general, who were long the centre of declining Paganism, and drew on them the ill-will of the later heathen writers Zosimus and Symmachus. From this number, however, the poet Claudian must be excepted, who in his poem "In Probini et Olybrii Fratrum Consulatum," exhausts the art of panegyric in praising the Anicii. But the most illustrious member of this house was Sextus Anicius Petronius Probus, four times prætorian prefect, and colleague of the Em-

peror Gratian in the consulship of A. D. 371. (Ammianus Marcellinus, xxvii. 11.) His great wealth increased the power of the Anicii, and even attracted strangers to Rome; for Paulinus, in his Life of St. Ambrose, says, that "two Persian satraps visited Milan to hear Ambrose preach, and Rome to behold the riches of Probus." His tomb in the Vatican was extant in A. D. 1447, but was soon afterwards demolished by order of Pope Nicholas V. to make room for the new church of St. Peter. Yet, although the Anicii, under the Christian emperors especially, held the first rank among the Roman nobles, the Anician name seldom appears in the fasti prior to the reign of Diocletian; and Livy, xlv. 43., places them below the great families of Rome. Q. Anicius of Præneste, curule ædile in B. C. 303, was probably the first who introduced the Anician name into the senate: and L. Anicius Gallus, consul in B. C. 160, and the conqueror of Gentius, king of southern Illyricum, was the most distinguished of the Anicii under the republic. The omission in the later fasti of the initial letters of the father's and grandfather's names, and the absence in general of the personal names of the later consuls, make it impossible to affiliate the Anicii. We know that Anicius Hermogenianus Olybrius, and Anicius Probinus, consuls in A. D. 395, were brothers, and the sons of Sextus Anicius Petronius Probus, and that it was an unprecedented honour for two brothers to be colleagues in the consulship. But we do not know in what relationship Anicius Bassus stood to Anicius Faustus, nor in what way the Emperor Justinian, and the philosophers Boethius and Symmachus claimed to be regarded as Anicii. The principal branches of the Anician family were the Probi, Probini, Olybrii, Annii, Petronii, Fausti, and Paulini. Nepos (*Atticus* ii.) speaks of *Anicia*, cousin of Pomponius Atticus, and wife of M. Servius Sulpicius, brother of P. Sulpicius the orator. But the reading is doubtful. The *Anician marbles* were a proverbial expression of opulence and splendour; and the name *Anicianum* was given to one species of the numerous genus *Malum*, in Roman horticulture, *Pirum Anicianum*. (Macrobius, *Saturnalia*, ii. 15.) (*Fasti Consulares et Triumphi*; Claudian, *In Probi et Olybrii Consulatum*; Baronius, *Annales*, A. D. 312, 322. 390. 395; Tillemont, *Histoire des Empereurs*, tom. iv. v.)

W. B. D.

ANICIR, or according to the Arabic mode of writing, AN-NAÏRĪ'ZĪ', ABU'-L-'ABBA'S AL-FADHL IBN HA'TIM, one of the most celebrated Arabic astronomers, lived at the time of the khalif Al-mu'tadhed, who died in A. H. 289 (A. D. 902), and he dedicated to this khalif a book on meteorology ("Fí Ahdáthu-l-jauw"). His principal works are two astronomical tables, in which he follows the system of the Siddhanta. They are so frequently quoted by Latin writers on astronomy of the middle ages, that it is very probable that there was a Latin translation of these tables, which it seems is not to be found in any European library; nor is the Arabic original known to be extant in Europe. In the Fihrist the following works of Anicir are also mentioned: — 1. "A Commentary on the Liber Quadripartitus of Ptolemy." 2. "The Mathematical Demonstrations of Instruments for measuring Distances." 3. "A work on the Modes of finding out, in any Place, in which Direction the Kiblah is situated" (to which the Mohammedans direct their faces in their prayers). To these Kiftí adds: — 4. "A Commentary on the Almagest." 5. "A Commentary on the Geometry of Euclid." (*Fihrist Al-kotob III.*, MS. of Leyden; Kiftí, *Tárikh Al-hokemá*, MS. of Mr. Bland; *Notices et Extr. des Manuscripts du Roy IV.*)

A. S.

ANI'CIUS, CERIA'LIS, consul elect in A. D. 66, proposed in the senate, after the discovery and punishment of Piso's conspiracy against Nero, to erect, at the public expense, and dedicate a temple to the emperor. But as temples, in the city at least, were raised to deceased emperors only, and deification implied a previous death, the proposal of Anicius was regarded as ill-omened by the senate, and perhaps by Nero himself; for in the year following, Anicius incurred the emperor's displeasure, and laid violent hands on himself. His fate was the less regretted, because he had formerly betrayed to the Emperor Caius Caligula the conspiracy of M. Æmilius Lepidus. (Tacitus, *Annales*, xv. 74., xvi. 17.; Suetonius, *Caius*, 24.; Dion Cassius, lix. 22.)

W. B. D.

ANI'CIUS, LU'CIUS GALLUS, was the son and grandson of a Lucius Anicius, of neither of whom, however, anything is known. He was elected prætor peregrinus at the close of B. C. 169, and entered on his office in the following March. His prætorship thus coincided with the second consulship of Æmilius Paullus, B. C. 168. [ÆMILIUS PAULLUS II.] In the assignment of provinces early in B. C. 168, Anicius was directed by the senate to hold himself in readiness for any command that might be offered him, and he was soon afterwards appointed to succeed Appius Claudius in the province of Roman Illyricum, at that time threatened with invasion. Gentius, king, or rather chief, of the princes of southern Illyricum, had been solicited by both Rome and Perseus, king of Macedonia, to become their ally. He had at length yielded to the bribes and promises of Perseus, and not only invaded the Roman province, but had thrown into prison L. Petillius and M. Perperna, two Roman envoys who had been sent to remonstrate with him. The position of Illyricum was important with regard to both Macedonia and Italy, and a report had reached the senate that while the consul

Æmilius was occupied with Perseus, Gentius would attempt a diversion on the eastern coast of Italy. (Plutarch, *Paullus Æmilius*, 9.) The appointment of Anicius, therefore, at this juncture shows that, although his earlier history is unknown, his military reputation was already high. In the beginning of April, Anicius crossed over from Brundisium to Apollonia, where he added two thousand foot, and two hundred horse of the Epirot tribes to his forces. He was however delayed at Apollonia by a fleet of armed boats which Gentius had sent to ravage the neighbourhood of Dyracchium and Apollonia. But after the defeat of this Illyrian armament, he proceeded to his province. His success was equally rapid and complete. He brought the war to an end within thirty days; and the news of its termination reached Rome before it was known that he had even opened the campaign. After the surrender of his fleet and the submission of some of his towns to the Romans, Gentius shut himself up in Scodra, his capital, with a garrison of fifteen thousand men. The position of Scodra, on an island between two rivers and a lake, was one of great natural strength; it was also carefully fortified and victualled, and had Gentius submitted to a blockade, he might long have baffled the besiegers. But he could not control his own or his army's impatience, and in an ill-conducted sally, after the loss of only two hundred men, a panic seized the Illyrians, and the garrison of Scodra either surrendered or dispersed. Gentius now demanded of the prætor a truce, in order, as he said, to deliberate on the state of his affairs. Three days only were granted him, at the end of which, finding that no relief was to be expected from his brother Caravantius, whom he had ordered to raise a second army, he asked and obtained an interview with Anicius. On approaching the prætor, Gentius threw himself on his knees, lamented with tears his late infatuation, and yielded himself, his wife and children unconditionally to Rome. The submission of Illyricum followed, and M. Perperna, one of the envoys whose imprisonment was one of the causes of the war, was sent to Medeon, a town on the borders of the lake Labeâtis, to receive into his custody the wife, the sons, and Caravantius the brother of Gentius. Anicius committed Gentius to the care of C. Cassius, a military tribune, and dispatched Perperna to Rome to announce the submission of Illyricum, and thither Gentius and his family presently followed to await the triumph of Anicius. The prætor having provided for the security of Illyricum proceeded to Epirus to co-operate with the consul Æmilius in Macedonia. Epirus and Molossis submitted to Anicius in the course of the spring and summer of B. C. 168 and 167, and, at the end of the autumn of the former year, having previously placed his army in winter-quarters, he returned to Scodra, where, with the assistance of five commissioners from Rome, he determined the future division and government of Illyricum. The Roman garrisons were withdrawn; the Illyrians were declared independent; but their country was divided into three portions, one of which certainly paid tribute. Anicius returned to winter in Epirus, and his command, with the title of proprætor, was prolonged for another year. In B. C. 167, he assisted the proconsul Æmilius in the final settlement of Macedonia, Epirus, and Illyricum, and in the shameful pillage of Epirus, which, according to Appian, extended to Illyricum also. Shortly after the departure of Æmilius for Italy, Anicius held a final meeting of the Epirot and Acarnanian delegates, and inflicting penalties on some, and directing others of them to lay their complaints before the senate, he sailed immediately for Rome, where a triumph was decreed him without opposition. He triumphed on the 17th of February, B. C. 166, the festival of the Quirinalia. Gentius, his wife, his children, and his brother, and the Illyrian nobles who had been taken in Scodra, and many military standards and the spoils of the royal household, preceded the chariot of Anicius: and a liberal distribution of the captured money rendered the Illyrian legions better contented with the proprætor than the Macedonian army had been with the consul. Yet the recent triumph of Æmilius, in the preceding December, was unfavourable to Anicius. Although he had secured for Rome a country difficult of access, full of strong and populous towns, and a military frontier to the new province of Macedonia, the spectators contrasted the generals, the captives, and the spoil—the plebeian Anicius with the patrician Æmilius, Gentius with Perseus, the plunder of Illyricum with the wealth of Macedonia. The games which Anicius celebrated in honour of his victory presented a curious scene illustrative of the social state of Rome at that period. Anicius had brought from Greece a company of eminent musicians, and erected for them a large stage in the Circus Maximus. He directed them to be placed altogether on the proscenium, and to play upon their several instruments all at once, but not in concert. The musicians and their choruses, however, began to perform in an orderly manner. But this was not the proprætor's meaning, and a lictor was sent to intimate to them that he would relish a fight rather than a concert. The band entered into the humour of their employer; began to play the most discordant and extravagant tunes, rushed wildly along and across the stage, and having thrown the chorus into inextricable disorder, ended with a general boxing and wrestling match. The delight of Anicius and the applause of the spectators were unbounded, and an exhibition of the

tragic drama, which followed the concert, seems to have been even more absurd. Anicius was consul in B. C. 160, and he afterwards made one of a commission of ten consular senators who were directed to put an end to the war between Prusias, king of Bithynia, and Attalus, king of Pergamus, B. C. 156, and to punish Prusias for his breach of the treaty with Rome. (Livy, xliv. 17. 30. 31., xlv. 18. 26. 43.; Appian, *Illyrica*, 9.; Polybius, xxx. 13. (in Athenæus, xiv. 1. p. 615), xxxii. 21., xxxiii. 6.) W. B. D.

ANI'CIUS QUINTUS was a native of Præneste, and curule ædile at Rome in B. C. 303, a few years only after he had been admitted to the full rights of citizenship. For Pliny (*Hist. Nat.* xxxiii. 6.), in speaking of his ædileship, describes him as recently the *enemy* of Rome. In the curule ædileship Anicius was colleague of the celebrated clerk of Appius Claudius, Cnæus Flavius, a freedman's son; and as the election of the latter was a triumph to the libertini, whom Appius in his censorship six years before (B. C. 309) had enrolled in all the tribes, so the appointment of Anicius was equally a triumph to the municipals. The Roman nobles, patrician and plebeian, were, however, much less offended by the ædileship of Anicius, who was probably of high rank in his native Præneste, than by the elevation of Flavius. The freedman's son they treated with scorn, which he well repaid; but they visited Anicius, when confined to his house by sickness. (Aulus Gellius, *Noctes Atticæ*, vi. 9.; Pliny, *Hist. Nat.* xxxiii. 6.; Livy, ix. 46.)

W. B. D.

ANIE'LLO, TOMMA'SO. [MASANIELLO.]

ANILÆ'US (Ἀνιλαῖος) and ASINÆ'US (Ἀσιναῖος), two Jews of Babylonia, who lived shortly after the Christian æra. They were brothers, natives of Neerda or Nearda, on the Euphrates, in Mesopotamia, and being left orphans, in the care of their mother, were by her put to learn the business of sail-making. Indignant at having been beaten by the foreman, under whom they were placed, for coming late to their work, they seized a quantity of arms that were in the house, and absconded. Resorting to a district which afforded good pasture, they gathered a band of young men, and constructing a stronghold, levied contributions on the keepers of the flocks and herds that fed in the neighbourhood. Their power increasing, and their outrages becoming multiplied, the satrap of the province of Babylonia marched against them, but met with a severe defeat. Artabanus, king of Parthia, hearing of these transactions, sent for the brothers, thinking that from their daring character, they would be serviceable to him in controlling his great officers. Asinæus, who appears to have been the chief of the two, delayed going, but sent Anilæus with such gifts as he could offer. However, Anilæus having been honourably received, on his return persuaded his brother to accompany him on a second visit. They were both treated with distinction; and the charge was conferred on Asinæus, who still retained the band which he had gathered, of preserving Babylonia from the depredation of robbers. This charge afforded him an opportunity of building some new strongholds, and strengthening his old ones; and in a short time he attained to such power and influence with the king, that the Parthian officers of the district paid great court to him. This prosperity lasted fifteen years, till it was terminated in the following manner. Anilæus having fallen in love with the wife of a Parthian officer of the district of Babylonia, quarrelled with the husband, and when he had fallen in an engagement which took place between them, married the widow, who introduced into his house the idolatrous worship of the Parthians. The idolatry appears to have been kept secret; but the marriage of Anilæus with a gentile excited considerable displeasure among the followers of his brother, who were all zealous Jews. One of them who was held in the highest regard, having expressed himself too freely, was slain by Anilæus. This increased the discontent; but the consciousness felt by the Jews of their company, that the well-being of the whole was owing to the courage of the two brothers, repressed the utterance of their feelings. When, however, the idolatry was discovered their zeal could no longer be restrained; and they surrounded the house of Asinæus, exclaiming against the marriage of Anilæus, and the idolatry practised in his house, as a departure from their law and an insult to their God, which, if unpunished, would bring ruin on them all. Asinæus was at first unwilling to interfere; but at last, induced by the constant repetition of these tumults, spoke to his brother, and required him to send back his wife to her relations. This interference was fatal to himself, for the wife of Anilæus, fearing lest some violence should be done to her husband, poisoned Asinæus.

Anilæus was now sole chief of the band which they had collected; and his first act was, without any provocation, to lead his troop against the lands of Mithridates, one of the chief nobles of the Parthians, and son-in-law of the king. From this foray he brought away many captives, and much cattle, and plunder of various kinds. Mithridates, who pursued him with a party of horse, was taken prisoner, and after being paraded on an ass, which was among the Parthians counted a grievous insult, was liberated, Anilæus refusing to put him to death when desired to do so by his companions. Mithridates, thankful to have escaped with his life, would have let the matter rest; but being instigated by his wife, renewed

the quarrel, marched with a considerable force against Anilæus, and coming upon him when his men were suffering both from heat and thirst, completely defeated him. Anilæus, however, recruited his forces, and committed great devastation in Babylonia, until he was surprised in his camp by the Babylonians, when his men were drunk and asleep, and was killed with nearly all his followers. The hatred which previously existed between the Jews and Babylonians was so far exasperated by these events that the Jews of the district withdrew to Seleucia, on the Tigris, where, however, a dreadful slaughter was made of fifty thousand of them, about six years after the death of Anilæus, and the remainder withdrew, first to Ctesiphon, and afterwards to Nearda and Nisibis, where, at last, they found security.

The date of these events cannot be accurately given. The only clue to the time of their occurrence is that they occurred in the reign of Artabanus III., king of Parthia, who reigned from A. D. 18—41, and was contemporary with the Roman emperors Tiberius and Caligula. (Josephus, *Jewish Antiquities*, xviii. 9.) J. C. M.

ANIMU'CCIA, GIOVANNI, one of the venerable fathers of the Italian school of music, was born at Florence between 1490 and 1500. Before his appointment as maestro di capella at St. Peter's in Rome, he was connected with the society or congregation established there by Filippo Neri in 1540. Neri, desirous of rendering the meetings of his followers more interesting, invited the aid of music, and engaged Animuccia to compose the "Laudi," or sacred hymns, which were sung after the sermon. In these were occasionally introduced solos for principal voices, and thus was formed the outline of those compositions which we now term oratorios. The first collection of these "Laudi," published at Rome in 1565, was dedicated to St. Jerome in the following lines:

Seque suosque tibi chorus, alme Hieronyme, cantus
Dedicat, ipse tua quos dat in æde pius.
Pro quibus, in patriâ, fac dulcis nomen Jesu
Audiat angelico dulcius ore cani.

That his character was as noble as his genius was great, the following anecdote will show. Having become acquainted with the afterwards great Palestrina, then a young and obscure member of the choir, Animuccia employed him to write a mass, which he produced, as if it had been his own composition, in the papal chapel. It was performed with the greatest success and excited the warmest admiration, when Animuccia at once revealed the true name of its author. In January, 1555, he was appointed maestro di capella at the Vatican, which office he filled till the time of his death in March, 1571.

In addition to the work already mentioned, it is known that Animuccia published the following compositions:—1. "Madrigali e Motetti a 4 e 5 Voc." Venice, 1548. 2. "Il primo Libro di Messe a 4, 5, e 6 Voc." Rome, 1567. 3. "Il primo Libro di Madrigali a 4, 5, e 6 Voc." Venice, 1567. 4. "Magnificat a 4 Voc." Rome, 1568. 5. "Il secondo Libro delle Laudi, volgari e Latini, fatti per l' Oratorio di S. Girolamo, mentre quivi dimorava S. Filippo, e l'Animuccia era il Maestro di Capella." Rome, 1570.

Padre Martini has inserted in his "Saggio di Contrapunto" the "Agnus Dei," from two several masses for six voices, by Animuccia, and many of his unpublished compositions are preserved in the Vatican.

The compositions of Animuccia are marked by a greater infusion of melody than the vocal school of Italy, or that of Flanders, had previously displayed, as well as by an endeavour to impart musical expression to words, rather than to employ them as the mere vehicles of sound. His light was dimmed before the blaze of Palestrina's genius, but the name and the labours of Animuccia will always be regarded with respect by every well instructed musician. (Baini, *Vita di Palestrina;* Gerber, *Lexicon der Tonkünstler;* Adami, *Osservazioni, &c.*) E. T.

ANIMU'CCIA, PA'OLO, brother of Giovanni, was, like him, an eminent and skilful harmonist. Little more, however, is known of him than is thus recorded by Poccianti:—"Paulus Animuccia laudatissimi Joannis frater, Musicus veneratissimus, Madrigales et Motettas mirâ suavitate refertas posteris transmisit." He was maestro di capella of the church of St. John Lateran at Rome, from 1550 to 1552. He died in 1563. Among the collections published by Gardano at Venice, some of his compositions occasionally occur, but no entire set has survived. (Fetis, *Biographie Universelle des Musiciens.*) E. T.

ANI'SIO, GIOVA'NNI, a native of Naples, called more frequently by his Latinised name of Janus Anysius, gained, in his own time, some reputation as a writer of Latin poems. He was born of a distinguished family about the year 1472; but as to the events of his life little is known, except what can be gathered from incidental notices in his own works. We thus learn that he studied law in his youth, but deserted it for literature; that he travelled, resided some years in Rome, and afterwards returned to Naples; that he was in priest's orders, but resolutely declined to accept a benefice. He was alive in the year 1536, and probably died in his native city, since he was buried there in the church of San Giovanni Maggiore. His poems are very little known; but perhaps others that have less worth have been more commended. His eclogues promise, when one first glances at them, greater pleasure than they are afterwards found to bestow. For the design of several among them has much of nature and originality, with a seeming interest in con-

temporary life and history from which we augur favourably as to the tone of feeling to be expected as the poems proceed. Such are the characteristics of the second eclogue, which celebrates the return of peace to Southern Italy on the expulsion of the French by Gonsalvo de Cordova; and of the fifth, in which there is laid down, very picturesquely, the outline of a pilgrimage to Monte Vergine. But when we begin to trace out the details, we are disappointed to find that this promise of originality is not kept. The poems are full of classical reminiscences, of reminiscences so close, indeed, and so frequent, as to make several passages to be little more than a Virgilian cento. The works of Anisio are the following:—1. "Jani Anysii varia Poemata et Satyræ," Naples, 1531, 4to.; 1536 (with additions). The volume, as Mazzuchelli informs us, contains "Sententiæ" but no "Satyræ," which word, therefore, he supposes to be a misprint. From this volume the six eclogues are transferred to the "Bucolicorum Scriptores triginta octo," Basle, 1546, 12mo. p. 409—432. 2. "Jani Anysii Satyræ," Naples, 1532, 4to., with a commentary by the poet's brother Cosimo, a medical man, and himself an unsuccessful Latin versifier, who published a volume of poems at Naples in 1537. 3. "Jani Anysii Protogenos Tragedia," Naples, 1536, 4to. The "first man" who is the hero of the peace is our common parent Adam; and Mazzuchelli, to whom we owe this piece of information, tells us likewise that an appendix, containing "Commentariolus, Apologia, Epistolæ, Correctiones," shows the drama to have been on its appearance very severely handled by its critical readers. 4. "Epistolæ de Religione, et Epigrammata," Naples, 1538, 4to. (Mazzuchelli, *Scrittori d' Italia*; Gyraldus, *De Poetis suorum Temporum Dialogus* ii., Operum ii., 1596.) W. S.

ANISSON. The name of a family of distinguished printers of Lyon in the seventeenth and eighteenth centuries, six in all, who contributed greatly to revive the ancient reputation of their native city for typography. The three principal are —

Laurent Anisson, who was échevin of Lyon in 1670. The most important work printed by him was the "Bibliotheca maxima Veterum Patrum et Antiquorum Scriptorum," 1677, fol. 27 vols., edited by P. Despont.

Jean Anisson, son of Laurent, who in 1690 was appointed by Louis XIV. director of the Imprimerie Royale, which office he held until the year 1702, or according to others 1705, when he resigned it in favour of C. Rigaud, his brother-in-law. He was afterwards chosen deputy from his native city to the Chambre de Commerce at Paris, and so continued until his death in 1721.

J. Anisson had the honour to print the "Glossarium ad Scriptores mediæ et infimæ Græcitatis" of Ducange, in 1688, 2 vols. fol. Ducange, in the preface, after complaining that the publishers of Paris had refused to undertake the printing of his work, fearing that it would not sell well, and that he had in consequence determined to lock it up, says, "but I fortunately found in the person of M. Jean Anisson, a Lyonnais full of zeal for the progress of science, who, walking in the footsteps of his father, and actuated by a desire to revive in Lyon the Gryphius', the De Tournes', the Rovilles, and the other celebrated printers of this city, undertook to add to the splendid editions he has already published, that of my Greek glossary." The publishers of Paris did not allow this charge to pass in silence. They issued a defence or explanation in two sheets in folio entitled "Les Imprimeurs et Libraires de Paris à Messieurs les Gens de Lettres," in which they declare that so far from having refused the manuscript, they had even ordered a font of Greek types to be cast for it, when the death of M. Bilaine, who took a principal part in the transaction, disarranged their plans, and that M. Anisson, who happened to be then in Paris, stepped in and carried off the book. They do not say that they made any effort to enforce their prior claim to the risk of publication. The principal corrector of the press of this work was the learned Jacques Spon, and on his quitting the country, Anisson entrusted this important duty to Colonia, whom he himself daily assisted in his labours of correction. The symbol placed at the head of the glossary is the ancient fleur-de-lys of Florence, which was brought to Lyon by the Juntæ, from whom it passed to Cardon, and from him to the Anissons. The fleur-de-lys in this instance is accompanied by the following words in Italian,

Anni son' che fiorisce,

in double allusion to the name of the printer, and the length of time the flower had flourished as the printer's device.

Etienne Alexandre Jacques Anisson-Duperron, was the grand-nephew of Jean Anisson, and was born at Paris in the year 1748. In 1783 he was appointed director of the Imprimerie Royale, and maintained in every way the high reputation that had been acquired by his ancestors. In 1790 he published a letter on the printing of assignats. He undertook to arrange the fabrication of this paper money, but involved himself in difficulties. On the 4th of July, 1792, he was obliged to defend himself before the legislative assembly against the charge of having printed an unconstitutional decree of the department of La Somme, and shortly afterwards resigned the direction of the national printing establishment.

In order to escape the bad fortune which pursued him, he retired into the country, but was arrested in the month of March, 1794. He sought to recover his liberty by

bribing several members of the municipal authorities of Ris and Corbeil, where his principal estates were situated; but this step only accelerated his ruin. He was immediately afterwards betrayed to the revolutionary tribunal, and condemned to death on the 25th of April, 1794. His estates were confiscated.

Anisson-Duperron lays claim to the invention of the "Presse à un coup" (*i. e.* press with one pull), in a "Mémoire sur l'Impression en Lettres, suivi de la Description d'une nouvelle Presse," 1785, 4to., and also published in vol. 10. of the "Mémoires de l'Académie des Sciences." The Messrs. Didot, however, claim the priority of invention, and assert that the "Daphnis et Chloe" of D'Ansse de Villoison, printed by them in 1777, was worked by a press of this description. A critical analysis of Anisson's mémoire is given by Didot in the notes to his "Epitre sur les Progrés de l' Imprimerie," at the end of his "Essai de Fables nouvelles," 1786, 12mo. p. 137. (Peignot, *Dictionnaire Raisonné de Bibliologie*, and Supplement; Colonia, *Histoire Littéraire de la Ville de Lyon*, ii. 614—616.; Arnault, *Biographie des Contemporains; Encyclopédie des Gens du Monde;* Rabbe, *Biographie des Contemporains.*) J. W. J.

ANITCHKOV, DIMITRII SERGIEVITCH, professor of logic, metaphysics, and pure mathematics, appears to have been born about 1740, or rather earlier, for on the Moscow university being opened in 1755, he went there to complete his studies, and in 1771 was appointed to a professorship, previously to which, however, he had delivered lectures both on metaphysics, and on geometry and trigonometry. He had also published in 1765 the first edition of his "Kurs tchistoi Matematiki" ("Course of pure Mathematics"), or rather what was the original foundation of the work under that title, which he brought out in four volumes that appeared at separate times, between 1780 and 1787; and which included arithmetic, geometry, theoretical and practical trigonometry, and algebra. To this he added another by way of supplement, on artillery and fortification. In 1782 appeared his "Annotationes in Logicam, Metaphysicam, et Cosmologiam," intended as commentaries on Baumeister's writings on those subjects. He was also author of various other treatises and dissertations, both in Russian and Latin, and among others of a thesis composed by him for his professorship. This piece, "Dissertatio philosophica de Ortu et Progressu Religionis apud diversas maximeque rudes Gentes," he afterwards gave to a friend who was then just returned from England, and who introduced into it some opinions so exceedingly bold and sceptical, that all the copies which could be found were seized and publicly burnt at Moscow; but of this very extraordinary affair no further explanation is given, nor is the name of the individual mentioned who committed so daring a literary fraud. It seems, however, that Anitchkov himself was not at all compromised in the matter, and that no suspicion attached to him as having assented, or having even been privy, to what had been done. On the contrary, not only his moral character but his religious principles were never impeached. Indeed some of his minor pieces, his "Discourse on the Providence of God manifested in the Universe," and that on the "Immortality of the Soul proved by its Immateriality," are sufficient to clear him from the imputation of any leaning towards infidelity. Anitchkov died May 1. (13.) 1788. (Snigirev, *Slovar Rushikh Svætshikh Pisatelei;* Bantiesh-Kamensky, *Slovar Dostopamyatnikh Liudei Russkoi Zemli.*) W. H. L.

ANJARES, a Spanish sculptor of Seville, who learnt there of an Italian artist, whom Bermudez calls Maestro Miguel of Florence. Anjares was employed, with other sculptors of merit, in 1548, on the sculptures of the chapel royal of the cathedral of Seville. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ANJOU, Counts, afterwards Dukes of, one of the oldest and most illustrious among those noble houses of France, whose power in the middle ages rivalled that of the crown. In the period during which the princes of Anjou held the position thus described, they sprang successively from three different houses, — a house of French nobles; the elder or direct branch of the royal family of the Capets; the first collateral branch of that family, or, in other words, the house of Valois. The independence of the dukedom was completely destroyed in the reign of Louis XI., a little before the end of the fifteenth century.

The vicissitudes which befel the successive houses of Anjou may be understood from a general outline, in which the names of its princes are disposed in chronological order. Memoirs of those of them who merit specific notice are given immediately after this general survey, excepting however all cases where the persons named acquired any other rank in which the dukedom of Anjou was merged. In such cases — as those of the Angevin kings of England and of Naples — the memoirs of the princes find a fitter place elsewhere.

I. The first or oldest house of Anjou traces its origin, though somewhat indistinctly, to the times of the Carlovingian kings. The princes of this house were at first called marquisses, and sometimes consuls, but afterwards usually counts of Anjou. 1. About the year 870, it is said, King Charles the Bald gave to INGELGER, seneschal of the Gâtinois, that part of the province of Anjou which lies within the river Maine or Mayenne. 2. FOULQUES or FELKE I., named Le

Roux, succeeding, in 888, to Anjou within the Mayenne, acquired likewise, during the minority of Charles the Simple, that part of Anjou which lies beyond the Mayenne. The county was thus made up to its full extent. Foulques died in 938. 3. FOULQUES II., called Le Bon, succeeded him, and died in 958. 4. GEOFFROY I., called Grisegonelle or Greygown, obtained from King Lothaire, for himself and his successors, the office of seneschal of France, which, however, the Counts of Anjou were hardly ever able to vindicate. He is supposed to have died in 988. 5. FOULQUES III., called Le Nerra, Le Noir, or Le Jerosolymitain, is described as having been warlike, active, artful, and unprincipled. He murdered his first wife, tyrannised over his second, quarrelled with the church, obtained reconciliation through presents to the Pope, and made two pilgrimages to the Holy Land. He died in 1040. 6. GEOFFROY II., called Martel, invaded the territories of his neighbours, punished his own rebellious vassals, rebelled in his turn against the king of France, and died in 1060. 7, 8, 9. GEOFFROY III., called Le Barbu, and FOULQUES IV., called Le Rechin or the Brawler, were nephews (by the mother's side) of Geoffroy II., who divided Anjou between them. But, instead of submitting to their uncle's will, they engaged in continual wars, which were fomented by their neighbour William, duke of Normandy, afterwards the conqueror of England. On the death of Geoffroy, Foulques obtained undisputed possession of the whole province, and associated with himself his own son GEOFFROY IV., called Martel, who however died before him. Foulques himself died in 1109, leaving a history of the house of Anjou, of which a fragment has been preserved. The preserved portion fills seven pages in the tenth volume of D'Achéry's "Spicilegium." It is a manly, resolute document, chiefly occupied in relating the author's wars with his brother, which however (if we are to believe the "Gesta Consulum Andegavensium," contained in the same volume) he misrepresents very considerably. The King of France having taken away his wife, Foulques testified his sense of the injury by inventing a new form for the attestations of his charters, which he thenceforth described as having been granted, on such a date, "in France, polluted by the adultery of Philip, its unworthy king." In the fragment of his history there occurs a touch of the same scornful spirit. He says that Ingelger, the founder of his family, received his honours from the house of Charles the Bald, and "not from the ancestors of the impious Philip." 10. FOULQUES V., called Le Jeune, a younger son of Foulques Le Rechin, succeeded his father, and added to his paternal inheritance a province which remained attached to it till the close of the middle ages. This was the county of Maine, which he inherited through his wife. He entered into relations with Henry I. of England, made two expeditions to Palestine, and was there crowned as king of Jerusalem in 1131. He died in 1142. 11. Foulques's son, GEOFFROY V., called Le Bel, or more commonly Le Plantagenet (from the broom which he wore as a badge in his cap), became count of Anjou and of Maine in 1129, on his father's second departure for the East. This prince founded the English house of Plantagenet and the claims of that house upon Anjou and Maine, by marrying Matilda, the daughter of Henry I. of England. Matilda's father promised her his duchy of Normandy as a dower; and, after a war, Geoffroy gained possession of Normandy in 1144. He died in 1151. 12. HENRY II., king of England, son of Geoffroy by his wife Matilda, became, on his father's death, duke of Normandy and count of Anjou and of Maine. By his marriage with Eleanor he acquired also the duchy of Aquitaine. [HENRY II. KING OF ENGLAND.] 13. RICHARD CŒUR-DE-LION, son of Henry II., succeeded, in 1189, to his father's French fiefs as well as to his English crown. [RICHARD I. KING OF ENGLAND.] 14. JEAN SANS TERRE succeeded his brother Richard, in 1199, in England as well as in France. In the reign of King John the English crown lost that possession of the French provinces, which, if we reckon from the Norman conquest in 1066, till the surrender of the last Norman towns to Philippe of France in 1204, had lasted for a hundred and thirty-eight years. [JOHN, KING OF ENGLAND; BRETAGNE, ARTHUR, DUKE OF.]

Thus ended the first house of Anjou, after having ruled the province for a period, which (if the date of the foundation be correct) extended to three hundred and thirty-four years. The provinces which had belonged to its princes remained with the crown of France, until the grant next to be related, which founded the second house.

II. The second house of Anjou belonged to the elder or direct branch of the Capets, and lasted for no more than forty-four years. Its two heads bore the title of counts of Anjou and Maine; but each of them successively was king of Naples, and during their reign these French provinces were merely dependencies of a foreign crown. 1. In the year 1246 King Louis IX. of France, usually called Saint Louis, invested his brother CHARLES, count of Provence, with the counties of Anjou and Maine. The early part of the memoirs of Charles I. is mixed up with his brother's unfortunate crusades: the latter part belongs to the history of Italy. He died in 1285. [CHARLES I. KING OF NAPLES AND SICILY.] 2. CHARLES II., called Le Boiteux, succeeded his father Charles I. in the crown of Naples as well as in these three French counties. [CHARLES II. KING OF NAPLES.]

The second house of Anjou came to an end

in 1290 by Charles's voluntary divestiture in favour of his son-in-law.

III. The third house of Anjou, which gained Anjou and Maine by the grant here alluded to, belonged to the royal house of Valois. Its heads were counts of Anjou and Maine till 1360. From that date till 1480 and 1481 (when the two provinces were successively annexed to the crown) they were dukes of Anjou and counts of Maine. The duration of this house was thus a hundred and ninety years. 1. CHARLES, count of Valois, a younger son of King Philippe le Hardi, married Marguerite, daughter of Charles le Boiteux; and in 1290 his father-in-law invested him as count of Anjou and Maine. Charles of Valois is thus known as Charles III. of Anjou. In 1297 likewise, Anjou, which had till then been a simple "comté," was created by the crown into a "comté-pairie." In 1317 Charles III. gave the county of Maine to his eldest son Philippe; but the disjunction thus effected was but temporary. [VALOIS.] 2. In 1325 PHILIPPE OF VALOIS, count of Maine, became count of Anjou by the death of his father; and in 1328, on the death of King Philippe le Bel, without male heirs, Philippe of Valois became king of France, thus uniting Anjou and Maine to the crown. [VALOIS.] 3. In 1332, JOHN, eldest son of King Philippe of Valois, was invested, by his father, with the counties of Anjou and Maine, together with the duchy of Normandy. Ascending the throne of France in 1350, he once more united Anjou and Maine to the crown. 4. In 1356, King John invested his second son, LOUIS, with the counties of Anjou and Maine; and in 1360 he erected Anjou into a duchy ("duché-pairie"). [ANJOU, LOUIS I., DUKE OF.] 5. LOUIS II., eldest son of Duke Louis I., became duke of Anjou and count of Maine on the death of his father in 1384. [ANJOU, LOUIS II., DUKE OF.] 6. LOUIS III. eldest son of Louis II., succeeded in 1442 to the duchy of Anjou and county of Maine. [ANJOU, LOUIS III., DUKE OF.] 7. Louis III., dying in 1434, was succeeded in Anjou and Maine by his younger brother RENÉ. [ANJOU, RENÉ, DUKE OF; LORRAINE; PROVENCE.] With the reign of this unfortunate prince ends the partial independence of the house of Anjou. In 1440 René gave the county of Maine to his younger brother CHARLES, who in terms of the grant transmitted the county, on his death in 1472, to his own son CHARLES [ANJOU, CHARLES OF, COUNT OF MAINE]: and he again, dying in 1481 without children, made LOUIS XI., king of France, his heir. Maine was thus quietly and permanently re-annexed to the crown. On the death of René in 1480, his nephew, CHARLES II., count of Maine, submitted without resistance to the seizure of Anjou by Louis XI., who claimed it as having fallen to the crown on failure of heirs male of the last duke's body. René's grandson (by a daughter), RENÉ II., duke of Lorraine, disputed the succession to Anjou in the courts of law; but lost it by a decision pronounced in 1484 in the reign of Charles VIII. [LORRAINE.]

From the date of the events last related, the duchy of Anjou has remained attached to the crown of France. It has been bestowed as an apanage, or personal honour, upon younger branches of the royal family. The princes who have thus been dukes of Anjou in modern times are the following: — King Charles VIII. before his accession to the throne; each of the four sons of Henry II. in succession, one of whom, François, is known in English history [ALENÇON, FRANÇOIS, DUKE OF]; the second son of Henry IV. afterwards duke of Orleans; two sons of Louis XIV., both of whom died young; the same king's grandson, who became Philip V. of Spain; and his great grandson, afterwards Louis XV. of France. (*L'Art de vérifier les Dates*; Anselme, Du Fourny, &c. *Histoire Généalogique et Chronologique de la Maison Royale de France*, ed. 1726, 8 tomes fol.)

Materials for the history of Anjou are to be found in abundance, scattered throughout the French chronicles, memoirs, and histories. But this province has not, like some others in France, found any historian of high excellence to relate its annals. Jean de Bourdigné, a canon of Angers, published in 1529 (Angers and Paris, folio, black letter), the only elaborate work of the kind which exists. It is entitled "Hystoire agregative des Annalles et Cronicques d'Anjou, &c. Recueillies et mises en forme par noble et discret Missire Jehan de Bourdigné, Prêtre," &c. This history has never been reprinted, is very rare, and is pronounced worthless by all the French historical writers. The sentence is not unjust. The book is a mass of stories collected from the older chronicles, with hardly any attempt at discriminating either the authority due to the relators, or the value of the facts related. Its scale of belief and knowledge is that of a monkish chronicle in the dark ages; and its tone is that of slavish adulation both towards the house of Anjou and the kings of France. But it has preserved not a few curious illustrations of character and manners. There is also a "Histoire sommaire des Comtes et Ducs d'Anjou, de Bourbonnois, et d'Auvergne," by Bernard de Girard, Seigneur du Haillan, first printed in his "Affaires de France," 1570-1, 8vo.; afterwards separately, Paris, 1572, 4to., 1573, 16mo., 1580, 8vo. Another work of even less note is, "Les Antiquités d'Anjou, par J. Hiret," first printed in 1618, 8vo. Much more valuable, as well as more modern, than any of these, are the two works of Bodin, "Recherches Historiques sur la Ville de Saumur," 2 vols. 8vo. 1812, 1814; and "Recherches Historiques sur l'Anjou et ses Monumens," 2 vols. 8vo. 1820, 1823. (Le Long, *Bibliothèque Historique de la France*; La

Croix du Maine and Du Verdier, *Bibliothèques Françaises*, edit. of Juvigny.) W. S.

ANJOU, CHARLES OF, Count of Maine, the first who held that county separate from Anjou, was the third son of Louis II. duke of Anjou, and was born in 1414. In his youth he was known as the count of Mortain; and, while he occupied no higher position, he acquired, through his own skilful management, aided by the position of his sister Marie as queen of France, an absolute influence over the mind of King Charles VII. He succeeded La Tremouille as the royal friend and favourite; and held that equivocal post, with indifferent credit, till the king's death. He was invested with several honours in succession. He was first set at the head of the finances, a place for which he was quite unqualified; he was next made governor and captain of Paris; and afterwards he was for many years lieutenant-general and governor of Languedoc. In 1440, his elder brother, René, bestowed upon him and his heirs the county of Maine, which, however, was to continue in the possession of their mother Yolande, during her life. The nobles of France protested against this illegal dismemberment of the possessions of Anjou; but the king, willing to gratify his accommodating wife and his serviceable brother-in-law, issued an ordinance allowing the division. Mans, however, the chief town of Maine, was in the hands of the English; and Henry VI. was made to agree to give it up, on his marriage with the count's niece Marguerite of Anjou. The agreement was not fulfilled until 1448, when Dunois compelled the garrison to surrender, stipulating at the same time for the evacuation of all the other places which the English still held in the county of Maine.

Upon the accession of Louis XI. the Count of Maine had cause to tremble. But his nephew, the new king, in pursuance of those deep-laid plots whose development is traced more intimately in the life of René of Anjou, treated his father's favourite for some time with every mark of confidence and favour. He contrived to make Charles commit himself publicly in opposition to the "League of the Public Weal," with whose leaders he was suspected of being in secret correspondence. Louis next sent Charles into Normandy to defend the province against the Duke of Bretagne, a task in which he exhibited symptoms traceable either to cowardice or treachery. In the same year, 1465, the Count acted still more disgracefully, taking to flight with his troops at the very commencement of the battle of Mont Lhery. The king dissembled his resentment till he had extricated himself from his difficulties; and then, in 1466, charging the Count of Maine with systematic treachery and misconduct, he displaced him from his government of Languedoc, and forced his brother Duke René to become surety for his good behaviour for the future. The fallen favourite retired to the country, and spent the remainder of his life in quiet obscurity. He died in 1472, leaving a son Charles, whose short reign was distinguished only by his ceding to Louis XI. all the rights which were his as the last male representative of the third house of Anjou. (*L'Art de vérifier les Dates*; Anselme, &c. *Histoire Généalogique et Chronologique de la Maison Royale de France*; Vie and Vaissette, *Histoire Générale de Languedoc*, tom. iv.; Bourdigné, *Histoire aggregative d'Anjou.*) W. S.

ANJOU, FRANÇOIS, DUC D'. [ALENÇON, FRANÇOIS.]

ANJOU, JEAN OF, titular Duke of Calabria, was the eldest son of René, duke of Anjou. He was probably born in 1424, although there is a difficulty as to the dates; and he died in 1470. The history of this brave and enterprising prince is mixed up closely with that of his father; and the life of René, accordingly, comprises the principal facts in the history of Duke Jean. [ANJOU, RENE', DUKE OF.] W. S.

ANJOU, LOUIS I., DUKE OF, was the second son of John, king of France, by Bonne of Luxembourg. He was born in 1339. In 1356 he received from his father investiture of the counties of Anjou and Maine, the former of which was, in 1360, erected into a duchy. The character of Duke Louis I. of Anjou is one of the worst exhibited by the history of France, even during the convulsed and unhappy age in which he lived. The very panegyrists of his house have found for his worst faults no more plausible excuse than that which is furnished by tracing them to his inordinate ambition; and there are acts of his for which even that equivocal plea offers no palliation.

In 1356 he was, together with his father, taken prisoner by the English at the battle of Poitiers; and upon the king's release was left behind in England as one of the hostages. Being afterwards allowed parole at Calais, he made his escape, and peremptorily refused to return. King John, hurt alike by the personal disgrace and by the stain inflicted on the national honour, voluntarily returned to England, and put himself in the power of Edward III. That prince, however, not only refrained from using the advantage thus afforded, but appears to have refrained, during John's lifetime, from expressing his sense of the Duke's dishonourable conduct. The modern French historians have pronounced severe condemnation on Louis's breach of knightly faith; but some of the older ones appear sadly puzzled how to deal with the fact. Bouchet (*Annales d' Aquitaine*, 1644, fol. p. 211.) directly misrepresents the circumstances, passing over the Duke's escape unnoticed, and describing the king's return to England as designed for obtaining the freedom of him and the other hostages Bourdigné, the clerical flatterer

of the house of Anjou, treats the matter with characteristic naiveté, saying that Louis returned to France to settle his affairs, and to entreat his father to obtain the liberation of the hostages, of whom he was one. (*Histoire aggregative d'Anjou*, fol. cxiv.)

John's son and successor, Charles V., had not long sat upon the throne, when he appointed his brother, the Duke of Anjou, to be governor of Languedoc; while, by a curious coincidence, the nomination was not a week old before Edward III. dispatched to King Charles a demand for the surrender of the Duke, and of several other hostages who had followed his unworthy example. Charles and his brother seem to have paid no attention to the message; but several of the most imprudent and unjust acts which the Duke afterwards committed sprang from an animosity to the English, traceable perhaps, in some measure, to a rankling sense of the public dishonour which they had thus inflicted upon him.

In his government of Languedoc, Louis acted in a manner which brought out all the worst points of his character. He treated the orders of the king with open contempt; he made merciless exactions from the inhabitants, already impoverished by years of civil war; and he gave vent to his hatred of England by exercising towards his neighbours of Aquitaine a system of petty annoyance, which aided in putting an end to the truce then subsisting between the two nations. The war broke out again in 1369. In the course of it the Duke was repeatedly intrusted with high military command, but did little to justify that character for military skill and valour which his partisans were desirous to attribute to him. On one occasion he was able to defeat an English force commanded by an officer of inferior rank; but he never ventured to face his great enemy, the Black Prince. He behaved more than once with savage cruelty, both towards the enemy and towards his own countrymen. For the drowning of Jean Blondeau, the French commandant of Rochesur-Yon, for having surrendered the place too readily to the English, some historians have endeavoured to discover an excuse in the assumption that Blondeau had been guilty of treachery. (Froissart, *Chroniques*, A. D. 1369.) But no excuse is to be found for his massacre of the English hostages at the siege of Derval. Upon this occasion the breach of faith lay, in the first instance, with himself and his officer Du Guesclin; while Knolles, the English captain, had merely refused to ratify his part of a convention already broken by the enemy. (Froissart, *Chroniques*, A. D. 1373.)

In 1376 a new truce with England took away from the Duke of Anjou the immediate prospect of gratifying his ambition at home. He turned his eyes, in the first instance, upon the island of Majorca, feigning, on the death of Don Jayme III., the dispossessed king, to have received from him a cession of all his rights. A war which he was about to raise against the King of Aragon for making him give effect to this pretended agreement, was averted by a proposal for submitting the question to the arbitration of the church; and Louis's attention was soon diverted to other objects.

In 1380, Charles V., aroused by continual complaints, and by repeated insurrections in Languedoc, removed his brother from the government which he had abused. From a temper like the Duke's, irritated by this new disgrace, much danger was to be apprehended; but events speedily occurred which made him dangerous in a different manner. Within six months Charles was on his death-bed; and the Duke, hastening to the neighbourhood of Paris, kept himself concealed till the news reached him that the king had expired. Instantly Louis showed himself. Founding upon the right to the regency, which was supposed to belong to him as the eldest uncle of the young king, Charles VI., he claimed the unlimited government of the kingdom during his nephew's minority. Charles V., who knew his brother's character well, had by his will taken all precautions for making him harmless. The Duke's right to the office of regent does not seem to have been denied; but the care of the young king's person was entrusted to the Duke of Burgundy (brother of Charles V. and of Louis), and to the Duke of Bourbon (their uncle); the treasury, and the superintendence of the finances, which the rapacious governor of Languedoc was clearly unfit to manage, were expressly given to the two guardians; and they were directed to crown Charles VI. with the least possible delay. Louis refused to give obedience to any part of his brother's arrangements. Putting himself at the head of his retainers, he seized the jewels of the crown, and the whole royal treasure; a part of which indeed he was not able to discover until he had compelled the treasurer, by threats of instant execution, to betray the place where the ingots had been concealed. The dangerous quarrel which this conduct immediately excited among the princes of the blood, was appeased by an irregular agreement to which the principal nobles became parties. Anjou's claim to the regency was evaded by a resolution to crown the king immediately, and declare him to have attained majority; but one of the Duke's main purposes was gained, by his obtaining a tacit permission from the princes and nobles to retain the royal property which he had embezzled. (Sismondi, *Histoire des Français*, tom. xi. chap. 15, 16.; Barante, *Histoire des Ducs de Bourgogne*, tom. i. liv. 1.; Le Laboureur, *Histoire de Charles VI., par le Religieux de Saint Denis*, livre i. chap. 1. 3.; Juvenal des Ursins, *Histoire de Charles VI.* p. 4, 5., edition de Godefroy, 1653, fol.)

The Duke of Anjou soon found uses for the wealth which he had so disgracefully obtained. In 1382, the unhappy Joanna I., queen of Naples, was murdered by her kinsman, Charles of Durazzo; and Louis of Anjou, whom she had recently named her heir, had not indeed thought it necessary to attempt saving the life of his benefactress, but now thought it full time to assert his claim to her inheritance. Leaving his countrymen to contend as they best might against the English garrisons, he commenced his expedition into Italy by visiting Provence, which formed a part of the dominions bequeathed to him. He began his reign over this country by abandoning it to be pillaged by his soldiers. He then continued his march for Naples. Gaining possession of the open country in the mainland provinces of the kingdom, and of some of the districts in the lower region of the northern Neapolitan mountains, he endeavoured to spare his wealth by allowing his troops to prey upon the inhabitants as they had preyed upon the Provençals. But the peasants of the Abruzzo and the Capitanata had not learned to submit to pillage with the same equanimity as the Jacquerie of France. A spirit of fierce resistance was aroused; the Duke's claims on the crown became every where unpopular; his troops were subjected to all sorts of annoyance and hardships; he was compelled, in spite of himself, to undertake their maintenance from his own resources; and his ill-gotten treasures melted rapidly away. At length the fever of Puglia, assisted by famine, destroyed the greater part of his army, and killed the Duke himself. He died at Bari on the 21st day of September, 1384. The annalists of the time relate that, at the time of his death, he possessed, of the magnificent service of royal plate, no more than one silver cup to drink from (Le Réligieux de Saint Denis, *Histoire*, livre iv. chap. vi.). Of the French knights who survived the expedition, many begged their way back to France. Thus ended the first invasion of Italy undertaken by the French for the purpose of establishing those claims of the house of Anjou, which for centuries afterwards were to cost France so dear.

Louis, whose life presents so many features of depravity, did not die without a feeling of repentance. His will, dated some months before his death, showed him to have reflected painfully on some parts of his conduct. (*Histoire de Languedoc*, livre xxxii. tom. iv. p. 374.) He bequeathed fifty thousand francs to the churches, hospitals, and poor of three districts in Languedoc; "in reparation," says he, "of the loss and damage which the people there hath sustained while we held the government of the said province, and for the rigorous execution to which we there put the aids and subsidies; and for masses in behalf of the souls of those persons who may there have died in misery and abandonment, or as fugitives from their native land, and of whose wretchedness we may have been the cause." (Sismondi, *Histoire des Français*, tom. x. xi.; Vie and Vaissette, *Histoire Générale de Languedoc*, tom. iv. livre 31, 32.; Le Laboureur, *Histoire de Charles VI., par le Réligieux de Saint Denis*, 1663, tom. i. livre 1—4.; Froissart, *Chroniques*; Anselme, *Histoire Généalogique de la Maison Royale de France*; *L'Art de vérifier les Dates*; Sismondi, *Histoire des Républiques Italiennes*, tom. vii. chap. lii.; Giannone, *Storia del Regno di Napoli*, lib. xxiii. cap. v. lib. xxiv. cap. i.; Summonte, *Dell' Historia della Città e Regno di Napoli*, 1675, tom. ii. lib. iv.) W. S.

ANJOU, LOUIS II., the second duke of, was also the second of the name who bore the ducal title. He was the son of Louis, the first duke. Having been born in 1377, he was no more than seven years old in 1384, when he succeeded to the dukedom of Anjou and county of Maine as well as to his father's claims upon Provence and Naples. Louis II., a man of kindly and amiable dispositions, wanted not only the worst of his father's vices, but also his energy of character. In the history of France he played an obscure part; and even when as a claimant of the throne of Naples he came more prominently forward, he continued to be no more than the instrument of others more ambitious and more determined than himself.

The claims of the house of Anjou upon the inheritance of Queen Joanna, which seemed almost desperate at the death of the first duke, became more promising during the minority of his successor. Provence, although it revolted immediately, was recovered without difficulty. In 1389, Louis II. was crowned at Avignon by the Pope as king of Naples, Sicily, and Jerusalem; and at that time he had a fair prospect of retaining possession of the mainland provinces of Naples, from which his competitor, Ladislas, equally youthful with himself, had just been driven. In the winter of the same year, Louis, now twelve years old, was married at Barcelona to Yolande, daughter of the king of Aragon; and in 1390, assisted by subsidies raised in Anjou by his mother and guardian, Marie of Bretagne, he set sail for Naples with a considerable fleet. A similar attempt at collecting contributions from Provence rekindled the civil war in that country at the very time when it was about to break out anew in the south of Italy. The city of Naples was in the possession of the party of Anjou from the very commencement of the contest; and in the surrounding provinces the war was maintained for some years with varying success. In 1400, however, Louis was driven out of Italy. This catastrophe was caused partly by the activity and military talents of the

young Ladislas, partly by the poverty in which Louis's mother left him, while she amassed riches for herself by oppressing Anjou and Maine. When, in 1404, she lay dying, her son ventured to express surprise at the manner in which she had behaved towards him; upon which she declared (and the anonymous monk of St. Denis seems to admit the excuse as good) that she had always despaired of his success; and that, holding his liberty dearer than his crown, she had designed her wealth to serve for ransoming him from captivity. (Le Laboureur, *Histoire de Charles VI. par le Réligieux de Saint Denis*, livre xxiv. chap. 3.)

For the loss thus sustained, Louis received some amends by being able to recover possession of Provence. For eight or nine years he remained quietly in France. During that period he had a share, but one of the most obscure as well as least unprincipled, in the intrigues of those French princes and nobles who abused, for their own profit and for the gratifying of their own animosities, the advantages afforded by the pitiable imbecility of the king, Charles VI. The place obtained by the Duke of Anjou, in 1403, in that council of princes of the blood, to whose members were committed the functions of sovereignty, brought with it for him no real authority or influence. In 1404, on the death of his mother, he succeeded to the county of Guise, which had formed her dowry.

In 1409 the Florentines, at feud with the ambitious Ladislas, offered to Louis assistance in money and the command of their forces for an attack upon the common enemy; and the Duke, sailing for Pisa with fifteen hundred Provençal men-at-arms, was there invested by the new pope, Alexander V., as king of Sicily and Jerusalem. After this, his forces and those of the Florentines (commanded by Braccio da Montone and other celebrated condottieri) besieged and took Rome for their patron Alexander. Louis himself, however, having become tired of the adventure, had already returned to France. Dividing his attention between his wars in Italy and the intrigues and feuds of the factions which convulsed France, Louis was always either defeated by Ladislas, or, if successful, proved unable to avail himself of the advantages he had gained. In May, 1411, Louis defeated his enemy at Roccasecca, on the banks of the Garigliano; and Ladislas himself believed that his cause was irretrievably ruined. "The first day after my defeat," said he, "Duke Louis was master both of my kingdom and of my person: on the second day my person was safe, but my kingdom was still in his power: on the third day it was out of his power to profit by his victory in any way." In fact, before the last of the three days had closed, Ladislas had occupied all the passes which led southward, leaving open to the Angevin army no roads but those which led northward into the Roman state. The anecdote illustrates well the slowness and irresolution by which the duke's character was marked so strongly; and another story, which the Italian historians tell in regard to the same battle, shows that the want of money under which he had laboured during his mother's regency had not been removed since he became his own master. The soldiers in his army were in want of the necessaries of life: they were obliged to dismiss their prisoners, being unable to feed them. But they endeavoured to secure some benefit from the captures they had made by retaining each man's horse and arms, and setting a price upon them, which the owner might pay if he wished to ransom them. Ladislas, upon learning what had happened, issued an order upon his treasurer for the whole sum required. A herald, bearing the money, was dispatched to the Duke of Anjou's camp, attended by a rabble of horse-boys; and in a few hours the boys returned to their master mounted and armed. (Summonte, *Dell' Historia della Città e Regno di Napoli*, 1675, tom. ii. lib. iv. p. 547.) Indeed, during the whole of the struggle which this house of Anjou maintained for the crown of Naples, nothing could be more evident than that the undertaking was beyond their unassisted strength; while the crown of France either discouraged the attempt or left it unaided, and the alliances with the Italians were always broken up either by quarrels or by treachery. An abler general than Louis II. might have protracted the struggle; but probably no talents could have brought it to a successful termination.

Louis quitted Italy for the third and last time, within two months after the battle of Roccasecca. During the few remaining years of his life, he had a more active part than formerly in the civil wars which raged in France; but the most decisive step which he took in that period was one which embittered the jealousies between his own family and another of the most powerful of the French houses. He sent back the daughter of Philip duke of Burgundy, who had been betrothed to the young Louis of Anjou (the next duke), and who had resided for three years at Angers under the care of her future mother-in-law. The insult was not forgotten; and it was bitterly avenged upon the unfortunate René, the last head of the Valois house of Anjou. Another of the family arrangements made by Duke Louis II. was more prudent. Indeed it gave to his two successors in the dukedom an influence which their own character and talents would have been insufficient to gain. This was the marriage agreed upon in 1413, though not celebrated till 1422, between Louis's elder daughter Marie, and Charles count of Ponthieu, afterwards Charles VII., king of France. Louis II. of Anjou died at Angers in 1417. (Sismondi,

Histoire des Français, tom. xi. xii.; Le Réligieux de St. Denis, *Histoire de Charles VI.* livre v. &c.; Le Fèvre de St. Remy, *Mémoires*, chap. 33. 76. in Buchon's *Collection des Chroniques Nationales Françaises*, tom. xxxii. xxxiii.; Monstrelet, *Chroniques*, liv. i. chap. 68. 95. 135.; Anselme, *Histoire Généalogique; L'Art de vérifier les Dates;* Sismondi, *Histoire des Républiques Italiennes*, tom. vii. chap. 52., tom. viii. chap. 60, 61.; Giannone, *Storia del Regno di Napoli*, lib. xxiv. chap. 3, 4, 5. 8.; Summonte, *Dell' Historia di Napoli*, tom. ii. lib. 4.) W. S.

ANJOU, LOUIS III. of, the third duke, and third duke of the name, was the eldest son of Louis II. He was born in 1403, and was consequently fourteen years old when he succeeded to the dukedom by his father's death.

The early years of his sovereignty in Anjou and Maine coincided with that time of misery for France which preceded the appearance of the Maid of Orleans; but even then his provinces were maintained in comparative tranquillity through the prudent temporising of his mother Yolande, who held Maine as her own dowry, and Anjou as guardian of her son. The activity and spirit of Yolande, using promptly and unscrupulously the advantages which her position gave her, contributed much to attaining for the house of Anjou a power in French affairs to which for some generations it had been a stranger. Marie, Charles VII's. queen, a daughter of Yolande and Louis II., contrived to keep up her influence over her husband in spite of his infidelities. Charles count of Maine, the queen's third brother, became the king's favourite, and long exercised in fact the whole authority of the kingdom. The strength of the family was further increased by the relations of René, the queen's second brother, to the duchies of Bar and Lorraine.

But Louis, the chief of the house, did not, in any period of his short life, contribute towards the promotion of the family interests. Indeed he cannot be said to have taken any part whatever in the affairs of his native country. His history belongs entirely to Italy. In 1421, when he was in his eighteenth year, he accepted the invitation of discontented Neapolitan nobles to renew the claim upon the crown of the Sicilies. The attempt was signally unsuccessful. Queen Joanna II., led at that time by the partizans of the house of Durazzo, had adopted as her heir Alfonso the Magnanimous, king of Aragon and Sicily: and from him she received assistance in repulsing the Duke of Anjou. Their joint forces, directed by the military skill of Braccio da Montone, defeated him utterly, and compelled him to quit the kingdom. Soon, however, the weak and dissolute queen became subject to new influence. In 1423 she declared Louis III. of Anjou her heir, disinheriting Alfonso; and Louis, coming into Southern Italy by her request, governed Calabria quietly for some time as her lieutenant. Alfonso, however, was no man to submit to the queen's caprices. He renewed the contest as soon as possible, both in Italy and in Provence; Louis of Anjou fell into disfavour with Joanna, was neglected by her, and embroiled himself imprudently in the feuds of the Neapolitan nobles. Having caught a fever while besieging Tarentum, he died in Calabria in 1434, shortly after having been married to a daughter of the house of Savoy, by whom he left no children.

Louis's character seems to have closely resembled that of his father; and no more unequivocal testimony could be borne to his amiability than those which are furnished by all the best of the Italian historians. (Summonte, *Dell' Historia di Napoli*, tom. ii. p. 600. 617.) The natives of the Neapolitan provinces, remembering his father's generosity and mildness, and indisposed towards the Spanish dominion, received him warmly on his adoption by the queen: his own conduct in Italy rendered him still more popular; and Joanna herself, repenting of her recent unkindness to him, joined in the regret which his death excited, and endeavoured to make atonement to his memory by adopting his brother René in his stead. Indeed the goodness of Louis II. and his son was held in traditional remembrance by the common people in the Neapolitan provinces, even in the end of that century and in the beginning of the next. The affection paid to their names did some service to Louis XII. and Charles VIII. in their attempts to enforce a claim, which, weak even when vested in the real chiefs of the house of Anjou, had in the persons of these new claimants become altogether preposterous. (Sismondi, *Histoire des Français*, tom. xiii.; Monstrelet, *Chroniques*, livre i. chaps. 156. 170. 241., livre ii. chap. 2.; Sismondi, *Républiques Italiennes*, tom. viii. chap. 63, 64., tom. ix. chap. 67.; Giannone, *Storia di Napoli*, lib. xxv. chap. 3, 4, 5, 6.; Summonte, *Dell' Historia di Napoli*, tom. ii. lib. 4.) W. S.

ANJOU, RENÉ, duke of, was the second son of Duke Louis II., by Yolande of Aragon. He was born at Angers, on the 16th (or 26th) of June, 1408; and the first title which he bore was that of Count of Guise. In early boyhood he was adopted by his mother's uncle, Louis, cardinal-duke of Bar, who educated him under his own eye, with extreme care, and in such a manner as to cultivate that taste for literature and art which was to prove to him, in more advanced life, a solace amidst accumulated misfortunes.

René was originally destined by his grand-uncle to re-unite the dukedoms of Bar and Lorraine, and thus to restore the greatness of a house which had been weakened by a division of its territories. Accordingly, in

1419, René was married to Isabelle, daughter of Charles duke of Lorraine, who had no male heirs. In the same year the cardinal-duke ceded to his grand-nephew the duke-dom of Bar; of which, dying in 1430, he left to him the undisputed possession. The young Duke of Bar, whose studies had not yet made him forget the knightly duties of his station, hastened to share in the victories to which the Maid of Orleans had just begun to point the way. Collecting two or three thousand fighting men from Bar and Lorraine, he placed himself with them under the tutorship of the Sieur de Barbazan, an old and distinguished soldier. The castle of Chappes in Champagne was held by adherents of the Duke of Burgundy, who, thirsting after vengeance for the murder of his father, was then actively engaged in supporting the cause of the English. René attacked the castle, took it after an obstinate resistance, and levelled it with the ground. (Monstrelet, *Chroniques*, livre ii. chap. 85. in Buchon's *Collection*, xxx. 290.)

But he was soon called away from the wars with the English, to support himself in his own possessions. In the beginning of 1431 Charles of Lorraine died; and René, in virtue of his wife's right, his father-in-law's will, and the cheerful acquiescence of the people, was received as duke of Lorraine. His title was immediately questioned by Anthony count of Vaudemont, a nephew of the late duke, on the ground that Lorraine was, as he alleged, a male fief, and could not pass to a daughter. Philippe duke of Burgundy, discovering an opportunity not only for furthering his political designs, but for gratifying his ancient grudge to the house of Anjou, supported Anthony's claim with all his power. The question was decided, for the present, by one short campaign, lasting for a part of the summer of 1431. It was closed by the battle of Bouligneville, in Burgundy, in regard to which there are related several incidents of a chivalrous cast. The monkish compiler of the Annals of Anjou copies from Monstrelet the story of an omen which preceded it. A stag appeared, pawing the ground between the two armies, and by its attitude portending defeat to the Duke of Bar. Another chronicler reports facts which made the duke's defeat probable as an effect of natural causes. René's best captain, the venerable Barbazan, observing the enemy to be strongly drawn up, advised that they should not be attacked. René and his young nobles laughed at the old man's caution, and charged him with poltroonery. "He who is afraid of the leaves," said they, "does not go into the wood." "Thanks be to God," answered the aged knight, "I have lived seventy-five years without reproach; and this day it shall be seen whether I have spoken from cowardice." (Bourdigné, *Histoire Aggregative d'Anjou*, fol. cxl.; Monstrelet, *Chroniques*, livre ii. chap. 108. in Buchon's *Collection*, xxxi. 11.; Le Fèvre de Saint Remy, *Mémoires*, chap. 171. in Buchon's *Collection*, xxxiii. 421.) He then drew up the troops, and led the attack. It was speedily repulsed; and the rash young men who had insulted him were the first to flee. The old knight himself was killed, in making a last desperate effort to retrieve the fortune of the day. Duke René, after having exhibited much personal courage, was obliged to surrender. The Duke of Burgundy claimed René as his prisoner, refused to give him up to the Count of Vaudemont, and carried him to his town of Dijon. In the castle of Dijon is a tower still called the "Tour du Bar," in which the unfortunate captive, now only in his twenty-third year, was rigorously imprisoned. His captivity was the indirect cause of several events important to France at large. His wife Isabelle, repairing to the court of Charles VII. to implore assistance, carried in her train the beautiful Agnes Sorel, who, becoming the king's mistress, was able to inspire him with a more manly temper than he had displayed in the earlier part of his reign. The Duke of Burgundy, again, having now in his hands the chief of his enemies of Anjou, listened to the entreaties for peace which were addressed to him by his friends and subjects; and, without formally abandoning his relations with England, he subscribed a truce with Charles VII. But the luckless Duke of Lorraine was overlooked in the pressure of greater matters; and he remained a prisoner for the greater part of a year. He himself felt bitterly the neglect of his kinsfolk, then so powerful, and testified his sense of their unkindness in a manner whimsically accordant with that fantastical Provençal taste which he had imbibed from his early studies. He amused himself by adorning the glass of his prison windows with gilded figures in the shape of wafers: the wafer (oublie) being symbolical of the forgetfulness (oubli) in which he was left by his friends.

At length, however, they found time to remember him. In April, 1432, he was released, leaving as hostages his two infant sons, John and Louis; giving to the Duke of Burgundy a temporary possession of several castles; procuring the signatures of a large number of nobles to letters of guarantee, and engaging, on the security of these pledges, to return to his dungeon in twelve months, if Philippe should demand his surrender. (Calmet, *Histoire de Lorraine*, ii. 777. livre xxviii.; Barante, *Histoire de Bourgogne*, vi. 175.)

The question as to the succession to the duchy of Lorraine was referred to the Emperor Sigismund, as superior lord of the fief; and in 1434 he pronounced a sentence which gave the duchy provisionally to René. René took the oath of allegiance to the emperor; and, being gladly received at Nancy, assumed the government of Lorraine. Anthony of

Vaudemont, however, complained to the Duke of Burgundy, who announced to René that his parole must be redeemed. In the beginning of May, 1435, the young duke, without a word of remonstrance, returned to his prison at Dijon. He had hardly entered its gates, when he learned that, by the death of his brother Louis III. without offspring, he had become Duke of Anjou and Count of Maine. A few months later, when he had been removed to a castle near Salins, there was brought to him an offer of the crown of Naples, and of all the other inheritance of Queen Joanna II., who had just died, substituting him for his brother as her heir. Alfonso of Aragon and Sicily, the competitor with Louis for the crown of Naples, did not lose a moment in asserting his claim against the captive René; and the Duchess Isabelle, who was sent by her husband into Southern Italy towards the end of the year 1435, found Alfonso to have already invaded the kingdom.

At length, in November, 1436, René was released, after having endured a second captivity of a year and a half. Before being dismissed, he engaged to pay a heavy ransom in money; he yielded to Burgundy several places in his duchy of Bar, and promised the succession of Lorraine, at his death, to Yolande, his eldest daughter, who had been married to Ferry, the son of his rival the Count of Vaudemont. About the same time, René's eldest son, John, created Duke of Calabria, was betrothed to Marie of Bourbon, the Duke of Burgundy's niece.

René, on his release, entrusting Lorraine to the government of two bishops of the province, took into his own hands, for the first time, the administration of Anjou, and likewise ruled Provence in person. The county of Maine, still left to Yolande his mother, as her dowry, was given by him in 1440 to his younger brother Charles, who thus became the founder of a separate line of counts, not destined to possess Maine for more than two generations. In the payment of his ransom René was assisted, not only by Charles VII., and by the higher vassals of his own states, but also by the forbearance of the Duke of Burgundy, whose enmity seemed to have cooled down completely. In April, 1438, René, henceforth known as King René, departed for Naples; and in May he entered the capital of the kingdom. During four years from that time he maintained, against his rival Alfonso, a contest which closed in the same manner as the preceding contests of the Angevin princes for the attainment of the same object. The task of gaining it, always too difficult for the strength of the third house of Anjou, was in this instance infinitely too difficult for the military and administrative talents of the individual. In the summer of 1442, first besieged in the city of Naples, and then forced to take refuge in its castles, René quitted Italy, and returned to the court of his brother-in-law, the king of France.

During his absence from home his states had been suffering great misery. The more powerful vassals of Bar and Lorraine had taken upon themselves the task of keeping alive the half-reconciled feud with the Count of Vaudemont. A series of mutual ravages had continued for four years. "Thus," says the annalist who describes the feud, "was carried on the war between the parties, that is, between those two lords and the knights who were their vassals, to the prejudice and destruction of the helpless common people." (Monstrelet, *Chroniques*, livre ii. chap. 251. in Buchon's *Collection*, xxxii. 104.) The wretchedness which René's absence had thus allowed to spring up, could not be extirpated but by a stronger hand than his.

He had not long returned to France when events occurred which re-united the history of the house of Anjou with that of the royal family of England. The intrigues of Suffolk issued in the proposal for cementing the interests of England with those of France, by marrying Henry VI. of England to René's second daughter, Marguerite, then fifteen years old. The marriage took place at Nancy, in the spring of 1445; and Queen Marguerite's dowry consisted in a cession by her father of that chimerical claim on the kingdom of Majorca, which he had inherited from his grandfather Louis I. of Anjou.

For some years after this alliance René's name seldom appears in the chronicles. During that time, however, he was not without influence on King Charles VII., whose chosen counsellor, however, was René's brother, Charles count of Maine. In 1453, Isabelle of Lorraine died; upon which her husband ceded that duchy to John duke of Calabria, who was now his only surviving son. This young prince was about twenty-nine years of age when he thus succeeded to his maternal inheritance. His energy and talents, both for war and for government, although insufficient to retrieve the declining prosperity of his house, yet shed brilliancy over the remaining years of his father's life which followed the cession of Lorraine.

But no part of the fame was gained by René himself. On his wife's death he retired into Provence, where, after celebrating his domestic affliction in the fantastic fashion which he delighted in all things to follow, he sought consolation in a second marriage, celebrated in the autumn of 1454. René was then forty-six years of age. His second wife (by whom he had no children) was Jeanne, daughter of Guy count of Laval. René's favourite pursuits were now allowed to engross him wholly. He made verses: he painted miniatures on glass and in missals. These were the most dignified among his diversified occupations: and both of his poetry

and his painting specimens are still extant. Two allegorical poems of his, which have been printed, are unanimously pronounced to display decidedly a want of real poetical genius. His talent for painting was perhaps less deficient. (Fiorillo, *Geschichte der Mahlerey*, iii. 96.) But he had many other avocations. He planned and cultivated gardens, introducing into the south of France for the first time several rare flowers, among which (it is said) was the rose to which Provence gives its name. Birds and beasts likewise found a place in the sympathies of the royal mind. His majesty was especially curious in peacocks: and on one occasion he enjoyed the satisfaction of sharing with his brother-in-law of France a menagerie of wild animals never before seen in that country, which were sent him by the King of Portugal. (*Histoire Aggregative*, fol. clxviii. clxxii.; Calmet, *Histoire de Lorraine*, ii. 854-5. livre 28.) It is more pleasing to add, that these amusements, — some of them so frivolous, all of them so unworthy of one to whom destiny had assigned a place calling upon him for vigorous action, — were not sufficient to make René forget his subjects. His kindness of heart and frankness of manners, the mildness of his rule, and the charities which (when mismanagement left him anything to give) he bestowed upon the poor, gained for him the title of "The good King René." The memory of his gentle and peaceful reign was cherished for many generations by the inhabitants of Southern France. The worst act of his which is recorded, namely, his flaying alive a Jew who had spoken evil of the Holy Virgin, did not seem to his affectionate Provençals to be at all derogatory from his character of mildness. For, after the sentence had been pronounced, and while it was feared lest the king's compassion might tempt him to stop its execution, a band of gentlemen in masks paraded the streets of Aix, prepared, if necessity should arise, to act as executioners of the blasphemer. (*Histoire Aggregative*, fol. clxxi.; *Histoire de Lorraine*, ii. 903. livre 28.)

Twice, indeed, René roused himself from his indolence, to assert the claims of his house upon their Italian crown. But upon each of the occasions he soon thought it wisest to leave the assertion of his rights in the hands of his brave and energetic son. His first incitement to exertion arose in the autumn of 1453. He was then visited by envoys from the Florentines, and from Francisco Sforza, duke of Milan. Both of these powers wished to use him for their own advantage: they were at war with Alfonso, and desired to create a diversion. René weakly yielded to the call, and collected some thousands of those adventurers whom the expulsion of the English from France had left without employment. At the head of these he attacked, with some success, the territories of Alfonso's allies, the Venetians. Quarrels, however, arose between these savage mercenaries and the soldiers of Milan; and in three months René returned to Provence, married his second wife, and resumed his life of imaginative idling.

Duke John, who had accompanied his father into Italy, did not quit that country with him. The Florentine rulers had discernment enough to discover that this young man was of a different spirit from the good King René. They made an agreement with him, by which he engaged to remain in Italy for three years, in command of the army belonging to the republic of Florence, the republic furnishing and maintaining a fixed number of troops, and paying to Duke John an annual subsidy. In the meantime, however, no war took place, Florence being able to make up temporarily its quarrel with Alfonso. Duke John accordingly found leisure to return to Lorraine, where, in 1456, he exhibited, near Nancy, a splendid passage of arms. In 1458 he returned to Italy in another character. Pietro Fregoso, the doge of Genoa, harassed by dangers from within and from without, sought for safety by offering to Charles VII. of France the "Signoria" or lordship of the city. The offer was accepted; and, Genoa being threatened with a blockade by the Aragonese fleet, the Duke of Calabria was sent, as Charles's lieutenant, to undertake its defence. But while he was preparing to receive the enemy, the aspect of affairs was suddenly changed by the death of the brave and accomplished Alfonso. He had bequeathed his kingdom of Naples to his natural son Ferdinand, a cruel and perfidious man, well known and generally disliked in the Neapolitan provinces. The barons, in the first instance, offered the crown to the King of Navarre, who wisely refused it. The Duke of Calabria listened more willingly to proposals made to him in favour of his father. The offer was accepted, and the investiture of the kingdom of Naples, which Pope Pius II. gave to Ferdinand of Aragon, was met by a formal protest taken in the name of King René. Sailing from Genoa in the end of autumn 1459, with a small fleet half-Genoese, half-Provençal, the Duke of Calabria disembarked at Gaëta, to enter upon his second Italian expedition. On his journey farther southward, he was joined by many of the principal nobles; and before the end of winter he was master of the Abruzzi of Puglia, and of a part of Calabria. But the two parties were not long left to fight their battles for themselves. Giacomo Piccinino, a celebrated condottiere, brought seven thousand fighting men to the standard of Duke John; the pope and the Duke of Milan (now at variance with the French) gave to Ferdinand assistance still more considerable. Ferdinand, however, received from his allies not only troops, but plentiful

supplies of money; while the adventurers who joined the other army, instead of bringing wealth, came avowedly in search of it. This difference, always fatal to the house of Anjou, speedily decided the question against them. Duke John had brought no treasure with him; his father, in the meantime at least, sent him none; and there is no appearance of his having received any aid from his uncle-in-law the King of France. Accordingly he was obliged to live at free quarters; and even the inhabitants of those provinces that had at first been devoted to his cause, became tired of the exactions he was compelled to make. Intrigue likewise was busy among the Neapolitan nobles of the Angevin party. One of them, the Prince of Taranto, who was uncle to Ferdinand's wife, was solicited (it is said) by his niece in person, visiting the enemy's camp in the disguise of a friar. Treason, desertion, and open hostility, soon completed the ruin of Duke John. Before the close of the campaign of 1460, the only ground possessed by him in the Neapolitan provinces, was that which was covered by his camp in the Principato Citra; and an assault which was made upon that camp, was expected to end in the annihilation of his small and dispirited army. He repulsed the enemy, however, with distinguished courage, and then withdrew the remnant of his troops into winter quarters in Puglia.

While he awaited the chances of the next campaign, the fate of his adventure in Italy was decided by extraneous causes. Charles VII., interested in the fate of Henry VI. of England and his queen Marguerite of Anjou, but willing that his support of them should be given at the expense of others, demanded from Genoa a fleet of galleys to be used in the service of the house of Lancaster. The Genoese, closely connected with England in trade, refused to embroil themselves in the English quarrel. The French governor of their city in vain endeavoured to enforce his authority; and in March, 1461, the French were obliged to take refuge in one of the forts, leaving the city to the contests of its native factions. The Genoese repulsed with great slaughter an attack made on them by a new force despatched from Provence by the King of France and René, and headed (according to some historians) by the latter in person. The Duke of Calabria thus found his communication with France to be left completely at the mercy of the hostile Genoese fleet.

A second event followed, the consequences of which were infinitely more momentous. Charles VII. died in the summer of 1461; and the house of Anjou thus lost that support which it had derived from the personal affection of the king for some of its members. Serious danger threatened them from the character of Charles's son and successor, Louis XI. Upon his kinsmen of Anjou, indeed, that crafty king had his eye steadily fixed from the very commencement of his reign. He might feel a desire to revenge some personal injuries; for he had long been at variance with his father King Charles, and the Count of Maine had been active in fomenting the quarrel. But, above all, the princes of Anjou were among those rivals of the crown whom it was necessary to bring completely into subjection. The time for action, however, was not yet come; and in the meanwhile the new king behaved with great deference, not only to his mother Marie of Anjou, but to his two uncles. He conferred the county of Beaufort upon René; to the Count of Maine he gave a pardon for his intrigues, and a confirmation in his governorship of Languedoc. His conduct to the Duke of Calabria was different, and is not easy to be accounted for. The duke, availing himself of the cessation of hostilities in the Neapolitan provinces, appears to have returned into France before the death of Charles VII., first visiting Provence, and afterwards his duchy of Lorraine. He was present at the coronation of Louis XI., and made overtures of friendship to the king, which, it is said, were contemptuously rejected. (*Histoire de Lorraine*, ii. 863. livre 28.) The high-spirited duke, disgusted by the haughtiness of his old associate, entered heartily into those intrigues which began immediately on the commencement of the new reign, though they did not break out into open war till some years later.

In the meantime, however, Duke John resumed his Italian wars; and in regard to these, King Louis exhibited some of the earliest instances of that treacherous policy which soon made his name proverbial throughout Europe. He sent an embassy to Rome the year after his accession, ostensibly for the purpose of detaching Pius II. from his alliance with Ferdinand of Aragon. The pope and the Duke of Milan, however, although allies and personal friends of Louis, treated his mediation with seeming neglect. They continued to use their utmost exertions for driving the French out of Italy. It is even said that there were found on the person of an intercepted messenger letters of encouragement addressed to Ferdinand by Louis himself. A trifling aid which the Duke of Calabria was able to carry with him from Provence on his journey southward was quite inadequate to the pressing emergency. In the autumn of 1463, deserted by all his Neapolitan partisans one after another, he fled with a handful of men to the isle of Ischia, where he remained till next summer, when his father sent a galley to bring him home. King Louis XI. bore the disasters of his cousin with the same equanimity which he had displayed the year before, when Marguerite of Anjou was driven from England on the coronation of Edward IV.

There followed in France the short civil war, usually known as the "War of the Public Good." In the course of it King René remained steadily attached to the royal cause; but his son was an active member of the league against the king. He was one of the chiefs in that army of the princes which in the autumn of 1465 invested and had almost taken the city of Paris, thus exposing Louis's power to a danger which he himself acknowledged to have been one of the most imminent it ever experienced. (Philippe de Comines, livre i. chap. 6. 8. in Petitot's *Collection des Mémoires relatifs à l'Histoire de France*, xi. 382. 392.; Jean du Clercq, *Mémoires*, chaps. 40. 41. in Buchon's *Collection des Chroniques Nationales Françaises*, xl. 31—34). But the consummate dexterity which enabled the king to extricate himself so speedily from those early embarrassments was displayed with particular success in the case of the Duke of Calabria. Louis made the most flattering advances to the duke; he promised him subsidies and troops for a new invasion of Naples; he even went so far in his pretences as to contract his daughter Anne to the duke's son Nicholas. Duke John was speedily won over; and, by a humiliating yet not unnatural change, he became intriguing and even treacherous upon beginning to act in concert with his plotting and treacherous cousin. He not only exerted himself actively in bringing about the treaties of Conflans and Saint Maur-des-Fosses, by which the king and the princes made up their quarrel at the expense of the people: he likewise signalised his zeal for the royal cause by that which is the most equivocal act attributed to him, being an attempt to betray Prince Charles into the hands of his brother. (Sismondi, *Histoire des Français*, xiv. 217.; Calmet, *Histoire de Lorraine*, ii. 867.) But the sacrifice of principle was made in vain. The ruin of the house of Anjou was irrevocably determined upon. The War of the Public Good had added new reasons of personal offence to those reasons of state policy, which would have been by themselves strong enough to dictate the sentence of destruction. Offence had been given by the Duke of Calabria's cooperation with the league of the princes; offence yet deeper had been given by the cowardice or treachery of the Count of Maine at the battle of Mont Lhery.

But from the fate of witnessing the fall of the princely house, the worthy scions of the stock were to be saved. Duke John's career drew nigh to its premature close. Despairing of Italy, he found a new object of ambition in the crown of Aragon, which, in 1467, was offered to King René by the discontented Catalans. The weak vanity of the father, and the restless activity of the son, concurred in prompting the resolution to accept this dangerous invitation. The Duke of Calabria marched into Catalonia with eight thousand French soldiers. In Spain he maintained the contest with decreasing success till the end of the year 1470, when he died at Barcelona, either of a fever or of poison. His age was about forty-six.

Duke John is supposed (although the point is oddly involved in uncertainty) to have left as his heir a son of his own name, who survived him but died immediately after. Within a very short period we find the dukedom of Lorraine, and the whole inheritance of Duke John, to have been vested in the person of his son Nicholas, formerly Count du Pont, who, having been born in 1448, was twenty-two years old at the time of his accession. The young duke inherited no small portion of his father's energy and high spirit. His fate, like that of his father, was that of falling a victim to the cold-blooded schemes of others. Before his father's death, having been left (under guardianship) as governor of Lorraine, he had begun to display much aptitude for the military art; and continual feuds with neighbours, particularly with Toulongeon, marshal of Burgundy, had given him opportunities of acquiring some military experience. In 1472 he came to Paris, presented himself to the king, and demanded assistance for an invasion of Aragon. Louis refused the request, and spoke of the late duke with contumely and scorn. Nicholas, enraged at the insult offered to his father's memory, made his escape from Paris, and threw himself into the party of Charles the Bold, duke of Burgundy. Duke Charles tempted Nicholas by holding out hopes of marrying to him his daughter Marie. She was indeed at that very time all but promised, both to Maximilian of Austria and to the Duke of Guienne; but in the intrigue which Charles had thus clumsily copied from the tactics of his enemy King Louis, the Duke of Lorraine was certainly the party with whom the deceit had been carried farthest. In the very year of Nicholas's flight from Paris, he and Marie of Burgundy were allowed to exchange written promises of marriage, which are still to be found in the histories of the dukedom. (Barante, *Histoire des Ducs de Bourgogne*, livre 4. x. 67—70; Calmet, *Histoire de Lorraine*, ii. 894.) The only act worth notice which Nicholas had time to perform after his alliance with Charles the Bold, was an unsuccessful attempt to surprise the free city of Metz. In August, 1473, he died at Nancy, suddenly, unattended, and in circumstances every way suspicious. The people of the city believed his servants to have poisoned him; and it was openly asserted throughout France that they had been hired to do so by King Louis.

With Nicholas the male descendants of

King René were extinct; and the duchy of Lorraine (with that of Bar) fell to René's eldest daughter, Yolande countess of Vaudemont, who immediately ceded her whole inheritance to her son René. The Duke of Burgundy, apparently hopeless of finding a tool in the new duke, seized his person by surprise, and gave him over to the Emperor Frederic III. Louis XI., instantly arresting a nephew of the emperor, who was a student at Paris, was able to compel the release of the prisoner. René of Lorraine was thus completely gained over to King Louis's views; and, as his first step in acquiescence, he gave up to the crown of France the duchy of Bar. There were thus detached from the house of Anjou all those rich possessions which King René had brought into it. In a very few years it was despoiled of all which he had inherited from his predecessors of the same family. The history of his old age, which yet remains to be told, presents nothing but a series of unresisted spoliations.

For these a pretence was soon furnished by the imprudence of King René himself. He entered secretly into an agreement with the Duke of Burgundy, for selling to him not only his French possessions of Anjou and Provence, but also his right to the crowns of Sicily, Jerusalem, and Aragon. Another part of the scheme provided for putting Louis XI. under the tutelage of four princes, two of whom were to be King René and the Duke of Burgundy. Louis seems to have learned every step of this plot as soon as it was taken. In August, 1474, he seized Angers, and appointed a governor over all the provinces belonging to the house of Anjou. Not a sword was drawn in resistance: hardly a word was spoken in remonstrance. King René, after the first shock of surprise was over, remarked philosophically, that his cousin and he had now a province the less to quarrel about. Provence, however, still remained to be contended for; and René, as if determined to give his watchful enemy every facility for destroying him, continued his negotiations with the Duke of Burgundy. But very soon Charles was prostrated by his defeat at Granson; and René had now no protector. Immediately on hearing of the battle, Louis sent orders to his parliament to proceed against King René, for having conspired with the enemies of the kingdom. René, sensible of his danger, offered the most ample submissions, and came to meet the king at Lyon. Philippe de Comines was present at the interview, and describes the cause of René as having been pleaded at once boldly and skilfully by one of his counsellors. (Comines, *Mémoires*, livre v. chap. 2. in Petitot's *Collection*, xii. 202.) With René was his nephew Charles, son of his brother Charles count of Maine, and now Count of Maine himself, since the death of his father in 1473; and there were thus placed in Louis's hands the only two surviving members of the male line of Anjou. The king used with tolerable moderation the advantages thus given to him. He had originally intended to strip René of every thing, and to allow him a pension for life. But now, abandoning this design, he was content with securing to himself the possession of his cousin's dominions after the death of him and his nephew. In April, 1476, he obliged René and Charles to declare him the heir of each; and, to make assurance doubly sure, he at the same time compelled the unfortunate Queen of England to make over to him all her rights both by father and by mother. Having thus gained the ends which he had resolved on gaining, the king treated René with the greatest appearance of kindness. He went so far as to put him again in possession, not only of Angers (of which the king had just robbed him), but of Bar, on which René had no longer any good claim. Louis, however, considerate in his beneficence, took the precaution to garrison Angers, and to bribe René's counsellors.

From the date of those transactions the histories of the time do not again record the name of King René, until they step aside to mention his death. He died at Aix in Provence, on the 10th of July, 1480, aged seventy-two years. In October of the same year, Louis made Marguerite of Anjou renew her act of cession. King René's nephew, Charles of Maine, — who became by his death titular king of Sicily, — survived him only a year and a half. A confirmed valetudinarian, and governed absolutely by a paid spy of King Louis, he was easily induced to fulfil the engagements entered into at Lyon. He did so by making a will, in which he declared Louis XI. his universal heir. Having executed this instrument, he died at Aix in December, 1481. Of the house of Anjou, however, there still survived René, the young duke of Lorraine; and he, although he had no right to Anjou, a male fief, was the undoubted heir to the female fiefs of the house, namely, Bar, Provence, and the claim to the crown of Naples. His partisans had begun to rise in Provence, even before the death of the last Charles; but it cost King Louis no trouble to suppress the insurrection; and the states of Provence, on being summoned for the purpose, acknowledged Charles's testament to be valid. The whole of his dominions were already in the king's hands; and the independence of the third house of Anjou was at an end.

There has been published in France, within the last few years, an elaborate life of King René, by the Vicomte L. F. Villeneuve-Bargemont, "Histoire de René d'Anjou," &c., Paris, 1825, 3 vols. 8vo. Of King René's poetical works no more than two appear to have ever been printed: — 1.

"L'Abusé en Court," a dull moral allegory, of which an analysis is given by Goujet (*Bibliothèque Française*, ix. 366—372.), and a better one in a more recent work (*Bibliothèque Universelle des Romans*, for March, 1778, p. 182—201). There are enumerated at least four black-letter editions of the "Abusé en Court." Of these one only (that of Vienna, by Schenck, 1484), bears any date; but all seem to belong to the fifteenth century. Of one of them there is not known to exist more than one copy; and the others are hardly less rare. 2. "La Conqueste qu'ung Chevalier, surnommé Le Cœur d'Amours Epris, fit d'une Dame appelée Douce Mercy," 1503, black letter. This work is extremely rare. Brunet and his Brussels editors name it only from report. (Calmet, *Histoire Ecclésiastique et Civile de Lorraine*, fol. 1728, 4 tomes, tome ii., livres 27, 28.; Sismondi, *Histoire des Français*, tomes xiii., xiv.; Barante, *Histoire des Ducs de Bourgogne*; Bourdigné, *Histoire Aggregative d'Anjou*; Monstrelet, *Chroniques*, livre ii.; Philippe de Comines, *Mémoires*, livre i.; Le Fèvre de Saint-Remy, *Mémoires*; Anselme, &c., *Histoire Généalogique de la Maison Royale de France*; *L'Art de Vérifier les Dates*; Sismondi, *Histoire des Républiques Italiennes*, tome ix. chap. 68. 70. 74., tome x. chap. 76, 77, 78.; Summonte, *Dell' Historia della Città e Regno di Napoli*, tom. ii. lib. 4, 5.; Giannone, *Storia del Regno di Napoli*, lib. xxv. cap. 6, 7., lib. xxvi. cap. 2, 3., lib. xxvii. cap. 1.). W. S.

ANJU or ANDJOU. [AZAD-UD-DAULAH.]

ANKARKRO'NA, THEODOR, was born at Carlskrona on the 15th of February, 1687, and sent, in 1693, by his father, Theodor Christoffers, to Amsterdam, where his brother, Jacob Christoffers, was at the head of a large mercantile establishment. Theodor, after receiving a good education at the Dutch universities, spent five years in trade, during which time some voyages that he made to France inspired him with a passion for the sea. He entered the service of the Dutch West India Company and set sail for America as supercargo, but the vessel in which he embarked was captured by four French privateers, after a combat of five hours, and carried into Dunkirk. As Sweden was at that time at peace with both France and Holland, Ankarkrona obtained leave to enter the French navy as a volunteer, and served under Forbin in many of his adventurous voyages. "England, however," says his Swedish biographer, "had long since earned the honour of being called the first and highest naval power. Thither, therefore, his fancy led him, and in 1708 he entered the English service as volunteer and extra midshipman in the fleet commanded by Lord Durtly" (Lord Dursley, afterwards Earl of Berkeley) "in the channel and off the French coast" against his former leader Forbin. The Chester man-of-war, fifty-four guns, on board which he served, brought in more than twenty prizes. Ankarkrona rose to the rank of lieutenant in the English navy; but on the breaking out of the war between Sweden and Denmark, in 1711, he returned to his native country. He took a share in many actions during this war, but his most conspicuous services were the conveyance of Stanislaus Leszczynski from Sweden to Stralsund, in 1712, and of Charles the Twelfth from Stralsund to Trelleberg, in December, 1715, on the king's return from Turkey. In 1717, after the conclusion of the war, he was ennobled, and then assumed the title of Ankarkrona. He rose through various dignities to that of admiral and member of the Admiralty Council in 1742, and "landshöfdinge," or lord lieutenant of the district of Stockholm in 1748. During this time he distinguished himself by the active assistance he lent to Alströmer [ALSTRÖMER, J.] in the introduction of manufactures into Sweden. He died on the 3d of November, 1750, at the age of sixty-three.

His writings are — 1. "Relation om Konung Carl XII.'s afresa ifrån Stralsund och ankomst till Sverige 1715" ("An Account of King Charles the XII.'s Voyage from Stralsund to Sweden,") inserted in the "Svenska Mercurius" for 1760. 2. "Tal om Förbindelsen emellan Landtbruk, Manufacturer och Sjöfart," Stockholm, 1744, 8vo. ("A Speech on the Connection between Agriculture, Manufactures, and Navigation,") delivered as President of the Swedish Academy of Sciences, of which he was an active member. (Carleson, *Åminnelse-Tal öfver T. Ankarcrona*, Stockholm, 1750, 8vo.; Rosenhane, *Anteckningar hörande till Vetenskaps Akademiens Historia*, p. 202, 450.; Aurivillius, *Catalogus Bibliothecæ Upsaliensis*, i. 33.) T. W.

ANKARSTRÖM, JOHAN JAKOB, the assassin of Gustavus III. of Sweden, was the son of a Swedish noble, and was born in the year 1759. He early entered the army as an ensign in the Royal Blue Guards, but quitted the service in a very few years. His motives for this step have been variously represented, and according to one account, which has obtained extensive currency, he was compelled to take it in consequence of being detected in a treasonable correspondence, which had for its object the giving up of Finland and the Isle of Gothland to the Russians. He is even said to have owed his life on this occasion to the clemency of Gustavus; but the whole story rests on no good foundation. After leaving the army, he visited various parts of Europe, and resided for a short time in England, where he was reduced to such poverty, that he left the country without discharging his bill at an hotel in London. On his return to Sweden, he became connected with a large body of disaffected nobles, who, disgusted with the

two regal revolutions of 1772 and 1789, and partaking of the Jacobinical opinions just then so triumphant in France, were ready to adopt any desperate measure to take vengeance on Gustavus for his past acts, and to prevent his threatened interference by arms in favour of Louis XVIII. His assassination was resolved on, and Ankarström was pitched upon to do the deed. Two others of the conspirators, Counts Ribbing and de Horn, it is said, drew lots with Ankarström for what they considered an honour.

After two or three ineffectual attempts, the assassination took place on the 16th of March, 1792, during a masked ball at the Opera House at Stockholm. The king had received an anonymous letter in the morning, cautioning him not to go to the ball, as his life would be attempted; but he was too courageous to allow himself to appear afraid, and he resolved to go. He had been only a short time in the room, when, notwithstanding his mask and domino, he was easily recognised, and a number of masks began to crowd around him. One of them (Count de Horn) tapped him on the shoulder, with the salutation, "Bon soir, beau masque," which was the signal agreed on among the conspirators, and Ankarström immediately fired a pistol, fully charged with powder, balls, and rusty nails, point blank at the king. Gustavus fell into the arms of his favourite, the Count d'Essen, and the conspirators raised a preconcerted cry of "Fire!" in order to escape in the confusion. The doors, however, were quickly closed, and no one was permitted to depart until he had been recognised by the police, and had signed his name in a book. Ankarström was the last to quit the place, and he passed with so easy and confident an air as to avoid all suspicion. After it was cleared of visitors the room was searched, and a pair of pistols, one loaded, the other not, and a formidable dagger, were found on the floor, where they had been left by the assassin. They were soon recognised as belonging to Ankarström by the gunsmith and cutler of whom he had bought them, and his arrest immediately ensued. On his examination he displayed great firmness, at once avowing and glorying in his crime, but denying that he had any accomplices. The researches of the police, however, in a short time led to the apprehension of between twenty and thirty of the principal conspirators.

The king survived his wound twelve days. As his son was only thirteen years old, his brother, the Duke of Sudermania, became regent, and the dying Gustavus is said to have exacted a promise from him that only the actual murderer should suffer death. Ankarström, after a lengthened trial, was condemned, on the 29th of April, to suffer a death of torture. He was ordered to be exposed to the people on three successive days in the streets of Stockholm, with the pistols and dagger suspended over his head, together with the inscription "Konungs Mördrar" ("Murderer of the King"); to be beaten on each day with rods; and on the fourth day to be beheaded, his right hand being first cut off; to be then quartered, and his head and quarters set on wheels, according to the Swedish custom, in the chief places of the capital. The other conspirators were sentenced to various punishments. Counts de Horn and Ribbing, and Colonel Liliehorn, the writer of the anonymous letter, were condemned to suffer imprisonment for life. Another conspirator, Baron Bjelke, had committed suicide before he could be taken.

Ankarström suffered with undaunted courage; he bore the execrations of the people, which were liberally bestowed, with the utmost equanimity, and received the strokes of the rods, which after the first day tore away the bleeding flesh in strips, with unflinching fortitude. He continued to declare his satisfaction in having "rid his country of a tyrant" to the last. Though his crime was held in detestation by the common people, many of the nobles regarded it with admiration. The "memory of Ankarström" became a favourite toast in their private assemblies, and the spots where the quarters of the criminal were exposed became places of pilgrimage for his followers, among whom were often seen ladies of high rank. Owing to this, and the numerous treasonable poems and inscriptions continually stuck up on the posts which supported the wheels, the government removed the remains of Ankarström as soon as possible.

There are numberless versions in books of the period, and of later date, of the motives of Ankarström in committing this murder, embracing almost every imaginable variety; but none appear to rest upon much better authority than mere conjecture. It is hardly necessary to search further for the exciting cause than the revolutionary spirit of the period, especially when the assassination is viewed in connection with the events which speedily followed it in other countries. (*L'Art de Vérifier les Dates depuis l'Année 1770, jusqu'à nos Jours*, ed. Courcelles, i. 558, 559.; Clarke, *Travels in various Countries of Europe, Asia, and Africa*, part iv. Scandinavia, i. 159.; Rabbe, *Biographie des Contemporains*, i. 98.; Beaumont-Vassy, *Les Suédois depuis Charles XII.* ii. 22—48.)

J. W.

ANKER or ANCHER, PEDER KOFOD, was the son of Jürgen (George) Anker, and was born on the 14th of June, 1710, at Oester Larskier, in the island of Bornholm, where his father was minister: by his mother's side he was descended from the noble family of Kofod. He received his preparatory education in the royal academy of Soroe under the celebrated Sneedorf, and afterwards went to Copenhagen, where he first studied theology,

and from 1736, law. In 1741 he was appointed professor of law in the university of Copenhagen, after having taken the degree of doctor of law; and he became subsequently counsellor of justice, attorney general of the maritime department, and counsellor of the high court of the admiralty as well as of the consistorium of the kingdom of Denmark. He died in 1788. Anker, who was highly distinguished as a lawyer and as a public functionary, is generally considered the first who introduced the scientific study of the law into the kingdom of Denmark. He is the author of numerous works and treatises on the Danish, the Norwegian, and the Roman law; he also wrote on ethics. He wrote in Latin, in Danish, and sometimes also in German. His principal works are — 1. "Dansk Lov Historie," Copenhagen, 1769—1776, 3 vols. 4to., a critical exposition of the Danish laws from King Harald Blaatand down to Christian V., which is considered the best work on the history of the Danish and also of the Norwegian law. 2. "Een Jüdske Lovbog paa Gammel Dansk" ("A Jutish Lawbook in Old Danish"), Copenhagen, 1783, 4to. This is the best edition of the old laws of Jütland: the text is accompanied with critical and historical notes and explanations, and with a Latin translation from the editor. 3. "Farrago Legum antiquarum Daniæ Municipalium," Copenhagen, 1776, 4to. 4. "Dansk Lehns-Ret" ("The Feudal Laws of Denmark"), Copenhagen, 1778, 8vo. This work was translated into German by J. H. Bärens (Copenhagen, 1788, 8vo.), who, in his preface, gives a detailed account of the author's life.

Anker's family enjoyed great esteem and popularity in his native island of Bornholm. The Swedes having acquired it by the peace of Roeskild (26th of February, 1658,) Jens Kofod (Koefoed) a Danish nobleman, and Povel or Paul Anker, minister of Rods, formed the plan of delivering Bornholm from the Swedish yoke. Povel Anker was the father of Jürgen, and the grandfather of Peder Kofod Anker. The uproar broke out on the 8th of December, 1658; the inhabitants, excited by Anker, who put himself at the head of a large body of them, surprised the Swedish garrison and made them prisoners, and in a few days the island was delivered. The happy result of this hazardous enterprise was chiefly due to the great ascendency of Anker over the peasants, among whom he was universally revered. The king of Denmark, Frederick III., was so much delighted at the news, that he wrote a letter to the islanders assuring them that he accepted the sovereignty of Bornholm as a present made from its inhabitants to the crown of Denmark. This letter is contained in Holberg, cited below. More than one hundred years later the people of Bornholm, exasperated by a heavy salt-tax, rebelled against their authorities. The king resolved to quell the troubles by force, and two men of war, with sufficient forces on board, were ready to leave Copenhagen for that purpose. But Peder Kofod Anker persuaded the king to allow him to go to Bornholm, pledging his word that he would pacify the island by the sole authority of his name. No sooner had he landed on his native island than the people flocked together to salute the grandson of their deliverer from the Swedes; and Anker having addressed them in his own name and in that of his grandfather, they laid aside their arms, and in four days the whole population returned to their duty. On his return to Copenhagen, Anker persuaded the king to abstain from all severity, and to abolish the salt-tax, which was done. (Holberg, *Dannemarks Riges Historie*, iii. 348, &c.; Adelung's *Supplement* to Jöcher's *Allgemeines Gelehrten-Lexicon*; Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften.*)

W. P.

ANKWITZ. [ANCWITZ.]

ANLY, JEAN D', a native of Montmédy, lived about the middle of the sixteenth century. A work of his is or was preserved in MS. in the monastery of Orval in the duchy of Luxemburg. The "Biographie Universelle," our only authority (for we have searched the "Bibliothèque" of Le Long, and other sources of information in vain) gives the title as follows, "Recueil et Abrégé de plusieurs Histoires, contenant les Faits et Gestes des Princes d'Ardennes, &c.; ensemble une Table Généalogique de la Posterité de Clodion le Chevelu, &c."

J. C. M.

ANNA, BALDASSA'RE D', a Venetian painter of the beginning of the seventeenth century, but by birth a Fleming. He was the scholar of Leonardo Corona, and after his death, finished some of the works which he left incomplete. He painted several good works for various churches in Venice in the style of Corona, whom, however, he surpassed in mellowness of colour and in chiaroscuro, but he was inferior to him in design.

There was an ALESSANDRO D' ANNA, who lived at Naples towards the end of the eighteenth century, who made himself known by some paintings of eruptions of Vesuvius and Ætna, several of which have been engraved and printed in colours by J. B. Chapuy and others. (Zanetti, *Della Pittura Veneziana, &c.*; Lanzi, *Storia Pittorica, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*)

R. N. W.

ANNA COMNE'NA (Ἄννα Κομνηνά), the eldest daughter of the Emperor Alexis I. Comnenus, and the Empress Irene, was born at Constantinople in 1083. Gifted with great beauty and extraordinary talents, she received an education which was rather fit for a scholar than for a princess, who was exposed to the chance of becoming the first ornament of the harem of a Turkish prince

in Asia Minor. She was instructed in every branch of knowledge, and according to her own words, she was well acquainted with Plato and Aristotle. At an early age she was betrothed to Constantine Ducas, who died before the marriage. She was afterwards demanded in marriage by Melek Shah, the son and successor of Alp-Arslán, sultan of the Turks-Seljuks; but the emperor eluded the proposition and married her to Nicephorus Bryennius, a noble Greek, who by his birth, talents, learning, and character, was worthy of such an accomplished princess. For a long period her palace was the rendezvous of the most eminent Greek scholars, poets, artists, and statesmen, and as her youth coincided with the arrival of the first Crusaders at Constantinople, she was surrounded by many distinguished barons who accompanied Godfrey of Bouillon. She was admired by all, and was early accustomed to the most unbounded respect and flattery of eminent men. She was present at the death of her father in 1118, and she and her mother Irene tried to persuade the dying emperor to nominate her husband, Nicephorus Bryennius, his successor, in prejudice to his son John. But Alexis declined, and John succeeded his father to the great disappointment of Anna. She persuaded Bryennius to form a conspiracy against John, and she put herself at the head of it; but the pusillanimity, or perhaps the remorse, of her husband, who refused to act at the moment when he was to be proclaimed emperor, rendered the plan abortive. Anna and Bryennius were both punished with exile and their estates were confiscated. They retired to Oenoe, now Unieh, in the province of Trebizond on the Black Sea, and led an obscure life for many years. It appears, however, that they recovered the favour of the emperor, for in 1137 Bryennius commanded the Greek troops in the expedition against Antioch. Exhausted by fatigues and the climate he returned to Constantinople in the same year and died soon afterwards. Anna was deeply afflicted by the death of her husband, with whom she was united by the ties of mutual love and esteem. She blamed him severely when he refused to carry into effect the conspiracy against the emperor, saying that at a moment when she showed the energy of a man, he had acted with the timidity of a woman; but this reproach was rather the result of female vexation than of real contempt. On the other hand, the great praise which she bestowed upon him after his death, induces us almost to believe that she was eager to persuade the world that such an extraordinary woman as she wished to be considered, had chosen for her husband a man who was the first of his sex. After the death of Bryennius, Anna retired from the world, and occupied herself with the arts and literature. She died in 1148. During the latter years of her life, and at the beginning of the reign of Manuel Comnenus, who succeeded John in 1143, she composed that memorable work to which she gave the name of "Alexias."

The "Alexias" (Ἀλεξίας) is a biography of the Emperor Alexis I. This was a difficult task for his daughter, who in the preface to this work says — "If I praise Alexis, the world will say that I have preferred the glory of my family to the truth; and whenever I shall be obliged to blame him, I shall incur the reproach of impiety." But if she deserves reproach, it is certainly not for want of filial piety, the picture which she makes of her father being little less than a brilliant picture of his virtues. She has not forgotten herself, and she commemorates her own merits wherever she can conveniently, and she is apparently pleased with displaying her erudition. She is unjust towards the Crusaders, describing the Greeks as the most virtuous of all people, and the Latins as vicious barbarians. The Norman Bohemond is the only Latin whom she praises, and it may be true, as it is said, that he loved her, and that she was far from disliking him. Her style is artificial, and she always sacrifices facts of importance to details which are adapted to herself, her father, or her own character. In short, it is the work of a learned princess. But notwithstanding these defects, it is one of the most important and interesting works of that time, and the chief source for the life of Alexis I.

The "Alexias" is divided into fifteen books. The first nine contain the exploits of Alexis against the Turks and the Normans in Epirus; the tenth relates the arrival of the Crusaders at Constantinople; the following three treat of the progress of the Crusaders in Asia, and the emperor's relations with them, especially with Bohemond; in the fourteenth she describes the successful wars of Alexis against the Turks after they had been weakened by the Crusaders; and the fifteenth book contains the glorious end of his reign and his death. Thus the work has a striking resemblance to an historical drama divided into five acts, each of which contains an important period of the hero's life. The first edition was that of Hoeschelius, entitled "Alexiados Libri VIII.," Augsburg, 1610, 4to. The text, however, is only an abridgment, and very corrupt, especially the eighth book. This edition was dedicated to the celebrated Marcus Welser and to John James Rembold, patricians of Augsburg; it contains only the Greek text, and the books are not divided into chapters. The editor of the Paris edition (1651, fol.) which is complete, is Petrus Possinus, who also translated the work into Latin: this very incorrect version fills up twice as much space as the Greek text. Du Cange has written valuable notes to the "Alexias," which are contained in the Paris

edition of Cinnamus (1670, fol.), p. 223—428. The best edition is "Annæ Comnenæ Alexiadis Libri XV. ed. L. Schopenius," 2 vols.; 1st vol. Bonn, 1839. The text is revised and divided into chapters. The editor has enriched this edition with a careful Latin translation; and he has added the notes of Du Cange as well as some trifling notes of Hoeschelius. Cousin (le président), the French translator of the greater part of the Byzantine historians, has also published a translation of the "Alexias," which, however, has rather more resemblance to the Latin version of Petrus Possinus than to the Greek text. A German translation is contained in the first volume of "Historische Memoiren," edited by Schiller. (The chief source of information is the *Alexias* of Anna Comnena; Martinus Hankius, *De Byzantinarum Rerum Scriptoribus Græcis*, p. 507—516.; Fabricius, *Bibliotheca Græca*, vii. 726, &c.) W. P.

ANNA of HUNGARY, the princess by whose marriage with an Austrian prince the kingdoms of Hungary and Bohemia became united with the dukedom of Austria, was the daughter of Ladislaus II., king of Hungary and Bohemia, and was born on the 23d of July, 1503. She was married in 1521 to Ferdinand of Austria, the brother of Charles V., and who afterwards, in 1558, succeeded Charles as emperor of Germany. The destruction of Lajos, or Louis II., son and successor to Ladislaus, in the fatal battle of Mohacs, on the 28th of August, 1526, transferred his two kingdoms to the husband of his sister; but the claims of Ferdinand were resisted in Hungary by Zapolya, with whom he finally came to an agreement to share the kingdom. Anna died at Prague in childbirth in her forty-fifth year, on the 27th of January, 1547. She was the mother of three sons and eleven daughters. Her principal virtue seems to have been humility. In her funeral sermon by Nausea it is recorded, that she was accustomed to dress in old and patched apparel, rather like a servant than a queen. (Herrgott, *Monumenta Domus Austriacæ*, tom. iii. pars ii. 254—259.) T. W.

ANNA JOA'NNOVNA, empress of Russia, was the second daughter of Joann or Ivan, the elder brother of Peter the Great, and was born at Moscow on the 9th of February, 1694 (28th January, o. s.) She was brought up by her mother the Tzaritza Praskova Thedorovna till her sixteenth year, when Peter the Great wishing to establish a connection with the Prussian court gave her in marriage to Frederick William, duke of Courland, nephew of the King of Prussia. The marriage, which took place at St. Petersburg on the 12th of November, 1710, was followed by the death of the bridegroom on the 15th of January, 1711. Ferdinand, the uncle and guardian of Frederick William, endeavoured to make good his succession to the vacant dukedom, but was prevented by the troops of Peter the Great, who took possession of Mittau and established the widowed duchess as regent. In 1726 the states of Courland elected Maurice of Saxony, better known in England as Marshal Saxe, the illegitimate son of Augustus II., king of Saxony and Poland, to suceeed in case of the death of Ferdinand, who still retained the title though not the power of duke, and this election was supported by Anna, who endeavoured unsuccessfully to gain the consent of the courts of Russia and Poland. At length finding that Maurice of Saxony was not disposed to be so faithful to her as she had believed, she relinquished his cause and continued Duchess of Courland till the unexpected series of events which in 1730 summoned her to ascend the throne of Russia. In her last will, the Empress Catherine, (widow of Peter the Great,) who died in 1727, named for her successor Peter II., the son of Alexis, Peter's son, and in case of his death without issue, Anna Petrovna [ANNA PETROVNA.]

By the death of Peter II. in 1730, just as he was on the point of marrying a princess of the Dolgoruky family, the male branch of the house of Romanov became extinct. The female members then remaining were, Ekaterina or Catherine Joannovna, duchess of Mecklenburg, eldest daughter of Joann, the elder brother of Peter the Great; Anna Joannovna, duchess of Courland, and Praskovia Joannovna, the two sisters of Catherine; and Elisabeta or Elizabeth Petrovna, the daughter of Peter the Great, whose sister Anna was dead but had left a son Charles Peter Ulric. The council of state, which consisted of eight members, namely, four princes of the Dolgoruky family, the favourites of Peter II., two Golitzuins, Ostermann, and Golovkin, assembled to deliberate on the best method of filling the vacant throne. Demetrius Golitzuin and Vasily Lukich Dolgoruky had conceived the bold idea of changing the form of government and subjecting the resolutions of the monarch to the approbation of the council of state. They persuaded the whole of their colleagues to agree to this plan with the exception of the chancellor Ostermann, a German by birth, who absented himself on the plea of illness. Many candidates were named for the throne. Prince Ivan Dolgoruky, partly on the ground of a will said to have been made by Peter, proposed his sister Catherine, who had been betrothed to the late emperor, and would soon have been empress. Eudocia, the repudiated wife of Peter the Great, was nominated by others. Finally, at the suggestion of Vasily Dolgoruky, it was determined to offer the crown to the Duchess of Courland, in the expectation that she would be more docile to the council than her elder sister, whose here-

ditary right was so plainly superior. Vasily himself and two others were sent to Mittau with instructions to require the duchess to sign the articles agreed on as an indispensable preliminary to the proffer of the empire. The most important of these articles were that she should not make war or peace, impose any new tax, punish any of the nobility with death, alienate any of the lands belonging to the crown, or choose either a husband or successor without the consent of the council.

On their arrival at Mittau the deputies met with a most favourable reception from the duchess, who made no difficulty in signing the articles. They naturally attributed this readiness to her joy at her sudden elevation; but there was a deeper reason. Yaguzhinski, a lieutenant-general at Moscow, who had become aware of the designs of the council, had sent a secret messenger before the deputies to Mittau to apprise the duchess of their intended demands, to entreat her to comply with them for the present, and to assure her that on her arrival at Moscow as empress she would soon be able to arrange matters according to her pleasure. The new empress assented even to a demand of the deputies that she should not take to Russia with her the grandson of a groom named Biren, who occupied in her court the post of her acknowledged favourite. In spite of this promise however he appeared at Moscow a few days after her arrival there on the 20th of February, and the impunity with which he did so convinced the empress of the weakness of the council of state, who did not venture to notice so open a breach of her engagements. By the assistance and advice of Ostermann and Yaguzhinski she excited the discontent of the lesser nobility at the new arrangements, by which it was insinuated that a powerful oligarchy would secure to itself all the valuable appointments in the gift of the crown. On the 8th of March six hundred gentlemen, with the Princes Trubetzkoy, Kantemir and others at their head, waited on the empress, obtained an audience, and entreated her to order the council of state and senate to be assembled. The empress commanded the attendance of both those bodies, and at the same time directed the avenues of the palace to be taken possession of by guards with loaded pieces, who were to suffer none of those who entered to leave the palace without permission. When all were assembled, Count Matvayev as the spokesman of the six hundred petitioners addressed the empress, and informed her they regretted that she had by the conduct of the council of state been surprised into making the concessions which she had signed. He added that Russia having for so many ages been governed by absolute princes and not by a council, all the nobility and the whole nation entreated her to take into her own hands the government, and rule as uncontrolled as her ancestors had done. The empress affected surprise and exclaimed, "How! was it not in accordance with the will of the whole nation that I signed the document presented to me at Mittau?" The six hundred answered, "No." She turned to Prince Vasily Dolgoruky, and asked how he came to deceive her so shamefully; she then sent for the document which she had signed, and with her own hands tore it to pieces in presence of the whole assembly. She declared at the same time that she should henceforth claim the same prerogatives as her ancestors, from whom she derived her crown by right of inheritance and not from the election of the council of state as they had pretended, and that whoever opposed her sovereignty should be punished as guilty of high treason.

The government of the empress for the first three years of her reign was mild and popular. The council of state, most of the members of which anticipated death as the consequence of their failure, was abolished, three of the four Dolgorukys were banished to distant parts of the empire, and these were the only punishments inflicted for the attempt at revolution. The administration was entrusted to five departments of the senate, controlled after the second year of Anne by a cabinet, which had nearly the same powers as the former council of state. The army underwent a complete reformation under Marshal Münnich; the emoluments of Russian officers were equalised with those of foreigners, which had hitherto been double those of natives; and the obligation of serving in it was lightened. The gentry were allowed a greater freedom in the sale and disposal of their estates, arrears of taxes were remitted to the merchants, and the poll-tax was considerably diminished for the serfs. The empress established peace with Denmark by relinquishing the interests of the Prince of Holstein, the widower of Anna Petrovna, and with Persia, by giving up to Nadir Shah, then reigning, the provinces which Peter the Great had conquered, but from which the Russian nation then derived more disadvantage than benefit. After this prosperous period of three years everything altered for the worse, not through any change in the Empress's character, or any reverse of fortune, but through the influence of Biren, who, from passing his time in indolence and luxury, took it into his head to manage the affairs of state, and was allowed by the weakness of his mistress to gratify his cruelty, ambition, and avarice to their full extent. On the death of Augustus II., king of Poland and elector of Saxony, in 1733, the empress declared against the election of his son as King of Poland, and in favour of the elevation of a native Pole to that dignity; but on the promise of the new elector to second her views in Courland, where she had

the project of inducing the states to raise Biren to the dukedom, she at once espoused his cause. In consequence of the indignation of the Poles at her conduct, they unanimously elected Stanislas Leszczynski, the old enemy of Russia, who had once before been placed on the throne by Charles XII., and who was now the father-in-law of the King of France, Louis XV. The Russians, under the command of Marshal Münnich, entered Poland; Stanislas was besieged in Danzig, from which he hardly escaped with his life; and the Elector of Saxony, Augustus III., was seated on the throne. The Russian arms were equally successful in a war against the Turks and Tartars begun in 1736, and conducted by Marshal Münnich, who conquered Moldavia, and took Azov and Ochakov or Oczakow. The ill success of the arms of Austria, however, the ally of Russia, obliged the empress, who found the whole power of Turkey on the point of being directed against her, to relinquish her conquests, though she descended to a humbler tone than was necessary when, at the suggestion of Biren, she sent full powers to the Marquis of Villeneuve, the French ambassador to the Porte, to settle a peace with Turkey, which was accordingly concluded at Belgrade, much to the disadvantage of Russia, in 1739.

It was in the interior arrangements of the empire, however, that the influence of Biren was most pernicious. His tyranny was carried to a height which diffused universal terror throughout the empire. To gratify his revenge, which still brooded over the project of the Dolgorukys to exclude him from following the empress to Moscow, that unfortunate family was recalled from banishment to perish on the scaffold. They were accused of forging a will of Peter II. in favour of Catherine Dolgoruky; some were beheaded: Vasily Lukich and Ivan were broken on the wheel. Even after this, one of the cabinet ministers, of the name of Boluinsky, ventured, in 1740, at a council in which Biren took the part of the Poles, to throw out a sarcasm, that as he was not a vassal of Poland, he did not think himself obliged to defend the cause of the enemies of Russia. Biren felt the sarcasm was directed against himself as holding from Poland the fief of Courland, the dukedom of which his mistress had procured for him. He trumped up a set of charges against Boluinsky, one of which was that he had dared to present a Russian translation of Macchiavelli's "Prince" to the empress, and the minister was condemned to death. The empress long refused to confirm his death warrant, and burst into tears when it was repeatedly brought for her signature. Biren at last demanded it with a threat, in case of refusal, to leave Russia for ever, and Boluinsky perished. It is easy to suppose that after this Biren met with little opposition in the cabinet. While he loaded his coffers with treasure, the revenues of the state were insufficient to support the expenditure, and the taxes were collected by the most violent means. Soldiers were directed, in place of receiving pay, to live at free quarters. "Whole villages," says Ustrialov, "were laid waste, many were burned, the inhabitants were sent to Siberia." Twenty thousand persons were driven into this species of exile by Biren. But during his time of power exile was almost to be considered a slight punishment: "many," says Ustrialov, "were knouted, many had their tongues cut out, many perished beneath the axe of the executioner, and not a few were broken on the wheel." The number of persons who lost their lives through Biren's tyranny is computed at eleven thousand. The conscience of the empress was touched by the death of Boluinsky, whom she knew so well and knew to be innocent, and it is supposed by many that remorse on that account brought her to the grave. She died at St. Petersburg on the 29th of October, 1740, in the forty-seventh year of her age, and left the crown to Joann Antonovich, the grandson of her elder sister, Catherine, from whom, according to her own doctrine of hereditary right, she had usurped it. As guardian of the prince, and regent during his minority, she nominated Biren [BIREN].

The Empress Anna has the character of having been a humane and judicious princess, but her criminal affection for her worthless favourite made her reign as great a curse to her subjects as if she had been the most remorseless tyrant. The last seven years of her reign are spoken of with horror by Russian historians, who are not disposed to exaggerate the faults of the great. During her reign several public improvements were introduced. The senate was divided into departments, the army was much improved, the cadet establishment at St. Petersburg for the education of the higher classes was founded, schools for singing and music were established in Malorussia. In 1739 the Middle and Lesser Hordes of Kirghiz Tartars submitted themselves to Russia. The empress received embassies from Persia and China. She patronised navigation, and during her reign some of the Kurile islands were explored and surveyed by Russians. (Article by Kraevsky in *Entsiklopedechesky Lexikon*, ii. 320—323; Ustrialov, *Russkaya Istoriya*, iii. 208—251; Levesque, *Histoire de Russie*, v. 220—238.) T. W.

ANNA MARIA, of BRUNSWICK, was the daughter of Eric I., duke of Brunswick-Lüneburg. In 1550 she married Albrecht of Brandenburg, duke of Prussia, and she died on the 20th of March, 1568, on the same day with her husband, whose second wife she was. She was the mother of two children, Elizabeth and Albrecht Frederic, who suc-

ceeded his father. For the instruction of her son, she wrote in German a work entitled "Fürsten-Spiegel" (the "Mirror of Princes"), which she divided into one hundred chapters, each of which contains the exposition of one of the principal duties of princes. The MS. of this interesting little work is in the royal library at Königsberg. It has lately been published by Dr. Nicolovius, professor of law in the university of Bonn. (Hendreich, *Pandectæ Brandenburgicæ*, p. 198.; Hartknoch, *Altes und Neues Preussen*, p. 334.; Jöcher, *Allgemeines Gelehrten-Lexicon*; *Preussische National Encyclopädie*.) W. P.

ANNA PETROVNA, the eldest daughter of Peter the Great, by his second wife Catherine, was born on the 27th of February, (o. s.) 1708. She was married on the 28th of May, 1725, a few months after the death of her father, to Charles Frederick, duke of Holstein-Gottorp, a singularly unfortunate prince, who having lost the succession to the crown of Sweden (to which he had claims as nephew of Charles XII.) by the election of Charles's sister Ulrica as queen by the states, was also deprived of his hereditary dominions by the king of Denmark, and compelled to seek the protection of the Russian tzar. Peter, before the marriage, compelled the king of Denmark to restore about half of his son-in-law's dominions, and would probably if he had lived have enforced the restitution of the remainder. During the two years' reign of the Empress Catherine the duke remained at St. Petersburg, and was a member of the supreme council, and a dangerous rival of Prince Menshikov. The empress, before her death, nominated Peter the son of Alexis [ALEXIS PETROVICH] as her successor, and Anna Petrovna as his guardian, with the succession in case the young emperor died without issue. The new tzar however was for a time so entirely under the control of Menshikov, who in every way opposed and humiliated the Duke of Holstein, that the duke and duchess thought it best to leave the Russian dominions, and in July 1727 removed to Kiel, where, on the 10th of February (o. s.) in the next year Anna Petrovna gave birth to a son, Peter Ulric, who was destined to receive the offer of both the Swedish and the Russian thrones, and to perish the victim of his greatness. [PETER III. OF RUSSIA.] Three months afterwards, on the 4th of May, Anna Petrovna died. In 1735 the widower instituted in her honour the order of Saint Anne, which has since been adopted in Russia, and is now the fourth order of knighthood in that empire. Anna Petrovna much resembled her father, whose favourite daughter she was, and was conspicuous for beauty and accomplishments. (Article by Ustrialov in *Entsiklopedeehesky Lexikon*, ii. 319, &c.) T. W.

ANNABELLA DRUMMOND (Queen of Scotland). [ROBERT III. OF SCOTLAND.]

AN-NA'BIGHAH is the surname generally given to Zeyyád Ibn 'Amru Ibn Mu'awiyah Adh-dhobyání, a celebrated Arabian poet, who lived before Mohammed. The word *nábighah*, and with the article *an-nábighah*, means a poet who is not born with talent for poetry, and who has not cultivated that art, but has become a great poet at a very advanced period of his life; and Zeyyád was so called because he showed no talents whatever for poetry until he was very advanced in years. The patronymic Adh-dhobyání denotes that he was descended from Dhobyán, the father of a tribe of the stock of Kays-'Aylán. Zeyyád is supposed to have lived about the time of An-no'mán, son of Al-mundhir (Mondhar), son of 'Amru-l-kays, surnamed Abú Kábús, last king of Hírah of the Arabian dynasty, and consequently about the time of Khosrú-Parvíz, twenty-third king of Persia, of the Sassánian dynasty, in whose time the Mohammedan prophet was born. Having written a poem which contained some satirical couplets, he fled into Syria, to the court of one of the kings of Ghassán, by whom he was kindly received and hospitably entertained. Here An-nábighah resided until, through the intercession of another poet who was his intimate friend, he obtained a complete pardon from Al-mundhir, who, soon restored him to his ancient favour. The year of An-nábighah's death is not certain. A kassídah by this poet, written in praise of a girl called Horayrah, has been published with a French translation and notes by the late Baron Silvestre de Sacy in his "Chrestomathie Arabe," vol. ii. p. 404. There are several other Arabian poets known by the surname of An-nábighah, such as Kays Ibn 'Abdillah Al-ja'dí, 'Abdullah Ibnu-l-mokhárek, and others. (Pococke, *Specimen Hist. Arabum*, p. 72—74.; Eichhorn, *Mon. ante Histor. Arabum*, p. 195.; Reiske, *Ann. Hist. in Abu-l-fedam*, i. 63.) P. de G.

AN-NADHDHA'M (Abú Is'hák Ibráhím Ibn Besher), a Mohammedan doctor, founder of the sect of the Nadhdhámians, was a native of Basrah. He was at first a Motazelite, but having studied Greek, and read the works of the ancient philosophers, he set up a new sect of his own, and had, while he lived, numerous disciples. Imagining that he could not sufficiently remove God from being the author of evil, without divesting him of his power in respect thereto, he taught that no power was to be ascribed to God concerning evil and rebellious actions. Some of his disciples, however, were of opinion that God could do evil, but did not on account of its turpitude. Like the rest of the Motazelites, An-nadhdhám maintained that the korán was created, and that there was nothing miraculous in it, either respecting the style or the composition, excepting only the prophetical relations of things past and predic-

tions of things to come; and that if God had left men to their natural liberty, the Arabians could have composed a book not only equal, but superior to the korán, in point of eloquence, method, and purity of style. An-nadhdhám means "the threader of pearls," and Abú Is'hák was so called because he sold necklaces and bracelets made of beads and small shells. (Abú-l-fedá, *Ann. Musl.*, vol. i.; Pococke, *Specimen Hist. Arab.* ed. nova, p. 200.; Sale's *Korán*, Preliminary Discourse.)

P. de G.

AN-NADHR IBN SHOMAYL, Ibn Khareshah Ibn Yezíd Ibn Kalthúm Ibn 'Antarah Ibn Zohayr, a native of Basrah, was a celebrated Arabic grammarian and a pupil of Al-khalíl. He settled at Merw-ar-rúd, where he died in A. H. 203 or 204 (A. D. 217-18). He wrote a large grammatical and lexicographical work, entitled "Kitábu-s-sifah (the "Book of Descriptions"). Abú 'Obayd Al-kasim Ibn Sallám made a new edition of this work under a different title. Early Arabic grammarians used to write monographs containing all the words and phrases referring to one object. They illustrated them by verses or proverbs of the Beduins, and pointed out the synonymous words, and the difference between words which are nearly synonymous. The work of An-nadhr is of this description. The first book of the Kitábu-s-sifah contains all the words and phrases that refer to man; the second book contains those which refer to dwellings, mountains, plains, and utensils; the third book is entirely devoted to the description of the camel; the fourth book contains words and phrases referring to rain, to the sun, moon, day and night, and the like; the fifth book contains words that refer to trees, vines, and the productions of the earth. An-nadhr wrote also similar monographs on the horse, on arms, and the like. He is also the author of "An Introduction to the Kitab al-'aín," and of a work on obsolete expressions which occur in the traditions called "Gharíbu-l-hadíth." (*Fihrist Al-kotob*, MS. of Paris; Soyútí, *Biographical Dict. of celebrated Grammarians*, MS. of Dr. Lee.) A. S.

AN-NADI'M AL-MAUSILI' is the surname of Abú Is'hák Ibráhím Ibn Mahán, or Maymún At-temímí, a celebrated musician of Al-mahdí billah, third khalif of the race of 'Abbás. Abú Is'hák was born at Kúfah in A. H. 125 (A. D. 742). His family was originally from Persia; but his father, Mahán, had migrated and settled at Kúfah. Having from his early youth evinced great talent for music, and being moreover gifted with a sweet and melodious voice, he cultivated that art, and became a very accomplished singer. In one of his visits to Baghdád, he contrived to sing in the presence of the khalif Al-mahdí, who was so pleased with the performance, that he ordered him a large sum of money out of his treasury, and retained him in his service. Músa Al-hádi, who succeeded Al-mahdí in the khalifate, and his son Hárún Ar-rashíd, continued to dispense their favours to Abú Is'hák. Hárún Ar-rashíd having once quarrelled with one of his wives, named Máridah, Ja'far the Barmekide, who was the vizir and favourite of Hárún, wishing to reconcile them, directed Abú Is'hák to sing some verses which should allude to their estrangement, and the musician acquitted himself so well of his commission, that the khalif entirely forgot his resentment. Máridah then inquired who it was that had brought about their reconciliation, and being informed of what had passed, rewarded Abú Is'hák with a present of ten thousand dirhems, to which Hárún added another of double that sum. Abú-Is'hák passes as the inventor of several new musical modes. He had numerous disciples, among whom was the celebrated Abú Náfi' Ziryáb; who having afterwards quarrelled with him, went to Spain, where he became chief musician of 'Abdu-r-rahmán II., the fourth of the Beni Umeyyah [ZIRYÁB] According to Abú-l-faraj Al-isbahání, Abú Is'hák died at Baghdád in A. H. 188 (A. D. 804). Other writers postpone his death till 213 (A. D. 828). An-nadím Al-mausilí means "the social companion from Mosul," and Abú Is'hák was so called because, in his capacity of musician, he was admitted to the private parties of the khalifs. Although he was a native of Kúfah, he had resided long at Mosul, owing to which reason he was surnamed Al-mausilí. The life of Abú Is'hák is in the Biographical Dictionary of Ibn Khallikán, as well as in the "Kitábu-l-aghání," or "Book of Songs," by 'Abú-l-faraj of Ispahán. (Al-makkarí, *Moham. Dyn.* i. 410.; Abú-l-fedá, *Ann. Musl.* sub anno 213.)

P. de G.

AN-NADI'M MOHAMMED IBN ISHAK, commonly called Abú-l-faraj Ibn Abí Ya'kúb, is the author of a work called "Fihrist Al-kotob," which is a valuable catalogue of books that were either written in Arabic or translated into that language, with short but very good and correct notices of their authors. Nothing is known of the life of An-nadím. He says himself repeatedly that he wrote in A. H. 377 (A. D. 987-8); in note on the title page of the copy of Leyden it is stated that he died in A. H. 385 (A. D. 995), and from the contents of the Fihrist it appears that he lived in the 'Irák.

The titles of the books in the Fihrist are arranged according to their contents. After a short but very interesting notice of the alphabets of various nations, which includes the Latin and Himyaritic characters, he speaks of the Korán and the various works written on this book. Among other very curious details in this book he says, that in a collection of autographs there existed, not long before he wrote, a copy of the Korán, which was written by 'Ali, the son-in-law of the prophet, and

which bore the signature of several well-known contemporaries of 'Ali, who affirmed that he had written that copy. An-nadím proceeds to give an account of authors and works on Arabic grammar and philology. He then mentions all historical works, and he concluaes the first volume with a short chapter on the poets. A very ancient and correct copy of this volume is in the royal library at Paris. The third volume, written by the same hand, which evidently belonged to the copy of Paris, is at Leyden, but the second volume of this copy is lost. A more modern, and as it appears from extracts in the "Journal Asiatique" a less correct, copy of almost the whole work is in the possession of Baron von Hammer-Purgstall, at Vienna. The second volume contains the works on theology, dialectic, and jurisprudence. The third volume begins with philosophy and the translations of philosophical works made from the Greek, Syriac, Persian, and other languages; then the author proceeds to medicine, mathematics, and astronomy. The last chapter of the Fihrist contains accounts of stories and apologues translated from the Persian and Sanscrit, such as the fables of Pilpay, and the "Arabian Nights' Entertainments," and the Arabic imitations of these books. This chapter has been published in a German translation by Baron von Hammer-Purgstall in the "Wiener Jahrbücher;" and an account of the Arabic translations of the works on medicine mentioned in the "Fihrist" has been given in a pamphlet, "De originibus Medicinæ Arabicæ sub Khalifatu," Leiden, 1840.

An-nadím adds to his work, in an appendix, an account of some of the religions of the east. The chapter on the Sabæans has been made much use of by Hottinger in his "Historia Orientalis," and was subsequently translated by Von Hammer-Purgstall in the "Journal Asiatique." Considerable extracts from the rest of the Fihrist are found in Hottinger's "Promptuarium seu Bibl. Orientalis." The number of books mentioned in the Fihrist may be estimated at near ten thousand, and the number of authors at about two thousand. This gives us a very advantageous idea of the literary activity of the Arabs; for all these ten thousand books were written in less than two hundred years; and the Fihrist does not contain all that has been written. (Weijers, in the *Orientalia*; Baron Slane, in the *Journal Asiatique*; Jonsius, *De Script. Hist. Phil.*, Frankf. 1659. p. 318.) A. S.

ANNÆ'A GENS. The name Annæus occurs in the Capitoline Fasti for the first and only time under A. D. 62, in which year L. Annæus Seneca, the philosopher and the tutor of Nero, was consul. It is found in combination with various family names — "Cornutus" (Persius, *Satir.* v.); "Serenus" (Tacitus, *Annal.* xiii. 13. Prefect of police in Nero's reign. Pliny, *Hist. Natur.* xxii. 23. (47.). Seneca, *Epist.* 63, his kinsman, dedicated to him his treatise "De Tranquillitate Animi"); "Statius" (Tacitus, *Annal*, xv. 64.), Lucius Seneca's physician, and probably a freedman. But, as the following stemma will show, its celebrity is owing principally to its connection with the names of Seneca and Lucan. (Docti Senecæ *ter* numeranda domus, Martial, *Epigramm.* iv. 40.; *Prefatio in Controvers.* i.)

(1.) M. Annæus Seneca (Author of the Controversiæ and Suasoriæ), Born at Corduba (Cordova), about B. C. 61, died about A. D. 42. — married — (2.) Helvia.

(3.) M. Annæus Novatus (after his adoption by the orator Junius Gallio), Lucius Junius Gallio, Proconsul of Achaia, Acts, xviii. 12., died A. D. 66.

(4.) L. Annæus Seneca, born about B. C. 7, died A. D. 65, married (1.) unknown, (2.) Paulina, (Tacitus, *Ann.* xv. 63.)

(5.) —— Annæus Mela, married Acilia, daughter of Acilius Lucanus, an advocate of Corduba, died A. D. 67.

(6.) Novatilla. (Seneca, *ad Helviam*, xvi.)

(7.) Annæus Gallio, (Pliny, *Hist. Nat.* xxxi. 6.)

(8.) M. Annæus Lucanus (author of "Pharsalia"), born A. D. 39, died A. D. 65.

W. B. D.

ANNÆ'US, LU'CIUS. [Cornútus.]
ANNÆ'US, LU'CIUS. [Flórus.]
ANNÆ'US, MARCUS. [Gallio.]
ANNÆ'US, MARCUS. [Lucánus.]
ANNÆ'US. [Méla.]
ANNÆ'US, MARCUS. [Séneca.]
ANNÆ'US, LU'CIUS. [Séneca.]
AN-NAHHA'S. [Ahmed An-nahhás.]
AN-NAÏZI'RI'. [Anicir.]

ANNAND, JOHN, a native of Aberdeen, who settled in Paris towards the end of the sixteenth century, is mentioned by several bibliographical writers as the author of an abridgement of Aristotle's Ethics, and of a work "De Politia civili," but no trace of these books can be found in the catalogues of the great public libraries. (Dempster, *Hist. Eccles.*; Tanner, *Biblioth. Brit. Hib.*) J. H. B.

ANNAND, WILLIAM, an ecclesiastic, was born, in 1633, at Ayr in Scotland, where his father, the descendant of an Aberdeen-

shire family, was parish clergyman. In the year 1638, the father, who adhered to the Episcopal church, was obliged to seek refuge in England. In 1651, the son became a scholar of University college, Oxford; and though the discipline he was there subject to was nominally presbyterian, he obtained instruction from some of the episcopal divines who still lurked in the neighbourhood. In August, 1656, being a bachelor of arts, he took orders in the Episcopal church, and in the same year he is found to have performed clerical services at Weston-on-the-Green in Oxfordshire. He afterwards obtained the vicarage of Leighton Buzzard in Bedfordshire. In 1662 he was appointed chaplain to the Earl of Middleton, the king's commissioner to the parliament of Scotland. In 1663 he was appointed clergyman of the Tolbooth church, one of the churches attached to the cathedral of St. Giles in Edinburgh, and in 1676 he was made dean of Edinburgh. In 1685 he received the degree of D.D. from St. Andrew's. He lived to see the re-establishment of the presbyterian religion and the downfall of the Episcopal church of Scotland, to which he was ardently attached; dying on the 16th of June, 1689, just at the time when the Duke of Gordon, who held out the castle of Edinburgh for James II., was compelled to surrender it to the convention parliament. Dr. Annand published several works on divinity, which are now very rare. The only one which has come under the notice of the present writer is called "Pater Noster, or The Lord's Prayer explained. The Sense thereof, and Duties therein, from Scripture, History, and Fathers, methodically cleared, and succinctly opened at Edinburgh," by W. A. London, 8vo., 1670. He gives us his reason for publishing his work, "viz., that I found no act of Parliament discharging me to scribble, and that my solitary life created some hours of melancholy, especially in long nights, the tediousnesse whereof I comfortably evited in blackning paper." The treatise is elaborate, but diversified by a quaint humour which was more characteristic of the presbyterian than of the episcopalian writers of the author's age. The titles of his other works will be found at length in the authorities referred to. (Wood, *Athenæ Oxon.* iv. 258, 259.; Kippis, *Biog. Brit.*)

J. H. B.

ANNAS. [ANÁNUS.]

AN-NA'SIR LIDI'NI-LLAH MOHAMMED, fourth sultan of Africa and Spain, of the dynasty of the Al-mowahhedún, or Almohades, succeeded his father Ya' kúb Almansúr in Rabi' the first, A. H. 595 (Feb. A. D. 1199). Soon after his accession to the throne, An-násir was summoned to the district of Ghomárah, where a berber named 'Aludán was stirring up the native tribes to rebellion. Closely pursued by the sultan's troops, 'Aludán caused his armed followers to disperse, and hid himself in the neighbouring mountains. An-násir had scarcely quelled this rebellion, when intelligence of the most alarming nature summoned him to the eastern frontier of his empire. Ever since the time of his father, Ya' kúb Al-mansúr, the third of the Almohades, a chief named Yahya Almayúrkí had maintained himself in open rebellion against the ruling dynasty. Yahya belonged to the tribe of Masúfah, one of those comprised under the generic name of Sanhájak, and he was, moreover, a member of the powerful family of Ghániyyah, so celebrated in the annals of Africa and Spain for their zeal and their courage in supporting the tottering throne of the Almoravides. His father, Is'hák Ibn Mohammed, had been king of the Balearic islands; and he himself, after dethroning his brother Mohammed, had reigned some time there: but finding those islands too narrow a field for his ambition, he fitted out a fleet, and having appointed a brother of his, named Talhah, to command during his absence, sailed for eastern Africa, where he had numerous partisans. Being joined at his landing by several tribes hostile to the Almohades, he took possession of Algiers, Bujéyah or Bugie, Kafssa, and other towns along the coast, and hastened to proclaim Al-mustadhi, the 'Abbásside, the khalif at Baghdád, to whom he despatched an embassy with presents. So long as Yahya's conquests were confined to a corner of the empire, he was left undisturbed; but when he presumed to raise the dreaded banner of the Beni 'Abbás in opposition to that of the Mahdí, his ruin was determined upon, as there was nothing which the Al-mohade sultans dreaded so much as the establishment in Africa of the spiritual rule of the successors of the prophet. In A. H. 598 (A. D. 1201-2) An-násir, after making immense preparations, entered the dominions of Yahya, and laid siege to Algiers, which surrendered to him by the treachery of its governor. Unable to keep the field against so formidable an adversary, Yahya fled into the interior of the province, where he hoped, by frequent incursions and by cutting off the enemy's supplies, to oblige him to give up his undertaking; but An-násir was determined to reduce his enemy to the last extremity. Having fitted out a fleet at Algiers, he sailed for the island of Mallorca, which he overran and conquered in Rabi' the first, A. H. 600 (Jan. A. D. 1204). After appointing a governor named 'Obeydullah Ibn Hautti-llah, An-násir returned to Algiers, and prepared to attack Yahya. Wherever he went, that rebel fled before him, and the towns and fortresses on his passage opened their gates to the victor. Mahdiyyah alone, where Al-háj, a lieutenant of Yahya, commanded, offered some resistance. Al-háj was a brave and experienced officer, devoted to the cause of

the Almoravides; and as the defences of Mahdiyyah were very strong and the city was well provided, he had no difficulty in holding out. Al-háj was, moreover, very expert in the management of artillery, which began then to be used in Africa. We are told that he had several ra'dát (thunderers), with which he caused great havoc in An-násir's camp. After a siege of several months, Al-háj, perceiving that he had no hopes of succour from Yahya, surrendered the place to An-násir, on condition that his life should be spared. That sultan not only kept his word, but gave Al-háj employment in his army.

Whilst these events were passing, An-násir's dominions across the sea were rapidly falling into the hands of Alfonso III. of Castile. Either the forces which the Almohades had in Spain were insufficient to cope with their Christian foes, or, what is more probable, the religious enthusiasm which once animated the followers of the prophet was fast dying away; the fact is that the Castilian king made annual inroads into Andalusia, spread devastation to the gates of Seville, where the Almohade governors then held their court, and seldom returned into his dominions without wresting from the enemy some important fortress. An-násir was no sooner disengaged than he resolved to recover his losses. His preparations are said to have been of the most formidable description. For three consecutive months the jihád, or holy war, was proclaimed throughout his extensive dominions; and emissaries were sent to the most remote provinces of his empire to invite the people to join in the war against the infidel. Whole tribes are said to have left their native deserts on this occasion to enlist under the banners of An-násir, and to have crossed the straits with their women, children, and camels. An-násir landed at Tarifa on Monday, the 25th of Dhí-l-ka'dah, A. H. 607 (May, A. D. 1211), and, after a short stay at Seville, marched to Estremadura, where he besieged the castle of Salvatierra. The place, however, was so gallantly defended by the knights of Calatrava, that it held out for several months, which gave Alfonso and his allies, the kings of Navarre and Aragon, time to prepare. At last the two hosts met near Tolosa, on a plain called by the Arabs "Al-a'káb," and by the Spaniards "Las Navas," where the combined Christian forces gained a most complete victory over the enemy. [ALFONSO VIII. OF CASTILE.] An-násir's behaviour during the battle was highly characteristic. While the negroes who composed his body guard and formed a triple phalanx round his tent fell by hundreds, An-násir, seated on his shield, was reading aloud the súrah, or chapter of the korán, entitled "the victory." Seeing, however, his troops give way everywhere, he shut the sacred volume, and called for his armour. It was too late; one of his courtiers soon appeared, leading by the hand a fleet mare. "Prince of the faithful," he said, "how long wilt thou remain here? Dost thou not perceive that the Moslems flee, and that the will of Allah must be done?" An-násir answered, "Thou art right, man! Allah alone is just and powerful; the devil is false and wicked!" and mounting the mare offered to him, he joined the fugitives. An-násir did not long survive his disaster. On his return to Africa, the lamentations of those who had lost their friends and relatives in the contest beset him on all sides; and so general was the discontent produced by the loss of so proud an armament, that he became afraid of assassination, and shutting himself up in his harem, abandoned himself to pleasure, left the cares of government to his son Yúsuf, or rather to his ministers, and died on the 10th of Sha'bán, A. H. 610 (Jan. A. D. 1215), not without suspicion of poison. (Ibn Sáhibi-s-sálat, *Hist. of the Almohades, MS.*; Ibn Khaldún, *Hist. of the Berbers, MS.*; the *Karttás*, translated by Moura, p. 287.; Conde, *Hist. de la Dom.* p. 410-27.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 318—330.; Mondejar, *Cronica de Don Alonso VIII.*) P. de G.

AN-NA'SIR LIDI'NI-LLÁH. [YU'SUF ABÚ' YA'KÚ'B, second sultan of AFRICA, of the dynasty of the BENÍ' MERÍ'N.]

AN-NA'SSIR LIDI'NI-LLÁH (the defender of the religion of God), Abú-l-'abbás Ahmed, the thirty-fourth khalif of the race of 'Abbás, succeeded his father Al-mustadhi, in Shawwál A. H. 575 (March A. D. 1180). He is represented by the Arabian writers as one of the most just, pious, and enlightened princes of his dynasty; one whose only object was to promote the happiness and welfare of his subjects. Himself a learned man, he encouraged by every means in his power the cultivation of science in his dominions, and by seasonable rewards to the authors and poets of his court, by the foundation of colleges and schools in various parts of his extensive dominions, succeeded in restoring Arabian literature to its pristine splendour. His zeal for the advancement of religion was not less conspicuous; he is said to have exerted all his authority to correct abuses, and to have abolished many reprehensible practices which had been introduced under the reigns of his predecessors. He is moreover represented as the founder of several charitable establishments (dáru-dh-dhiyáfah), mosques, and khans or public inns for the shelter of poor travellers. For a period of about fifteen years, An-nássir was enabled to cultivate the arts of peace; and with the exception of a short war with Toghrul, the Seljúkide sultan of the Persian 'Irák, his arms remained inactive. But in A. H. 590 (A. D. 1193), Muyyedu-d-dín Mohammed, surnamed Ibnu-l-kassáb (the butcher's boy),

upon whom An-nássir had just conferred the vacant dignity of vizir, prevailed upon his master to send an army against the people of Khúzistán, who had some time before shaken off the yoke of the khalif. Muyyedu-d-dín, having obtained the command of the forces, penetrated into the revolted province, defeated the rebels in several encounters, and brought them once more under the authority of the khalifs. Three years after this, in A. H. 593 (A. D. 1196), one of An-nássir's Turkish mamlúks, named Sanjar, left Baghdád at the head of considerable forces, and, having invaded the province of Laristán, reduced it in a like manner to the sway of the 'Abbássides. Hitherto An-nássir's wars had all been attended with success; but he had soon to encounter a more formidable adversary. It appears that on the taking of Ghiznah by Khowarezm Sháh, in A. H. 611 (A. D. 1214-15) a letter had been found among the papers of Shehábu-d-dín Al-ghúri, the dethroned sultan, in which the khalif An-nássir instigated him to commence hostilities against Khowarezm Sháh. The latter had no sooner perused the letter than he swore vengeance against An-nássir. Accordingly, in A. H. 614 (A. D. 1217-18), having previously declared An-nássir unworthy of the khalifate, and pledged his allegiance to 'Aláu-d-dín At-termedhí, as khalif and imám [AT-TERMEDHÍ], he advanced towards Baghdád with an army of three hundred thousand men. To avert, if possible, the storm which threatened him, An-nássir dispatched a learned theologian of his court, named Shehábu-d-dín Ash-sheherdhúrí, with instructions to make any reasonable concessions rather than expose his empire to foreign invasion. Shehábu-d-dín found Khowarezm Sháh encamped in the neighbourhood of Hamadán. After experiencing considerable difficulty and delay, he was at last admitted to the pavilion of the shah, who, without even returning his salutation, bade him state his business. Shéhabu-d-dín then pronounced a speech in which he expatiated in praise of the Beni 'Abbás, describing them as the right successors of Mohammed, and the only princes who had a right to the khalifate. But without suffering him to proceed, Khowarezm Sháh interrupted him, saying, "Enough of that, thou prating old fool! That may well be thy opinion of the Beni 'Abbás; but it is neither mine nor that of my people. Tell your master that I shall soon visit him in his palace, and there we will perhaps settle our differences." Shehábu-d-dín returned to acquaint An-nássir with the failure of the negotiation intrusted to him; and the inhabitants of Baghdád made every preparation to defend themselves against the approaching enemy. Meanwhile Khowarezm Sháh was advancing towards the capital as rapidly as the number of his followers would permit him; but, on entering the passes of Hulwán, the sultan experienced such intensity of cold, and heavy falls of snow, it being then the commencement of winter, that the whole of his cattle perished through the severity of the weather; and his army being rendered incapable of movement, he was compelled to withdraw into his own territories, in order to recruit and restore his shattered equipments. Khowarezm Sháh, however, had no leisure to renew the attempt. Having shortly after engaged in a war with Jenghíz-Khán, he was defeated in several battles [KHOWAREZM SHÁH], and deprived of all his dominions, being obliged to seek shelter in remote regions, where he died in Dhí-l-hajjah A. H. 617 (Feb. A. D. 1221). An-nássir died on the first of Shawwál A. H. 622 (Oct. 5. A. D. 1225), at the age of sixty-nine, and after an unusually long reign of six-and-forty years and two months. Notwithstanding his liberal expenditure, and the immense sums which he is said to have lavished in erecting public buildings, and endowing mosques, colleges, and schools, An-nássir still left upwards of six millions of dinárs in his treasury. It is true that, in order to replenish his empty coffers, he ordered that the effects of every foreign merchant, who died at Baghdád, should be seized for his use, not the slightest article being allowed to come to the heirs of the deceased, a measure which rather tarnished the reputation for justice and benevolence which he generally enjoyed. An-nássir was succeeded by his son Adh-dháher billah (Abú Nasr Mohammed) who occupied the khalifate only a few months, from the death of his father to the 13th of Rejeb, A. H. 623 (July 10. A. D. 1226). He is described as a just and benevolent prince. (Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.*, sub. annis 575. and 611.; D'Herbelot, *Bibl. Or.* voc. Nassir, Mohammed Kothbeddin, Alaedin, &c.; Price, *Chron. Retrosp. of Moham. History*, vol. ii. cap. v. p. 208.) P. de G.

AN-NA'SSIR LIDI'NI-LLAH, 'ABDU-R-RAHMA'N III., surnamed Abú-l-motref, eighth sultan and first khalif of Spain, of the dynasty of the Beni Umeyyah, succeeded his grandfather 'Abdullah in Rabi' I. A. H. 300 (Oct. A. D. 912). He was the son of Mohammed Al-maktúl, or "The Slain," the eldest son of that sultan, who was executed by his father's order in Shawwál, A. H. 282 (A. D. Nov. 895), on the plea that he meditated a revolt. 'Abdullah had several sons, who had frequently appeared at the head of his armies or commanded in the provinces; yet he preferred his grandson 'Abdu-r-rahmán, and appointed him as his successor, either because he wished to atone for his guilt, or because he deemed him better qualified than the rest to undertake the duties of the government. 'Abdullah was not mistaken. No sooner had 'Abdu-r-rahmán, who was then in his twenty-eighth year, ascended the throne than he gave evident proofs of

that firmness and talent which enabled him afterwards to raise the Mohammedan empire to the highest degree of prosperity which it is known to have attained. Under the weak administration of his grandfather, the different parties, into which the Moslems of the Peninsula were divided, assumed all their virulence. The Modharite armed himself against the Arab of Yemen, and both made war against the Muwallad or Mulad, as the mixed population, born of Christian fathers converted to Islám, were called. The Berbers, also, were divided into two hostile races, the Botar and the Beránis; and the provinces of Mohammedan Spain were converted into a vast field of battle, wherein people speaking the same language and professing the same religion were daily slaughtering one another. In the confusion arising from this state of things, a number of ambitious chieftains shook off the yoke of Cordova, and whoever could muster a few followers and had a castle to retire to in case of attack, refused his allegiance to the sultan, and levied contributions on all those who passed through his territory. The most formidable of these brigand chiefs was a man of Christian origin, named 'Omar Ibn Hafssún, the avowed chief of the Muwallad party. Often defeated, but never subdued, 'Omar had maintained himself during the whole of 'Abdullah's reign, and had even taken possession of Toledo. 'Abdu-r-rahmán having raised an army of forty thousand men, took the field in person, and encamped before that city. Unwilling to shut himself within the walls of a fortress, 'Omar left his son Ja'far in defence of Toledo, and withdrew to the mountains of Valencia, where he had numerous partisans; but being followed thither by the troops of that sultan, he was surprised, defeated, and obliged to hide himself among the mountains, where he died in A.H. 303 (A.D. 915). His son, Ja'far, held out for a length of time in Toledo; but hearing of his father's death, and having no hope of succour, he made his submission, and surrendered the city to Ahmed Ibn Ya'la, who commanded the besieging forces. Having reduced one by one all the rebels who resisted his authority, and by his conciliating policy effected a reconciliation between the Modharites and the Arabs of Yemen, 'Abdu-r-rahmán turned his arms against the Christians. In A.D. 893 the city of Zamora, on the Douro, had been taken by Alfonso III. of Leon, who had added considerably to its defences, and provided it with a strong garrison. An attempt made in A.H. 288 (A.D. 906) to recover it had proved unsuccessful, the general who commanded the expedition being slain, and his army dispersed. To this may be added, that about A.H. 325 (A.D. 937) Umeyyah Ibn Is'hák, governor of Santarem, hearing that a brother of his, named Ahmed, had been executed at Cordova, by the command of 'Abdu-r-rahmán, went over to the Christians, and served in their armies. Being an officer of great experience and well acquainted with the country, where he lately held command, he was ordered to take up his quarters at Zamora, whence he often led the Christian bands into the rich districts south of the Douro, "causing," as an Arabian writer expresses himself, "the ravages of the storm." 'Abdu-r-rahmán was no sooner free from internal enemies than he prepared to wrest from the Christians their valuable prize. Having caused the jihád to be proclaimed from the pulpits of all the mosques in his dominions, he collected an army amounting to upwards of one hundred thousand men, and putting himself at its head, laid siege to Zamora. Meanwhile, Ramiro, who then occupied the throne of Asturias and Leon, was not inactive. Knowing all the importance of Zamora as a military post, he hastened thither with all his disposable forces. At the news of Ramiro's approach, 'Abdu-r-rahmán advanced to meet him, leaving his uncle, Al-modhaffer, with twenty thousand men to prosecute the siege. The two armies met at a place called Simancas, on the banks of the Pisuerga, fifteen miles west of Zamora, and the battle which ensued was one of the most contested and sanguinary battles in the annals of Mohammedan Spain. After fighting without interruption from sunrise to sunset, the two hosts separated without obtaining any decisive advantage. Both Christians and Moslems claimed the victory as their own. The former remained masters of the field, whilst the Moslems were suffered to leave it, unmolested, and rejoin the camp before Zamora. This battle, about which so much obscurity prevails in the Christian chronicles, was fought on the 28th of Shawwál, A.H. three days after the eclipse of the sun, which enables us to fix it at July 19, A.D. 939. Some days after, on the first or second day of August, 'Abdu-r-rahmán gave orders for a general assault on Zamora. This city, we are told, was defended by seven stone walls or inclosures, flanked by strong towers. In their first ardour the Moslems passed the first two inclosures; but whilst they were in the third they were simultaneously attacked in front and behind by the inhabitants and the garrison, and obliged to relinquish the undertaking, after leaving the place strewn with their dead. This second battle, which was called *wak'at al-handik*, or the "battle of the moat," became ever after memorable for the loss which the Moslems sustained.

A year after this, 'Abdu-r-rahmán concluded a peace with Ramiro, and turned his arms against the 'Obeydites of Africa, who had not only established their rule in that country, but assumed the title of khalif. 'Abdu-r-rahmán began by taking that title to himself, and, having sent an army to Africa under the command of one of his best gene-

rals, he made an alliance with the Beni Idris, and conquered a great portion of Western Africa. Peace was at last re-established, and 'Abdu-r-rahmán was thereby enabled to carry into effect those plans of national improvement which he had so long meditated. The foundation of the palace and city of Az-zahrá, about three miles from Cordova, attested his taste and luxury. The roof of this palace is said to have been supported by upwards of four thousand pillars of variegated marbles, brought from Carthage, Sfax, and other places in Africa; the floors and walls were of the same costly material, and the chief apartments were ornamented with basons of porphyry brought from Greece. In one of the apartments a fountain of quicksilver constantly played, reflecting a thousand times the rays of the sun. The audience room, called Kasru-l-kholafá (the hall of the Khalifs), was decorated with the utmost magnificence. The ceiling and the walls were of transparent marble of various colours, incrusted with gold. Even the tiles of the roof of this magnificent hall were made of pure gold. In the centre stood a splendid bason of gilt bronze, a present to An-nássir from Leo, the emperor of Constantinople, who, knowing that khalif's taste for decoration, is said to have sent him from time to time sculptures and carvings wherewith to ornament his palaces. We are told that the sides of Leo's bason, as it was called, exhibited most exquisite carvings representing human figures, and that An-nássir ornamented it also with figures of lions, antelopes, tigers, crocodiles, &c., of solid gold, wrought in Cordova: this fact, and many similar ones that might be adduced, go far to prove that the Spanish Moslems were not so averse as their brethren of the east to human figures. Indeed we are told that An-nássir caused a statue of his favourite mistress, Az-zahrá, to be cast in gold, and placed on the gate of the city, which he named after her. Within the palace was a mosque which, though of smaller dimensions than that of Cordova, was nevertheless as richly decorated. The houses destined for the vizirs and high functionaries at court, as well as for the reception of twelve thousand Slavonians who composed the khalif's body-guard, were built on a scale of equal magnificence. This city of palaces was destroyed and set on fire by the Berbers, during the civil wars between Suleymán and *Al-muhdi*, and, strange to say, although it is too minutely described by the Arabian writers to leave us any doubt as to its size and magnificence, not a stone has been left standing to mark out the site. Of the justice of this great king, a remarkable instance may be given in the fate of his eldest son, 'Abdullah. Several years before his death, An-nássir caused his second son, Al-hakem, who afterwards reigned under the title of Al-mustanser billah, to be recognised as wáli-l-ahd, or successor to the empire. The choice gave umbrage to 'Abdullah — others call him 'Obeydullah — who, being secretly instigated by an ambitious man, named Mohammed Ibn 'Abdi-l-barr Al-kasiniani, entered at length into a conspiracy to murder his brother Al-hakem, and to dethrone the khalif. The secret, however, was betrayed by one of the conspirators; Mohammed Ibn 'Abdi-l-barr was arrested and committed to a dungeon, where, knowing the fate that awaited him, he put an end to his life on the very night of his imprisonment. 'Abdullah was also arrested, and his guilt being proved, he was condemned to death and executed, notwithstanding the entreaties of his intended victim Al-hakem.

An-nássir was fond of letters, which he encouraged in his dominions. Having assumed the titles of khalif and imám, which had heretofore been the prerogative of the Beni 'Abbás, as lineal descendants from the prophet, it seems as if An-nássir wished also to eclipse the glory which Al-mahdí, Al-mámún and other princes of that race had gained as patrons of the sciences and arts. Not only did he reward with munificence all those authors and poets who dedicated to him the fruit of their labours, and commission learned men of his court to compose for him works on given subjects; but he sent young men to Cairo, Baghdád, Damascus, and other cities, to study under the best professors of the day. His constant communication with Leo and Romanus, emperors of Constantinople, who about that time courted his friendship, and solicited his assistance against the Beni 'Abbás, afforded him the means of procuring the works of the Greek philosophers and having them translated into Arabic. In A. H. 337 (A. D. 948–9), at the request of An-nássir, Romanus sent him a valuable present of Greek and Latin books, among which was an ancient copy of Dioscorides's work on materia medica, which is described as being beautifully written and embellished with splendid illuminations, as well as a copy of Orosius's "History of the World." Ibn Joljol, from whom these facts are borrowed, informs us that An-nássir was particularly desirous of acquiring the two above-mentioned works: the former, because the Arabic version of Dioscorides made by Estephan, which was used by scholars in Spain, had been pronounced by competent judges to be very defective and not to be trusted; and the latter, because it was said to contain ample and valuable information on the history of the Romans, Goths, Franks, and other European nations. The work of Orosius was forthwith translated into Arabic by a Christian then residing in Cordova; but although every inquiry was made after a man who should know Greek, none was found, and Dioscorides remained for a long time untranslated in An-nássir's library. At last in

A. H. 340 (A. D. 951-2), the khalif sent an embassy to Romanus, requesting him to procure for him a man well versed in Greek literature, and who could converse in Arabic, that he might become a teacher in Cordova. Romanus granted An-nássir's request, and sent him a monk named Nicolaus, who, immediately upon his arrival in Cordova, began to deliver lectures to a very crowded audience of botanists and physicians anxious to read Dioscorides in the original Greek. Ibn Joljol, himself a physician, has preserved the names of most of the pupils who learned under Nicolaus, and who afterwards assisted him in making a new translation of Dioscorides into Arabic. He says that a Jew named Hasday Ibn Bashrútt, probably the Hasdai ben Isaac Sprot mentioned by Castro (*Bibl. Española*, tom. i. p. 29. 239.), who was An-nássir's chief physician, was the most intelligent of his disciples. The reign of An-nássir may be called without dispute the most brilliant period in the history of the Spanish Moslems. If he made no great conquests from his Christian neighbours, he suffered nothing to be taken from him; and his empire was greatly strengthened by the acquisition of considerable territories in Africa. Under his enlightened rule commerce flourished and riches were accumulated in an unexampled degree; the revenue of Mohammedan Spain is said to have amounted to six million pounds sterling, a very large sum, if we consider the slight taxation to which all Mohammedans are subjected by law. A powerful navy was formed and maintained in full activity, and a regular army of forty thousand men was stationed on the frontiers to guard against any sudden invasion of the enemy. Many splendid works, such as bridges, canals, aqueducts, and mosques, were undertaken and completed in the principal towns of Mohammedan Spain; mines were worked in various parts of the Peninsula; in short, the people were every where allowed to enjoy the blessings of peace. After a prosperous reign of about fifty years, An-nássir died of a paralytic stroke on the second day of Ramadhán A. H. 350 (Oct. A. D. 961), at the age of seventy-three. He left several sons, and was succeeded by Al-hakem. It is related that after the death of An-nássir, a paper in his own handwriting was found, in which that great king noted down all the days which he had passed in perfect happiness since his accession to the throne. Upon being counted, they were found to amount only to fourteen. "Wonder, oh man!" says a Mohammedan philosopher, "and observe the small portion of real happiness which this world can afford, even in the most enviable position! The khalif An-nássir, whose prosperity and success in mundane affairs, and whose widely-spread empire became proverbial, had only fourteen days of undisturbed enjoyment during a reign of fifty years, seven months, and three days!"

No history of An-nássir's reign seems to have been written; but Ahmed Ibn 'Abdi-r-rabbihi Abú 'Amru, a celebrated poet of his court, composed a long *muwashahah* to his praise, in which the wars, embassies, and the principal events of his reign are minutely described. This poem, which is among the best productions of the age, is inserted in the seventeenth book of Ibn 'Abdi-r-rabbihi's historical cyclopædia, entitled "Al-'ikd" ("The Necklace"), copies of which are not uncommon. [AHMED IBN ABDI-R-RABBIHI.] One volume of Ibn Hayyán's great historical work, entitled "Al-matín," is also said to have been entirely consecrated to the life and reign of An-nássir. (Ibn Abí Ossaybi'ah, *'Oyúnu-l-anbá*, MS. (Brit. Mus. No. 7340.) fol. 137.; An-nuwayrí, *Hist. of the Beni Umeyyah of Spain*, MS.; Al-makkarí, *Mod. Dyn.* i. App. p. 24. and ii. 140—155.; Conde, *Hist. de la Dom.* i. pp. 355—455.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 201—342.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, i. pp. 309—455.; Rodericus Toletanus, *Hist. Arabum*, ad calcem Erpenii, p. 25.; Sampirus Astoricensis, *Chronicon*, in Regno Ramiri II. apud Florez, *España Sagrada*, vol. xiv.)

P. de G.

ANNAT, FRANÇOIS, confessor of Louis XIV., was born in the province of Rouergue, which now forms the department of Aveiron, February 5. 1590, and admitted a member of the society of Jesuits, February 16. 1607. He took the fourth vow in the year 1624. After being professor of philosophy for six years, and of theology for seven years, at the college of Toulouse, he became censor-general of the books published by the members of his society, and theologian to the general, at Rome. Returning to France, he was made rector of the college of Montpellier, and afterwards of that of Toulouse. In 1645 he was sent as deputy of his province to the eighth general congregation of the Jesuits held at Rome, on which occasion he gave such proofs of ability that eighteen months afterwards he was appointed by Vincent Carafa, the general of the Jesuits, to fill up the place of assistant of France (assistens Galliæ), which was then vacant. He held the same office in the ninth general congregation. Subsequently he became provincial of the province of France, and finally confessor to Louis XIV. He discharged the duties of confessor for sixteen years, till the beginning of the year 1670, when he requested permission to resign, as his hearing had become weakened by old age. There are some absurd stories connected with his resignation of this office, which are refuted by Bayle in his dictionary. Annat lived only four months after leaving the court, and died in the Maison Professe at Paris the 14th of June, 1670.

The name of Annat occurs very frequently in the history of Port-Royal, and the members of that community regarded him as their most determined enemy. From the time that the Jansenist disputes began in France up to the close of his long life, Annat exerted all his powers as a writer, and the influence which he derived from his position in the society of the Jesuits and at the court, for the purpose of suppressing the Jansenist cause. In all the persecutions which befell Port-Royal, in all the severe enactments both of the popes of Rome and the King of France, we can trace the effects of his secret or open hostility. The two things which caused all the troubles of this community were the constitution of Innocent X. and the formulary of Alexander VII.; and in the various manœuvres which were requisite to obtain and enforce the execution of these two ordinances, Annat played a very prominent part. He was at Rome when the syndic Cornet denounced to the faculty of Paris, in July, 1649, the famous propositions extracted from the "Augustinus" of Jansenius. After the failure of this attempt, Annat wrote to a brother Jesuit at Paris, named Dinet, the king's confessor, that if a portion of the clergy of France would demand the censure of the propositions, they would infallibly succeed with the pope, who would be ready enough to exercise his sovereign power. It would seem that this letter gave rise to that other letter signed by the eighty-five Gallican prelates, which eventually called forth, on the 31st of May, 1653, the constitution of Innocent X., condemning the propositions of Jansenius. While the case was pending at Rome, Annat spared no exertions to obtain the required condemnation; and St. Amour and the other Jansenist delegates found him an active and watchful adversary. [Amour, Louis de St.] On the arrival of the constitution in France, the quæstio de facto arose, the question whether the pope had condemned the five propositions, "as being those of Jansenius, and in the meaning which Jansenius attached to them." The Molinists were determined that this should be acknowledged; but the Jansenist bishops, when they published the constitution in their dioceses, in obedience to the letters patent of the king, added to it certain explanations to save the "Augustinus." The Molinists resolved to effect their object by the intervention of the prime minister, Cardinal Mazarin. All these religious disputes were matters of perfect indifference to the cardinal, but his political difficulties rendered him willing to listen to their solicitations. Mazarin had given Innocent X. several causes for serious displeasure; and now that he had imprisoned his principal enemy, the Cardinal de Retz, he was afraid lest the pope might take some steps relative to this imprisonment, which might cause him embarrassment. Annat, who was now in Paris, intimated to him that the thing which above all others would please the pope would be the reception of the constitution without any reservation or explanation. Mazarin determined to give his holiness a pleasure which would cost him so little. He immediately proceeded to hold those assemblies of the prelates in the Louvre in March, 1654, where it was decided that Innocent had in his constitution "condemned the propositions as being those of Jansenius, and in the meaning of Jansenius;" and again, as a new brief arrived from Innocent declaring this to be the case, he convoked the special assembly of fifteen prelates, 20th of May, 1655, where it was determined to send the constitution and the brief to all the bishops, with an exhortation that they should have them signed by all ecclesiastics and all the communities, both regular and secular, of their dioceses.

But to put an end to all possibility of evasion as to the question whether the propositions were in the book of Jansenius, De Marca together with Annat drew up a formulary in this same year, 1655, which the general assembly of 1656 decreed should be signed not only by all ecclesiastics, but even by réligieuses, by females. It contained an express condemnation of the propositions as being contained in the "Augustinus." Alexander VII. who had just succeeded Innocent X., confirmed by a new bull, dated the 16th of October, 1656, the constitution of his predecessor, declaring and defining, that the five propositions were taken from the "Augustinus" of Jansenius, and that they were condemned in the meaning of that author. A clause to this effect was inserted in the original formulary, which was henceforth called the formulary of Alexander VII. The assembly of 1657 determined, that the king should be petitioned to send forth a declaration, enjoining all the ecclesiastics of the kingdom to sign. But the parliament of Paris was averse from registering the declaration and the bull; the presence of the king was required to constrain it. These difficulties seemed at length to weary Mazarin, who one day answered some new solicitations on the part of Annat, that his society gave him by itself more trouble than all the kingdom, and that the king had done for them more than he ought. All these acts, as well as the subsequent severities which were practised for the purpose of forcing the réligieuses of Port-Royal to sign the formulary — their excommunication from the sacraments, the dispersion of the leading members of the community, and the substitution of strangers as their superiors — are attributable to the influence of Annat with the king and the Archbishop of Paris. However, his efforts were ineffectual to prevent the conclusion of the peace of Clement IX., "la paix de l'église," as it is called, of 1668, but the negotiations for it were kept secret from

him. He died two years after this event. To counteract the impressions which the histories of Port-Royal leave upon the mind relative to Annat, it is fair to add these words of the Jesuit biographer, Sotuel, or Southwell, "he was the patron of the orthodox faith, the prop of the church in France, the defender of St. Augustin and his doctrine, the hammer of heresies, and particularly a most vigorous opponent of the new heresy of the Jansenists." The same biographer represents him as a man of great prudence, integrity, modesty, humility, disinterestedness, and zeal for religion, and as one who never used his influence to advance his own private interests or those of his family; and as a proof of his disinterestedness he adds, that the king was once heard to say, that "he did not know whether Annat had any relatives."

The works of Annat are very numerous, both in Latin and French: such as are given below are all on the subject of Jansenism, and were most of them answered by Arnauld, Nicole, and Pascal. Pascal addresses to him the seventeenth and eighteenth of his "Provinciales." His compositions in his native language are much inferior to his Latin works, and they cannot bear any comparison with the French writings of his great adversaries. But the celebrated defender of the Jesuits, Daniel, in his "Entrétiens de Cléandre et d'Eudoxe," p. 79, 80., edition of Holland, 1696, speaks highly of the merits of that work which Annat wrote in answer to Pascal, entitled "La bonne Foy des Jansénistes en la Citation des Auteurs, reconnue dans les Lettres au Provincial," 4to., Paris, 1656.

The Latin works of Annat are:—1. "Vincentii Severini Disceptatio Catholica de Ecclesia præsentis Temporis," 8vo. Paris, 1650. To this treatise is added an "Epistola ad Vincentium Lenem." This Vincentius Lenis was a Dr. Fromond, a Jansenist, who had composed a work on free will in answer to two Jesuits, Richard (that is, Etienne des Champs) and Petau. 2. "Augustinus a Baianis vindicatus Libris Octo, in quibus ostenditur Doctrinam Jansenianam longè distare a Doctrina S. Augustini," 4to. Paris, 1652. 3. "De incoacta Libertate Disputatio quadripartita; qua monstratur ex Doctrina potissimum S. Augustini atque etiam S. Thomæ, Indifferentiam, hoc est agendi et non agendi Potentiam, et quidem proximam et expeditam ad Libertatem Arbitrii esse necessariam," &c., 4to. Rome, 1652. 4. "Jansenius a Thomistis, Gratiæ per seipsam efficacis Defensoribus, condemnatus," 4to. Paris, 1653. 5. "Informatio de Quinque Propositionibus ex Jansenii Theologia collectis, &c." 4to. Paris, 1653. 6. "Cavilli Jansenianorum contra latam in ipsos a Sede Apostolica Sententiam, seu Confutatio Libelli Trium Columnarum, &c." 4to. Paris, 1654. This "Libellus Trium Columnarum" is the memoir presented to Innocent X., 19th of May, 1653, by the deputies of the Jansenist bishops, and it may be found in Dupin (*Histoire Ecclésiastique du XVIIme Siècle*, t. ii. p. 234—249.). 7. "Scientia media contra novos ejus Impugnatores defensa, propugnante P. F. Annat, Editio altera, recognita, cui adjuncta ejusdem Exercitatio sub Nomine Eugenii Philadelphi Anno 1632 edita," 4to. Paris, 1662. The first edition seems to have been published at Toulouse, 1645, 4to. (Walchius, *Bibliotheca Theologica Selecta*, tom. ii. p. 952.; *Annales de la Société des soi-disants Jésuites*, 4to. Paris, 1767, tom. iii. p. 985.) 8. "Notæ in Diarium Sanctamorii," 4to. Paris, 1664, that is "Notes on the Journal of St. Amour." These eight works were collected and published, with a previous address to the reader, in three volumes, 4to. at Paris; in the year 1666. 9. "Jansenius de D. Augustino, de Ecclesia Catholica, de Theologia Scholastica, ac de Divi Thomæ Familia pessimè meritus," 12mo. Paris, 1651. 10. "Jansenius per Heterodoxorum et Orthodoxorum Theses et Antitheses productus et profligatus," 12mo. Paris, 1651. 11. "An sit sopienda quæ jam fervet Jansenistarum Controversia, imposito utrique Parti Silentio," 4to. Paris, 1652.

Of the works which Annat wrote in French only three are worth mentioning besides the one already quoted. 1. A treatise which he composed on the miracle which is connected with the name of Mademoiselle Perrier, entitled "Rabat-joie des Jansénistes, ou Observations nécessaires sur ce qu'on dit être arrivé à Port-Royal, au Sujet de la Sainte Epine, par un Docteur Catholique," 4to. 1656, published probably at Paris. 2. "Lettre de Jansénius, Evêque d'Ypre, au Pape Urbain VIII., contenant la Dédicace de son Livre intitulé Augustinus, et supprimée dans la première Edition de ce Livre, avec les Réflexions du P. Annat," 4to. Paris, 1666. 3. "Remarques sur la Conduite qu'ont tenue les Jansénistes en l'Impression et Publication du Nouveau Testament de Mons," 4to. Paris, 1668. The titles of the other works of Annat may be seen in the following authorities. (*Catalogue des Livres imprimés de la Bibliothèque du Roy. Théologie*, tom. iii. table p. 5.; Le Long, *Bibliothèque Historique de la France*, tom. v. p. 381.; *Bibliotheca Anti-Janseniana*, pp. 12. 78.; Sotvellus, *Bibliotheca Scriptorum Societatis Jesu*, 4to. Rome, 1676.; Racine, *Abrégé de l'Histoire de Port-Royal. Nouvelle Histoire Abrégée de l'Abbaye du Port-Royal.* But the best work on Port-Royal is the recent one by Sainte-Beuve, *Port-Royal*, of which two volumes have appeared, 8vo. Paris, 1840 and 1842, and which is to be completed in four volumes.) C. J. S.

ANNAT, PIERRE, a relative of François Annat, was born at Villecontat, a town of France, in the province of Rouergue. He was for some time professor of philo-

sophy at Toulouse, but afterwards applying himself to the study of theology, he entered the Congrégation de la doctrine Chrétienne, of which he became the general in 1694. He was elected to the same dignity again in 1705, and died at Paris in 1715, at the age of seventy-nine. The character given of him is that "he was a man of the utmost modesty, of true simplicity and uprightness, devoted to a life of retirement." He has left a work of considerable merit, entitled "Methodicus ad positivam Theologiam apparatus, in Gratiam Candidatorum, a P. Petro Annato, Congregationis Doctrinæ Christianæ." Paris, 1700, 2 vols. 4to.; reprinted at Paris in 1705, in the same form; at Venice, 1701, 8vo.; and subsequently, as it appears, in the same place, at Herbipolis (*i. e.* Würzburg), 1726, 4to. Alterations were made in the edition or editions published at Venice by the command of the authorities at Rome. The work consists of seven books. The first treats of positive and scholastic theology, and of the difference between them; the second of Scripture and its interpretation; the third of tradition; the fourth of the fathers; the fifth of the councils; the sixth of the decrees of the Roman pontiffs; the seventh of heresies. To each book, with the exception of the first, is subjoined a list of the authors who have treated the various subjects at greater length. (*Gallia Christiana*, t. vii. p. 974. E., p. 975. B.; Walchius, *Bibliotheca Theologica Selecta*, v. 1. p. 16.; *Catalogue des Livres imprimés de la Bibliothèque du Roi. Théologie*, D. 373.) C. J. S.

AN-NAUBAKHTI', the cognomen of several Arabic astronomers, is derived from Naubakht, the grandfather of Al-fadhl, the vizír of Al-mámún. Naubakht was a great astronomer at the court of Al-mansúr. He was originally a Magian, but he turned Mohammedan to please the khalif. Although he is frequently mentioned by Arabic authors, it is uncertain whether he left any work. Sahl, the son of Naubakht, was also an astronomer, but no work of his is known, unless he is identical with the Zahelis, who is mentioned by Albertus Magnus in the "Speculum" as a writer on astronomy. It seems that Sahl was of age when his father turned Mohammedan, and that he continued faithful to the Magian religion, for the grandsons of Naubakht embraced the Islam only after they had entered into the service of Al-mámún.

Hasan Ibn Sahl An-naubakhtí was, according to Abú-l-faraj, the most distinguished astronomer of the family of Naubakht, and he was the first among them who wrote, though the An-naubakhtiah, that is the family of Naubakht, had contributed to the advancement of astronomy before Hasan, for their opinions are quoted by Alchindus and other still earlier Arabic writers. Hasan Ibn Sahl the astronomer is probably the same person as Hasan Ibn Sahl, the brother of Al-fadhl, and the governor, under Al-mámún, of Arabian and Persian 'Irák; at all events Hasan the astronomer and Hasan the governor of 'Irák, if they are different persons, were contemporaries, for we find that the former was alive in A.H. 232 (A.D. 846-7), and the latter died, according to Abú-l-fedá, in A.H. 235 (A.D. 849-50). Hasan An-naubakhtí's work treats on the mansions of the moon, and is called *Anwá*.

Another member of the family of Naubakht, who made himself known as an author, was Hasan Ibn Músa An-naubakhtí. According to Al-mas'údí he wrote, among other works, a book "On Philosophical and Religious Doctrines," in which he enters into the history of the origin of the religion of the Hindus, and explains the faith of that nation.

There were several other celebrated men who bore the name An-naubakhtí, and Al-mas'údí (chap. 126.) mentions the family of Naubakht as the principal founders of astronomy among the Arabs. They flourished from the beginning of the 'Abbáside dynasty to the time of Al-mutawakkel, and after this khalif for above a hundred years, and they enjoyed all this time great influence. They were the astrologers of the khalifs, who were guided by the stars in difficult questions. Under Al-mámún the family of Naubakht administered the state, and possessed almost unlimited power [AL-MÁMÚN], and it was principally owing to the influence of this family that Al-mámún encouraged astronomy. It seems that this family and some other Persian astronomers formed the technical language of Arabic astronomy and astrology, which is entirely Persian, and must have existed before Greek authors were translated into Arabic; for if the Arabs had derived their first notions of astronomy from the Greeks, the astronomical expressions would be Greek, as are those of medicine. (*Fihrist Al-kotob*, MS. of Leyden; Abú-l-faraj, *Hist. Dynast.* p. 168.; Kiftí, *Tárikh Al-hokemá*, MS.) A. S.

AN-NAWAWI', is the surname of Muhiyyu-d-dín (the reviver of religion) Abú Zakariyya Yahya Ibn Sheref, an Arabian writer, the author of one of the many collections of Mohammedan traditions, known by the title of "Al-arb'ayin," or "The Forty Traditions derived from the Prophet." That of An-nawawí, which is considered one of the best, is known by his name, "Arba'yin An-nawawiyah," or the Arba'yin of An-nawawí. There is a commentary upon it by Mohammed Ibn Ahmed Al-hanifí. An-nawawí wrote likewise a biography of doctors and traditionists under the following title, "Tadhahíbu-l-asmá ("Castigation of Proper Names"), which is now being edited at Göttingen by Professor Wüstenfeld, under the auspices of the London Society for the publication of Oriental texts. The first two parts of the work have already appeared. An-nawawí

died A. H. 676 (A. D. 1277-8). (D'Herbelot, *Bib. Or.* voc. "Navaoui;" Hájí Khalfah, *Lexic. Bibl.*, voc. "Jahdhib.") P. de G.

ANNE of Austria is the name by which historians distinguish the eldest daughter of Philip III. of Spain, known in French history as the wife of Louis XIII. and mother of Louis XIV. Anne was born on the 22d of September, 1601, and was consequently fourteen years old in 1615, when the ceremony of her marriage was performed. Her husband was about a week younger. The alliance had been planned by Marie de' Medici, the queen-mother, with the concurrence of the ministers who preceded Cardinal Richelieu in her confidence; and the purpose which the devisers of it vainly hoped it would have served was, that of securing France against the enmity of its foreign rival, Spain, and of thus leaving the government free to struggle against the dangers which threatened it from domestic enemies. The life of Anne of Austria, after her marriage, embraced two successive periods, each of them important and interesting in the history of France. The earlier of the two, comprehending twenty-eight years, and ending with the death of Louis XIII., corresponded pretty exactly with the time of Richelieu's reign, marked by the triumph of the royal power alike over the nobles and over the commons. In the second period, including the first twenty-three years of the reign of Louis XIV., the chief event was the civil war of the Fronde, a war which, after promising to the commons of France the restoration of ancient privileges, ended in leaving both them and the nobles in the same state of powerlessness to which Richelieu had reduced them. During her husband's life, Anne, neglected, suspected, and persecuted, exercised on public affairs no influence whatever, either direct or indirect. During the minority of her son, she was nominally regent of the kingdom; but even in this position, eager as she was in her will to act, and decided as were the opinions by which her endeavours to act were prompted, she continued, after those first decided acts which gave character to her regency, to be nothing more than the passive instrument of stronger minds than her own, and of principles which she and they were alike incapable of controlling. The history of the Fronde attaches itself, not to the memoirs of the Queen Regent, but to those of her minister and of the master-spirit of the opposition — to the memoirs of Cardinal Mazarin, whose cautious craft re-established absolutism against the combined efforts of the aristocracy and the burghers, and to those of Cardinal Retz, whose character and circumstances concurred in making him unfit to realise those great truths of constitutional policy, which his commanding intellect comprehended so clearly. In short, throughout the whole of Anne's life in France, the interest which belongs to the narrative arises almost wholly out of the enigma of her personal character, and the peculiarity of her personal relations to the leading actors in those eventful scenes.

From the hour of Anne's marriage to that of her husband's death, her life was an unbroken series of humiliations and sufferings. These, though primarily caused by the conduct of others, were in no small degree aggravated by faults of her own. Louis XIII. was not without good dispositions. The native conscientiousness of his character might, if it had been wisely and honestly guided to action, have fairly earned for him that title of "the Just," which, as applied to the facts of his reign, was the very mockery of adulation. But he was a weakling alike in character, in will, and in bodily health. He was continually engaged with the most trifling pursuits; his most dignified occupations, indeed, being bird-catching, printing at a private press, devising and practising cures for his ailments, and fretting over his petty griefs to the favourites upon whose sympathy his feebleness and melancholy made him habitually dependent. Upon a person like him, an influence both soothing and useful might have been exercised by a woman like Anne, young, handsome, not destitute of talent, and endowed both with high spirit and with warm affections. But the husband and wife were never allowed to stand in a proper relation towards each other. Louis's mother and his celebrated minister took care that in no part of his life should he be allowed to act, think, or feel for himself; and towards Anne both of these personages entertained a peculiar jealousy. The ambitious queen-mother, fearing the loss of her own influence, did all she could to keep her son and his wife in a state of estrangement; and the same policy was sedulously followed both by the king's early favourite, De Luynes, and afterwards by Richelieu. It was the cardinal's policy, indeed, to sow dissensions among all the members of the royal family. The poor king once declared to one of his humble confidents that he really admired his wife, and was prepared to love her; but that he was afraid to say so, lest his mother and the cardinal should take offence, and leave him to the alarming task of governing the kingdom without their assistance. (Madame de Motteville, *Mémoires, Collection de Petitot*, 2de Série, xxxvi. 359.)

The schemes against Queen Anne's happiness, thus laid by others, were unfortunately promoted by her own follies and waywardness. It would have been well for her if her worst fault had been that Spanish feeling of her own dignity, which led her at first into some foolish quarrels with the queen-mother. The latter, for example, scornfully sent back a letter from her daughter-in-law because it was subscribed by Anne as "your very affec-

tionate daughter;" whereas, it was maintained, the words ought to have been "your very humble and obedient daughter." (Le Vassor, *Histoire de Louis XIII.* 1701—1711, tom. iii. part i. p. 427.) Anne soon became chargeable with errors of the very opposite kind. In her youth she was coquettish and fond of admiration to a degree, which enabled her enemies to raise strong suspicions of her virtue: in later years she became a secret meddler in political plots, invariably taking the part which was calculated to give the deepest offence to her husband and his all-powerful minister. Indeed, the transition from the one of these characters to the other was effected imperceptibly, through the agency of a person who was the queen's evil genius. This was Marie de Rohan, first married to the king's favourite, De Luynes, afterwards to the Duke de Chevreuse a member of the house of Lorraine, and best known by the title which this second marriage gave her. In the early years of the queen's married life, this dangerous friend of hers was young, gay, and fascinating: during her whole life she was devoted alike to political intrigues, and to the vices which the courtesy of the time honoured with the name of gallantry. This worthless woman was able to inspire the queen with a strong attachment for her; and her influence was uniformly exerted for evil. She encouraged alike Anne's youthful giddiness and spirit of coquetry, her growing resentments against her husband and his friends, and her desire for maintaining correspondence with her own family in Spain, even when the two countries were engaged in active warfare. The private memoirs of the time abound with anecdotes illustrating her power over the queen, and the disastrous consequences which flowed from it. One of the most innocent of the passages in the conduct of the two appears to have unfortunately estranged the king from Anne, at a time when his liking for her really promised to overcome all the obstacles placed in its way. The short period which thus seemed likely to produce a better understanding, occurred between the death of De Luynes in 1621 and the complete establishment of Richelieu's power. One evening after supper, the young queen was tempted by her female favourite and another lady to romp with them somewhat indecorously in a hall of the Louvre. In doing so she suffered a severe fall, which brought on a miscarriage. The king, on learning the cause of the misfortune, sent away the widow De Luynes (who, however, was restored to court by the influence of her new husband); and for years afterwards he seems to have acted towards his wife with the same distance and suspicion, which had been growing previously to their temporary fit of affection. (Bassompierre, *Mémoires de Petitot*, 2de Série, xx. 376.; Sismondi, *Histoire des Français*, xxii. 499.)

In no long time, under the skilful management of Richelieu, vague suspicions were converted into active and determinate jealousy, for which the queen's levity furnished grounds but too plausible. In 1625 the Duke of Buckingham arrived at Paris, charged to conduct to England the king's sister, Henriette, who had just been married to King Charles I. The dissolute Buckingham paid bold and open addresses to the young queen. She, a neglected wife, endowed with all a Spanish woman's passion both for love and for revenge, and accustomed to listen with indolent satisfaction to the flatteries of the French princes and nobles, had (it is said) heard from Richelieu himself words of admiration which she had not answered with sufficient gratitude. She received with decided and unequivocal pleasure the bold advances of the handsome Englishman. There occurred several scenes which, even after full allowance has been made for the malice evidently felt by some of the reporters, must be considered as displaying on the part of the queen both improper feeling and the most blameable imprudence. In a garden at Amiens, where the duke had contrived to procure a meeting, she was obliged to check his ardour by loudly summoning her attendants. A subsequent interview granted to Buckingham in the queen's bed-chamber, which was much used against her by her enemies, was certainly quite innocent. It not only took place in the presence of several ladies, but would appear, from the account given by the minister Brienne, to have been a scene expressly contrived by the queen-mother for purposes easily to be guessed. But if there be any truth in the famous story of the set of diamonds picked up by the Countess of Rochester (and, besides other authorities, La Rochefoucauld relates it with unquestioning confidence), Anne had gone so far as to bestow upon Buckingham an early gift of her husband to herself. In short, her conduct and feelings were probably characterised with tolerable fairness in a coarse saying which was uttered at the time by a lady at the court, and which intimated that the queen was pure in person indeed, but completely seduced in her affections. Nothing of all this escaped the eye of Richelieu, ever watchful, and in this case perhaps revengeful. Buckingham had scarcely departed, when the king removed almost all the queen's favourite attendants, placing about her persons who were intended by him, and understood by her, to be spies upon every word and action. It is but justice to add, that, as Madame de Chevreuse herself confessed long afterwards to another of Anne's female friends, she, the continual instigator of evil, had been particularly active in fanning her mistress's unworthy attachment. (Le Vassor, *Histoire de Louis XIII.* livre xxi. tom. v. part i. p. 168.; Sismondi, *Histoire des Français*, xxii. 558.;

Bassompierre, *Mémoires de Petitot*, 2de Série, xxi. 20.; Brienne, *Ibid.* xxxv. 401—406.; Madame de Motteville, *Ibid.* xxxvi. 342—351.; La Rochefoucauld, *Ibid.* li. 342.)

In the next year Madame de Chevreuse's influence was exerted yet more disastrously. Chalais, whose conspiracy was then formed and detected, was one of her lovers; and there seems to be abundant proof that, to some extent, the queen had knowledge of the plot. There is strong reason for believing that she had been informed of that part of it which had for its purpose the assassination of the cardinal. (Bassompierre, xxi. 52.; Le Vassor, liv. xxiii. tom. v. part i. p. 492.) But Richelieu was not satisfied with causing the queen to be suspected, or believed, guilty of meditating murder. He used this occurrence for the purpose of ruining permanently in the king's estimation, not only his victim Anne, but also Louis's brother and presumptive heir, the despicable Gaston, then duke of Anjou, and afterwards duke of Orléans. Some of the conspirators had formed a plan for putting the king in a monastery, and raising Gaston to the throne; and together with this there had been treated another proposal for setting aside the king's marriage (on a ground which, to say nothing of its other demerits, was false in point of fact), and for marrying Anne to her brother-in-law Gaston. From Chalais, under the torture, equivocal admissions were alleged to have been extorted, implicating the queen in all these most disgraceful parts of the plot: the cowardly duke, terrified for his life, confessed every thing, true and false, which the cardinal asked him to confess. Anne was summoned into her husband's chamber, and there, by him and her two hated enemies the queen-mother and Richelieu, was charged with all the points said to have been proved against her. To the accusations in general she returned unflinching denials; but when accused of the design to marry Gaston, she asked tauntingly, whether her accusers themselves could believe her stupid enough to expect that *such* a change of husbands would bring any advantage to her. It is not uninteresting to notice that, amidst all these gross affronts, one circumstance especially offensive to the queen's Castilian pride was her being refused a chair, and compelled to sit on a folding stool. (La Porte, *Mémoires de Petitot*, 2de Série, lix. 302.) Afterwards, when her judges, in her absence, had deliberated upon the affair, the cardinal conducted her a second time to her husband's chamber, presented her to the king, and stood by while she humbly asked pardon. Then, to crown her abasement, he, her husband's servant and subject, and her own bitter enemy, requested the king to embrace his wife in token of forgiveness; which, as a favour to his faithful minister, his majesty was graciously pleased to do. It may be guessed with what feelings Anne retired from this scene. But she had already learned to dissemble; and probably the writer of Richelieu's memoirs tells truth when he asserts, that she thanked the cardinal most warmly for his intercession, and expressed herself surprised at the extent of his forbearing goodness. (Richelieu, *Mémoires de Petitot*, 2de Série, xxx. 2011.) Orders were issued, and publicly announced, that no male person should enter the queen's apartments unless the king were present. At the same time, Madame de Chevreuse was banished to Lorraine.

In the course of a year or two after these events, Anne's discomfort was temporarily lessened by a reconciliation which was effected, by the mediation of a common favourite, between her and the queen-mother. In the earliest confidential interviews between the two queens, they made reciprocal communications of the substance of their conversations with Richelieu; and each enjoyed the satisfaction of reporting that the cardinal had spoken to her slightingly and maliciously of the other. (La Porte, lix. 311.) The effects of the improved understanding soon became evident. Marie, already treated with avowed neglect by her former protégé Richelieu, and by her son through Richelieu's influence, now hated him fiercely, and had begun to intrigue for his destruction. Louis himself, although he felt his absolute dependence upon the genius and energy of the great statesman, had long ago become jealous of his power and fame, and sick of the domineering manner in which he himself was treated. In the year 1630, the king was seized, at Lyon, with a dangerous illness, during which he was assiduously attended by both the queens; and, affected by their seeming kindness, he lost for a time his suspicions of both. In the intervals of those devotional exercises which so greatly edified an humble eye-witness, the king's historiographer and reader, he begged pardon of his mother for all past unkindness, and held (probably for the only time during many years) a private interview with his wife. (Bernard, *Histoire du Roi Louis XIII.* 1646, fol., livre xiv. chap. 41. p. 224.) But Richelieu was close at hand, and watched narrowly every step they took. Confident in his own strength, he allowed the queens to use, in the meantime, the influence they had acquired; and they are said to have obtained from the king, before he left Lyon, a promise that, as soon as the civil war then raging should be at an end, he would dismiss the cardinal. (Sismondi, xxiii. 153.) The intrigues against the minister continued till the 11th of November in the same year. But on that day, famous in French history as "The day of dupes," his consummate dexterity scattered to the winds all the hopes of his enemies. Before he slept that night he was more firmly seated than ever. Anne, pressed with charges of having revived the

plot to marry Gaston, made one vain attempt at resistance, and then sadly submitted to sink into her former lowness. Richelieu himself represents her as then overwhelmed with terror: she even feared that he designed to poison her. (Le Vassor, tom. vi. part ii. p. 574.) The queen-mother continued to wear the aspect of resistance. Richelieu completed his victory by convincing Louis, that all his family were in continual and joyful expectation of his death. In the spring of 1631, the poor king, tutored for the purpose, secretly made his escape from his mother, carrying his wife with him. (Madame de Motteville, xxxvi. 376.) Soon afterwards Gaston took refuge in Lorraine, from which, however, he was soon induced to return. In the succeeding summer, Marie de' Medici, confined at Compiègne, freed Richelieu of his last fear by escaping into the Low Countries. Upon his meaner enemies, the minister took his revenge by merciless executions.

In the history of the next few years the name of Anne hardly appears. In 1635, however, Louis declared war upon her brother Philip IV.; and this quarrel was not long in bringing fresh troubles upon her. Through the Duchess of Chevreuse, still in exile from the court, she had long carried on a correspondence with her brothers, and with their ally the Duke of Lorraine. The correspondence was not dropped after the war had commenced; and matters of state seem to have not unfrequently been handled in it. Richelieu soon discovered this intercourse with the enemies of the kingdom; and in 1637 he thought he had the necessary information at once for stopping it, and for completing the queen's ruin. La Porte, the queen's confidential domestic, who conducted the correspondence by means of a cypher and sympathetic ink, was arrested and sent to the Bastille; and the Chancellor Seguier, accompanied by the Archbishop of Paris, entered, for the purpose of search, the convent of Val de Grace, where Anne had been allowed to amuse herself by building the splendid church, and where she had carried on her dangerous correspondence. But the queen was served faithfully. La Porte, informed by a secret note what things she herself had admitted to be true, confessed exactly the same things, and no others. The letters that had lain in the queen's closet at the convent were burned, just half an hour before the search began. Nothing was found but an unimportant letter to the Spanish ambassador. Anne, however, in the terror of the moment, absolutely thought of flying to Brussels. The Prince de Marillac, afterwards celebrated as Duke de la Rochefoucauld, was then the favoured lover of Madame de Chevreuse; and, being in that character necessarily devoted to the queen's service, he was consulted by her on the feasibility of her escape. (La Rochefoucauld, li. 353.) After repeated interrogatories, in which her examiners convicted her either of evasion or of positive falsehood, she wrote, to the dictation of the cardinal, a confession of habitual and traitorous correspondence with the king's enemies.

But, strangely enough, it happened, that about this very time her position began to amend. The birth of her eldest son was brought about by an accident. Her husband had always had a tendency to fall in love; but his fashion of love-making was both virtuous and quite peculiar. Mademoiselle de Hautefort, a favourite attendant of the queen, was the first distinguished object of his affection: she used to describe him as sitting sheepishly at the opposite side of the room, praising his dogs, describing his last shooting excursion, and telling her what physic he had taken that morning, or when Richelieu had last spoken harshly to him. The shy lover, however, becoming affronted by this lady's bantering reception of his addresses, transferred his Platonic attentions to Mademoiselle de la Fayette, a young and timid girl. She again, touched by religious scruples (with which, it is said, her confessor had been ordered by the cardinal to inspire her), retired to a convent in Paris; and at the parlour-grate the king used to spend hours in devout conversation with her. At this time the king lived at Versailles; the queen lived in Paris, occupying the only furnished apartments in the Louvre. One evening late, when Louis left the convent to return to the country, he was caught in a heavy shower of rain; and his captain of the guards, alarmed for the invalid's health, brought him to the Louvre, half by force. On the 5th of September, 1638, after having been married twenty-two years, the queen gave birth to a son, afterwards Louis XIV. A second son was born in the same month of the year 1640. (Richelieu, *Mémoires de Petitot*, 2d Série, xxx. 354.; Madame de Motteville, *Ibid.* xxxvi. 393.; Montglat, *Ibid.* xlix. 181.; Le Vassor, liv. xliv. tom. ix.)

By these auspicious events, however, although the queen gained some respect in the eyes of the public, she profited nothing in her position at court. Louis's distrust of her continued in full vigour to the last. On one occasion, provoked by a fit of terror into which the dauphin, then three years old, fell upon seeing his father in an unusual dress, the king accused his wife of teaching the children to hate him, and threatened to take them from her. (Madame de Motteville, xxxvi. 399.) Indeed, it does not appear that she had any very good claim to increased confidence; for undoubtedly she had some share, perhaps no inconsiderable one, in the conspiracy of Cinq Mars, which happened but the year before her husband's death, and which embraced a treaty with Spain, and the assassination of the cardinal. (La Rochefoucauld, li. 862.) The death of Richelieu made

a slight improvement in her position; for the Italian, Cardinal Mazarin, who succeeded him, did not, in the few months of his sway that preceded her husband's death, subject her to any of those public mortifications which his patron and predecessor had delighted to heap upon her. When Louis lay upon his death-bed, she sent one of the secretaries of state to him to ask pardon for any thing in which she might have offended him, and to protest her innocence of the plot of Chalais in all its parts. "I am a dying man," said he, coldly, "and must forgive her; but I am not bound to believe that she is innocent." By his will he appointed Anne to be regent during the minority of his son, then five years of age, and his brother, the Duke of Orléans, to be lieutenant-general of the kingdom; but neither was to be allowed to take any important step, unless authorised by a majority of a council of five, at the head of which stood Mazarin, while to him, again, was left the absolute power of advising the regent upon all matters ecclesiastical. This will, countersigned and sworn to by the queen and Gaston, was presented to the parliament of Paris for that registration which was held necessary for the validity of the royal acts. The parliament registered it without objection. On the 14th of May, 1643, Louis XIII. expired, aged forty-two years. (Sismondi, *Histoire des Français*, xxiii. 530—545.; Saint Aulaire, *Histoire de la Fronde*, 1827, chap. 2. tom. i. p. 106—111.; Aubery, *Histoire du Cardinal Mazarin*, 1688, i. 124—130.; La Rochefoucauld, *Mémoires*, li. 369.)

With her husband's death there opened a new chapter in the history of Anne of Austria. Known to the people at large but through her sufferings, she enjoyed for the moment a popularity that was without bounds. The parliament and the nation at large exulted without disguise. They held that the government of a person hostile to Richelieu must necessarily be mild and equitable. Only a few shrewd persons about the court, who knew something of her opinions and temper, and who had had an opportunity of watching her acts, ventured to whisper doubts as to the elysium which her rule was expected to bring. One wit of the court declared that the French language, as spoken, contained now but five words, "The queen is so good!" Another said gravely that the "good queen" had already begun to work miracles, since she had taught even the most godly to forget her youthful indiscretions. (Le Cardinal de Retz, *Mémoires de Petitot*, 2de Série, xliv. 147. 156.) Those who had taken any part in the intrigues of the last few months had become quite aware that the popular expectations would be disappointed; but each party among them had been taught by the queen to expect that to it all the rest would be sacrificed. The most sanguine of such parties was that composed of a few young nobles, whose pompous affectation of political consequence had gained for them the nickname of the "Importans." They were headed by the illegitimate branch of the royal family, one of whom, the young Duke of Beaufort, flattered himself that the queen admired his showy person. To him, indeed, and to others of the "Importants" who had already suffered in her cause, the queen had promised the whole power of the state. To these persons it was not a little surprising that the Cardinal Mazarin, and his obnoxious secretary of state Chavigny, did not seek to escape from the punishment and disgrace which seemed to await them. They who thus compassionately marvelled, did not know that with the cardinal likewise the queen had been in communication. The pious Vincent de Paul had been induced by Mazarin's friends to represent him to her as the representative of God and the church. The queen's own reflections had suggested the strongest political reasons in Mazarin's favour. She had employed her partisan La Rochefoucauld to keep him for a time in hopes; and her counsellor Brienne, finding reason to believe that she really intended making Mazarin her minister, had shown his own good sense by proving to her that this was the wisest thing she could do. Of her final intentions, or of what she declared to be such, Mazarin had been privately made aware; his informants, however, being one or two of the intriguing ladies of the court, whom the queen might easily disavow if she should see cause for acting contrary to her expressed intention. In the last place the Importants were unable to conceive why the Prince of Condé, the head (after Gaston) of the legitimate princes of the blood, delayed taking steps for vindicating that place which the will had assigned to him in the council of regency. They did not know that he too had been bought over by glittering promises. (Le Vassor, liv. l. tom. x.; La Châtre, *Mémoires de Petitot*, 2de Série, li. 192—216.; La Rochefoucauld, *Ibid.* li. 365—389.; Brienne, *Ibid.* xxxvi. 80—86.)

In circumstances like these, the queen was sure to obtain the unlimited regency. She, the despised wife of "Louis the Just," had proved herself worthy to be the granddaughter of Philip II. Four days after her husband's death, she carried her infant son to the parliament to hold a "bed of justice." In that assembly Gaston and Condé successively disclaimed all rights that might have been theirs under the king's will. The Prince of Vendôme, son of Henry IV., and father of the Duke of Beaufort, gave in the adherence of the Importants. Of the counsellors of the parliament, some hoped for real good from the reign of one who had been schooled by adversity: others thought of nothing but the opportunity now presented to them, of exercising those legis-

lative functions which Richelieu had so long kept in abeyance. One of them quoted verses, expressing defiance of absolute power. A president spoke of Richelieu and Mazarin by name as "ministers of the ancient tyranny." Anne sat by her son's side, and smiled a dignified approval. Nor did she smile less sweetly when the Chancellor Seguier, the same person who had ransacked her closet at the Val de Grace, declared that the power of so admirable a queen could not be too great; nor when Omer Talon, the procureur-général, prefaced the motion of the day by an elaborate speech, in which he compared the dead king and the living to David and Solomon, but prudently abstained from seeking a parallel to Bathsheba. Actuated by motives and feelings so conflicting, by wishes and opinions symptomatic of the struggle which was about to commence, the parliament passed by acclamation an edict, conferring the regency of the kingdom on Queen Anne, without any of the limitations imposed by the late king's testament. (Sismondi, xxiv. 13—17.; Saint Aulaire, chap. 2. tom. i. p. 114.; Aubery, *Histoire de Mazarin*, i. 143—150.; Montglat, *Mémoires de Petitot*, 2de Série, xlix. 409.; La Châtre, *Ibid.* li. 208.; Omer Talon, *Ibid.* lx. 243.)

When the queen-regent returned to the Louvre she was absolute mistress of the kingdom. In less than two hours afterwards, in presence of her attendants, she ordered the Prince of Condé to wait upon Mazarin, and to offer him the presidency of the council with the same authority which he would have possessed if the will had been allowed to stand. The cardinal, whose horses had stood in harness for weeks, in apparent preparation for flight, ordered them to be unharnessed, and accepted the government of France. Out of this reinstatement of Richelieu's pupil, and out of the intrigues which had preceded the step, grew up in due time the civil war of the Fronde. The reappointment of Mazarin was understood as an open declaration that the despotic policy of Richelieu was to be maintained, alike against the nobles and against the commons; and unquestionably the queen had so resolved. She looked about for an instrument to do the work; and, in the bitter words of Retz, she "chose Mazarin for want of a better." (Retz, *Mémoires*, xliv. 186.; Saint Aulaire, chap. 2. tom. i. p. 111—118.) This avowal of policy instantly set the parliament in opposition to the court, and thus founded that part of the factions of the Fronde which was really sound and honourable. On the other hand, the "Importans," and those other nobles who would have been delighted to serve the queen in any task she might be pleased to set them, were affronted that others than they had been selected as the honoured tools of absolutism. Hence arose that alliance of a strong section of the aristocracy with the popular party, which, indeed, increased for a time the fierceness of the struggle, but which soon ended, as all such hollow alliances have ended in the same country, by ruining the cause which it was professedly designed to serve.

The queen obeyed firmly the principles on which she had thus begun to act. The pettish Duke of Beaufort, threatening to become dangerous, was sent to the dungeons of Vincennes: other examples of severity completed the alienation of the party to which he belonged. All who had of old suffered on the queen's account now shared alike in her disfavour. It is worthy of remark that Madame de Chevreuse was treated even more harshly than the rest. La Rochefoucauld, observing the queen's evident embarrassment on hearing of her intended return, cautioned the duchess earnestly against attempting to meddle in public affairs. But the wrong-headed woman insisted upon acting the politician; on which her mistress, after treating her for a time with seeming friendliness, hinted that she left politics to the cardinal, and must refer her old friend to him. The wily Neapolitan gradually tempted the lady onwards, till she had made disclosures and advanced demands which were ruinous alike to her and her "important" friends. Then she was openly disgraced, banished from France, and never allowed to return. (Saint Aulaire, chap. 2. tom. i. p. 135., chap. 8. tom. ii. p. 13.)

It would here be out of place to linger over the vacillations of purpose, the intrigues, the imprisonments, the plots for assassination, which occupied at home the first years of Anne's regency; or over those victories of the young Duke of Enghien (afterwards the Great Condé) which shed lustre upon France in foreign countries. As little is it possible to dwell on the interesting history of that civil war which, breaking out in 1648, lasted for four years. The modern historian of the Fronde (Saint Aulaire, *Preface* and *Introduction*) has shown how the struggle was in principle analogous to that of the first French revolution, although the result was so very dissimilar. Both to that revolution and to the later one of 1830, the insurrection of the Frondeurs presents singular points of likeness, not only in principle and design, but even in particular incidents. But our task for the present must be merely that of describing the position which the queen-regent occupied, relatively to the contest and to those who were the parties.

The wars of the Fronde originated in the claim set up by the parliament of Paris, to be recognised, in place of the disused states-general, as the representatives of the nation, and in that character to grant or refuse supplies to the crown, and to exercise other constitutional rights. In this stage of the quarrel, the parties to the question were, the minister and a part of the nobility on one side, and the citizens of Paris on the other, headed by

Gondi, the high-born but democratic coadjutor of their archbishop, and afterwards famous by the name of Cardinal de Retz. Very soon, however, this party, to whose members a jest uttered at one of the meetings of the parliament gave the name of the "Frondeurs" or "Slingers," was joined by the discontented "Importans," and afterwards by other disaffected nobles. The overbearing haughtiness of the Great Condé having provoked Mazarin to severities against him, his adherents next threw themselves into the popular scale; and a "new Fronde," composed of them, acted sometimes with the "old Fronde" and sometimes against it, but in systematic opposition to the court. The end of all this was humiliating. The bourgeoisie, finding their noble allies to be more tyrannical than their royal masters, gladly submitted to the crown, and the Fronde was ingloriously broken up. For the purpose now in view it is only to be remarked further, that the series of events just described brought the queen-regent into successive collisions with every great party in her kingdom, and with almost all the persons by whom those parties were headed.

Throughout all the vicissitudes that occurred, her character was brought out in a light that suffered but little change. But she who was nominally the sovereign of Mazarin was a very different being from her who had been the slave of Richelieu. That which had formerly seemed patience in her was now seen to have been but indolence (Retz, xliv. 156.): that which had seemed the sadness of an ill-used woman was now transformed into the haughtiness of a despot. She passed her days in listless inactivity. She gave audiences in her bed-chamber before quitting it; she spent hours in making her toilette, and as many more in the morning and evening devotions of her oratory; she received her ministers and the court in the early part of the afternoon; and the evenings were spent in her private apartments, in "gay and free conversation" (so her confidential attendant calls it) with a few personal favourites. Nothing but pressing and immediate dangers, such as those to which she was more than once exposed, sufficed to rouse her from this selfish repose. Mazarin conducted at his own pleasure the operations of the Thirty Years' War, which was drawing to a close on Anne's accession to the regency. But the feelings which she entertained towards the popular party were ready to break out when opportunity should occur; and in the meantime they were sedulously imparted to her infant son. When Condé gained the battle of Lens, he was still attached to the court, and obnoxious to the bourgeoisie of Paris. "Ah!" said the king, then ten years old, "how this news will vex the parliament!" (Saint Aulaire, chap. 4. tom. i. p. 215.) The spirit indicated by this exclamation was that on which Anne systematically acted. It was always impossible, as Retz remarks, to make her understand what people meant when they spoke of "the public." She lived in a continual dream of the omnipotence and the sacredness of kingly power. From that self-satisfied dream none of the startling events that happened was for a moment able to awake her. She could never believe it possible that subjects could successfully resist their sovereign. She was alike unmoved by the example and warnings of her sister-in-law the queen of England — by the barricades of Paris in August, 1648 — by her own compelled flight in the next winter, and the humiliating submissions she had to make to the despised parliament after her unsuccessful siege of the city — by the dangerous rebellion of the Prince of Condé, who drew off half the nobles of the kingdom — and by the bloody spectacle exhibited at the gates of Paris in July, 1652, when the armies of Turenne and Condé fought for a whole day in the presence of their king and his minister. Mazarin, indeed, was once provoked so far as to tell her that her coolness was the worthless courage of a raw soldier, who has not sense enough to know that he is in danger. Thus firm in her reliance upon the success of the cause of royalty, she was, in feeling at least, merciless towards its enemies. Again and again, wearied and indignant, she remonstrated against the lenity and the temporizing disposition of Mazarin. Indeed the policy of this minister was entirely dissimilar to that of his master. He stifled by bribery and intrigue insurrections which Richelieu would have crushed by armed force: he pacified by favours, at the expense of the nation, aristocratic rebels whom Richelieu would have doomed to the block. But with all the queen's imperiousness of temper, and all her fierceness of resentment towards those who opposed her will, circumstances continually forced her to practise her old acts of duplicity. Towards those, indeed, who claimed to be regarded as the representatives of the people, she invariably followed the same perilous and dishonourable line of tactics which, at the very time she entered on it, was about to bring the king of England to the scaffold, and which was afterwards to be imitated with a result equally fatal by one of her own descendants. After hours, or whole nights, spent in solitary tears and in reproaches to her advisers, she was wont to meet the envoys of the parliament with cold dignity, and to make with all solemnity promises which she was resolutely determined to break. With her adversaries among the nobles the cunning of Mazarin enabled her to be even more successful in her game of finesse. It was no great triumph to outwit the hasty and imprudent Condé; but she does deserve some credit for her success in manœuvring against Cardinal Retz, who indeed

seems forced, in spite of himself, to admire her skill in diplomacy.

In 1651, before the war was quite extinguished, Louis XIV., then thirteen years old, was declared to have attained majority; but this ceremony made no change either in the principles of the government, or in the hands to which it was entrusted. Mazarin, driven from the kingdom in that very year by a short-lived coalition of all parties against him, returned at the head of an army in his own pay, when his enemies had begun to fall out among themselves. Thenceforth he ruled with unquestioned supremacy till the hour of his death. But, after the restoration of peace, a change took place in his relations towards Queen Anne, who, indeed, was now to experience from him, though in a more tolerable degree, the same ingratitude which Marie de' Medici had received from Richelieu. The kind of respectful admiration which Anne expected to be paid to her beauty had been long accorded alike by all who approached her. Retz, the universal admirer of the sex, had bowed among the rest; and between her and Mazarin there prevailed for some years the appearance of a sentimental friendship. But as the queen grew old, the cardinal grew independent of her. In the later years of his life he domineered openly over both the mother and the son. Against the former he had at length a specific cause of displeasure. The young king, constitutionally amorous, had formed an attachment for one of the Demoiselles Mancini, the cardinal's nieces; and Mazarin, clearly desirous to promote the unequal match, but habitually slow to run risks, cautiously tried, under a show of opposition, to gather Anne's real sentiments. "If," answered the proud Spanish woman, "the king should be base enough to marry your niece, I would unite with my second son, and raise the whole kingdom to dethrone him." The cardinal hastily took the hint, and removed his niece from court; but the bond of confidence between him and the queen was now for ever severed.

In 1660 Louis XIV. was married to Maria Teresa, daughter of his maternal uncle, Philip IV. of Spain. It is related that, on the occasion of the marriage, Anne, who had not seen her brother since both were children, and who had forgotten the stiffness of Spanish etiquette, rushed forward eagerly to embrace him, but was received with cold and ceremonious politeness. (Montglat, li. 103.) In the spring of the year following Mazarin died. Upon this, observes Anne's confidential friend, the king, the queen, and the queen-mother all felt themselves able "to draw their breath with freedom." (Madame de Motteville, xl. 100.) Louis, now in his twenty-third year, took upon him the supreme control of his own affairs, and entered upon that series of vast designs which was to earn

for him the title of Great. The king's assumption of authority was not to his mother either a deprivation or a disappointment. She was afterwards, however, more than once in danger of serious misunderstanding with him, on account of those conjugal infidelities which he soon began to practise habitually. Louis usually treated her remonstrances with civil inattention; but her indignation at the openness of his intrigue with Mademoiselle de la Vallière gave rise to a serious quarrel between mother and son, which was not appeased till she consented to admit his mistress to her card-table. It is but fair to add that of this unworthy condescension Anne had the grace to confess herself heartily ashamed. (Madame de Motteville, xl. 213.) Excepting in regard to this delicate class of questions, Louis treated his mother with uniform respect and deference. Indeed, he seems to have felt as much affection for her as his nature allowed him to feel for any one.

In 1665 it became publicly known that Anne had long had a cancer; and in August of that year she was so ill as to receive the sacraments, and to exact from her son and his wife a parting promise of greater affection for the future. She recovered partially for a time, but the few remaining months of her life were spent in intense suffering. We possess two circumstantial accounts of her death-bed, which together would make up a singular narrative. The story of Madame de Motteville is told by an attached and admiring dependent, in whose eyes every thing appears through an ideal medium of veneration; the story of Mademoiselle de Montpensier, the hare-brained daughter of Gaston of Orléans, exhibits the aspect in which a death-bed is regarded by cold-hearted and frivolous bystanders. (Madame de Motteville, xl. 233. 306.; Mademoiselle de Montpensier, xliii. 85. 90—97.) The king, seemingly incredulous as to his mother's danger, continued immersed in gaiety till it was no longer possible to doubt the nearness of her end. His neglected wife mourned sincerely at the bed-side of one who was at once her countrywoman, her nearest relative, and the only friend who could sympathise heartily with her griefs. The dying woman is described as having behaved with great resignation, and with much appearance of devotion. In the evening of the 19th of January, 1666, it was announced to Anne, by command of her son, that her last hour was at hand; upon which she desired to be left alone with her confessor. They who had been present, namely her two sons with their wives, and Mademoiselle de Montpensier, retired into her closet; where (as Mademoiselle reports), that they might not spend their time uselessly, they made arrangements for the court mourning, and for other proceedings to take place upon the queen's death. The queen then conversed privately with each of her child-

ren, and afterwards received the sacraments, showing in her last hour something of her old imperiousness, by insisting upon extreme unction at a time when the physicians wished to delay it. Her son was removed from the sick-room in a state of agitation which ended in a fainting fit; and after a night of great agony, Anne expired early in the morning of the 20th of January, 1666, having some months previously completed her sixty-fourth year. (*Authorities:* the histories and memoirs cited in the body of the article.) W. S.

ANNE OF BOHEMIA. [RICHARD II. OF ENGLAND.]

ANNE BOLEYN. [BOLEYN.]

ANNE of BRETAGNE, queen consort of France, was born 26th Jan. 1477. She was the daughter of François II., duke of Bretagne and his wife Marguerite of Foix. Of two daughters by this marriage, Anne and Isabelle, the only legitimate children of the duke who survived him, Anne was the elder. In her fifth year (1481) she was engaged, by treaty, in marriage to Edward, prince of Wales, afterwards Edward V. of England; but the death of the young prince (1483) prevented the marriage taking place. As the Duke of Bretagne had no sons, he was anxious to secure the succession of the duchy to his daughters; and the prospect of this succession caused the hand of Anne, while yet a child, to be the subject of eager competition. The anxiety of the duke was increased by the knowledge that his nephew, the Prince of Orange, the Lord of Rieux, and other Breton nobles, whom a vain attempt to subvert Landois, the duke's favourite, had compelled to retire into France, had signed a treaty at Montargis (1484) recognising the right of succession of Charles VIII. of France to the duchy in case of the duke's death without heirs male. The right of Charles of France was founded on the purchase which his father Louis XI. had made of the claims of the house of Penthièvre to the succession of the duchy, claims which had been set aside for more than a century.

Alarmed at the treaty of Montargis, the duke caused the chief of the nobility and of the other orders of the state to recognise his daughters as his heiresses and to promise fidelity to them, and subsequently he obtained a full recognition of their title in the states of Bretagne at Rennes (1486); and in order still further to secure the succession, a league was formed by the Archduke Maximilian of Austria, afterwards king of the Romans, the King and Queen of Navarre, the Prince of Orange, the Lord of Rieux, and the other Breton lords, who, on the overthrow and death of Landois, in 1485, had been reconciled to the duke, the Lord of Albret, and several other French nobles, to prevent the King of France from taking possession of the duchy on the duke's death.

However united these various parties might be in opposing the claim of the King of France and supporting the right of Anne, they were much divided as to the disposal of that princess in marriage. Several projects were formed: the Prince of Orange proposed Maximilian, king of the Romans; the Count of Comminges supported the suit of Alain, lord of Albret, who professed to have some claims to the succession of the duchy, by virtue of his marriage with a lady of the house of Penthièvre [ALBRET, ALAIN OF]; Rieux advocated the claims of the son of the Viscount of Rohan; and the Count of Dunois is affirmed to have planned a marriage between Anne and Louis, duke of Orléans and heir presumptive to the throne of France. As, however, Louis was married to the sister of the reigning king, and a new marriage could be formed only by obtaining a divorce or a nullification of his former marriage, of which there seemed little likelihood, it is questionable whether the Count of Dunois entertained any such design. Still less reason is there to believe, as has been asserted, that a mutual passion existed between Louis and Anne, seeing that the latter was a mere child. Before anything was decided with respect to Anne's marriage, the support afforded by the duke to the discontented party in France led to the invasion of Bretagne by the French; and the defeat of the Bretons and their confederates at St. Aubin de Cormier (28th July, 1488), when the Duke of Orléans and the Prince of Orange were made prisoners, obliged the Duke of Bretagne to submit. He signed a treaty at Coiron, one of the conditions of which was not to marry his daughters without the consent of the French king, and died soon after of mortification, 9th Sept. 1488.

Anne succeeded to the duchy under the care of the Lord of Rieux, whom the duke had appointed her guardian by his will. Her council consisted of the Lords of Rieux and Albret, the Counts of Dunois and Comminges and the Chancellor Montauban. The Countess of Laval, half sister of Albret, was her governess. The situation of the young duchess was very distressing. The French, notwithstanding the treaty of Coiron, continued their ravages, and took one town after another. The intrigues for marrying Anne were renewed; and the Lord of Albret, with the fewest personal claims, (for he was about forty-five years of age, of disgusting appearance, and coarse manners,) seemed likely to be the successful suitor. Orange, the advocate of the King of the Romans, was in prison; Orléans, if he was really a competitor, was in prison also; Rohan had put the claims of his son out of the question by joining the French in ravaging his country; and the Lord of Rieux and the Countess of Laval strenuously supported Albret, whose claim was further strengthened by a written promise which the late duke had given him

of his daughter's hand. To this match, however, Anne manifested a strong repugnance; and she was supported in it by Dunois and Montauban. The matter, however, proceeded so far, in spite of opposition, that Albret applied to Rome for the dispensation which his relationship to Anne rendered needful; when Anne made a formal protest, recorded in an instrument dated December 8. 1488, declared her positive intention not to marry Albret, and revoked the consent which she had given to the match during her father's lifetime, alleging that it was given only out of fear and reverence for her father. Rieux and Albret in fury retired to Nantes; and when the duchess, alarmed by a body of French who attempted to seize her, sought refuge there, they refused her admittance. They even attempted, with a party of the townsmen of Nantes, to get possession of her person, but were baffled by the spirit which she showed. Mounted on horseback behind the Count of Dunois, she prepared to resist the attempt; and they gave it up (1489). She found soon after a secure refuge in Rennes; and the opportune arrival of some auxiliary forces sent by the kings of England and Castile stopped the progress of the French, and led to a stipulation in the treaty of Frankfort, concluded between Charles VIII. and Maximilian, now the king of the Romans, by which the French were to evacuate the duchy, and the English and Castilian auxiliaries were to be sent home. Rieux was about the same time reconciled to the duchess.

The stipulation for the evacuation of the duchy of Bretagne was not fulfilled by the French king, nor did he give up his claims to the duchy; and in order to strengthen Anne against him, she was married by procuration, though only in her thirteenth year, to the King of the Romans. The exact date of the marriage is not known. The authors of "L'Art de vérifier les Dates" and Daru fix it in the year 1489; but this is an error. The marriage ceremony was accompanied by a singular act: the Count of Nassau, procurator of Maximilian, in the presence of witnesses, introduced his leg, bare to the knee, into the nuptial bed where the young duchess was. This act, which gave occasion to a number of jokes at Maximilian's expense, appears to have been designed to strengthen a marriage of questionable validity by a kind of consummation.

The King of France, Charles VIII., and his council were seriously alarmed at the intelligence of this transaction. Maximilian already possessed a considerable share of the territories of the dukes of Burgundy on the eastern and north-eastern frontiers of France; and the possession of Bretagne would render his position still more formidable. It was therefore important to annul this marriage if possible; and the King of France, though previously betrothed to Margaret, daughter of Maximilian by a former marriage, proposed to marry Anne himself. He engaged the Prince of Orange and the Duke of Orléans (now released from prison), the Lord of Rieux, the Countess of Laval, and the Count of Dunois in his interest; acquired possession of Nantes by the treachery of Albret, who was enraged at the disappointment of his own hopes; and entering Bretagne in person at the head of his army, pressed the affair so vigorously, that the duchess, who had shown the greatest repugnance to the proposal, was forced, as she received no help from Maximilian, to give way at last. A treaty, in which, in order to conceal the real intent of the parties, the marriage was not mentioned, was signed at Rennes, 15th November, 1491; and Anne, leaving her own dominions, went to Langeais in Touraine, where she and Charles were married on the 6th December, 1491. Charles was at this time in his twenty-second year, and Anne had nearly completed her fifteenth. The pope's dispensation for the marriage was not signed till the 15th December, some days after its consummation, and was accompanied by absolution from the excommunication which the young couple had incurred by precipitating their nuptials. It is observable that this dispensation has no reference to Anne's previous marriage with Maximilian, the nullity of which seems to have been taken for granted, but to the consanguinity of the parties, and the previous betrothment of Charles to Margaret. After the marriage Charles led his bride to St. Denis, where she was crowned early in 1492, and attracted great admiration by her youth, her beauty, and her becoming deportment.

Maximilian, enraged at the double wrong done to him in taking from him his wife and rejecting his daughter, formed an alliance with Ferdinand and Isabella of Spain, and with Henry VII. of England: the latter procured from his parliament a subsidy for raising an army to invade France, but after some feeble demonstrations of hostility made peace with Charles; and Ferdinand and Maximilian followed his example. Before the end of the year 1492, Anne was delivered of a son, Charles Orlando, who lived little more than three years. She had two other sons and a daughter, but they all died in infancy; and on the 7th April, 1498, she lost her husband Charles VIII. She appeared at first overwhelmed with grief; but rousing herself from her despondency, hastened to Bretagne, resumed the exercise of her hereditary sovereignty, and gave in less than four months from the death of Charles VIII. her promise to marry his successor Louis XII. (agreeably to a stipulation in her former marriage articles), if he could obtain a sentence from the pope annulling

his then existing marriage with Jeanne, daughter of Louis XI. This was obtained, as well as a dispensation for the marriage of Louis and Anne, which was celebrated at Nantes the 7th or 8th January, 1499. The marriage articles were this time much more favourable to Anne and to the independence of Bretagne than on the occasion of her former marriage; when she was little more than a child, and was pressed with difficulties on every side. She was crowned queen consort of France a second time 6th November, 1504. By her marriage with Louis, Anne had four children; two sons, who died in infancy; and two daughters, Claude, born 13th October, 1499, and Renée, born 25th October, 1510, both of whom survived her.

During the remainder of her life Anne preserved in her own hands the administration of the government of Bretagne; and exercised, according to Mézeray, considerable influence in the affairs of France, in the reigns both of Charles VIII. and of Louis XII., but especially in the reign of the latter, through his complaisance. The greatest affection was indeed manifested by them to each other; and during the absence of Louis in his Italian wars or other engagements, they corresponded in Latin verses, which the poets of the court were employed to write. During the illnesses of Louis she was indefatigable in her attentions: yet during his dangerous illness at Lyon (1504), she, with characteristic attention to her own interest, had her valuables packed up and embarked on the Loire, ready to be conveyed to Nantes the moment of the king's anticipated death. The only excuse for this unseemly conduct of Anne is, that the death of Louis and the accession of François of Angoulême, then a minor, would have thrown the regency of the kingdom into the hands of Louise of Savoy, duchess dowager of Angoulême, whom Anne had kept in banishment from the court, and whose resentment therefore she had the greatest reason to fear. But the preparations of Anne to save herself and her property were disconcerted by the Marshal de Gié, who sent orders to Angers, of which he was governor, to stop the boats if they attempted to pass; and they were rendered unnecessary by the recovery of Louis. The interference of De Gié, though justified by the circumstances, drew upon him the hatred of Anne, who united with his other enemies to ruin him. Several charges were brought against him, on which he was brought to trial; and though the capital charges failed, he was, after a vindictive prosecution of two years, stripped of his various employments and banished from court. He appears however, after an exile of seven years, to have been restored to favour a little before his death.

Anne's great desire was to secure the independence of Bretagne, and to this end she was anxious that her daughter and heiress, Claude, should marry an Austrian rather than a French prince. Louis had agreed to this; and Claude was affianced (A. D. 1501) to Charles, duke of Luxemburg, grandson of Maximilian, and afterwards emperor under the title of Charles V. The states-general of France were however too sensible of the importance of the reunion of Bretagne with France to permit this: and Louis, at their desire, broke his engagement with Charles, and affianced Claude (A. D. 1506) to François, duke of Angoulême, heir presumptive to the throne of France, which he afterwards ascended as François I. This match was by no means acceptable to Anne; and it is said to have been owing to her opposition that the marriage was not celebrated during her lifetime: it was solemnised about four months after her death.

Anne was a princess of great piety, and was exceedingly shocked at the prospect of the war which threatened to break out (A. D. 1510) between Louis XII. and the pope, Julius II. She besought her husband with tears to avoid hostilities with the head of the church; and though her interference did not ultimately prevent the war, it had sufficient weight to induce Louis to take the opinion of a council of bishops before commencing hostilities. After the war had commenced, Anne applied to the pope, beseeching forgiveness for her husband, or at least for herself, "who sought it with tears." In the war which Louis maintained soon after (A. D. 1513) with England, in which no religious scruples were concerned, she pursued a very different course. She equipped a fleet, the largest vessel of which carried a hundred guns and twelve hundred men; and her admiral, Primoguet, repulsed a far more numerous English fleet that was ravaging the coast of Bretagne.

Anne died of gravel at Blois, the 9th (or, according to an old history quoted by Brantôme, 21st) Jan. 1514, having nearly completed her thirty-seventh year. She was buried at St. Denis, and when Louis XII. died, about a year after, their bodies were deposited in the same tomb. The heart of Anne was deposited in the tomb of her father at Nantes. Her personal appearance is described by Brantôme. Her character has been the theme of praise with most historians. Her education was carefully conducted; and she is said to have understood Latin and Greek, and to have contributed by her patronage to the revival of letters. She maintained great state and order in her court, and is said to have been the first who instituted the office of maids of honour. Her affection for her two husbands appears to have been great; her generosity was manifested by the handsome presents which she made; the purity of her manners was exemplary; and her piety was attested by her devotional exercises, her almsgiving, and

her regard for the religious orders, especially the Minims and the Cordeliers. But her ambition sullied the excellence of her character in other respects. Her first marriage, by which she became queen consort of France, was contracted in violation of her previous engagement with Maximilian; and her second marriage (with Louis XII.) was preceded, as a necessary preliminary, by the divorce of the faithful and virtuous Jeanne, the former wife of that king, an act of great injustice, and accompanied by circumstances of cruel insult. In extenuation of her first marriage, her youth and the exigency of her circumstances may be urged; and in the second the principal share of the blame rests on Louis. Her persecution of the Marshal de Gié was an act of resentment altogether without excuse. She is said by Mézeray to have instituted an order, called L'Ordre de la Cordelière, for the ladies of the court of the most exemplary virtue. (Argentré, Morice and Taillandier, Lobineau, and Daru, in their respective *Histoires de Bretagne*; Morice, *Mémoires pour servir de Preuves à l'Histoire de Bretagne*; Mézeray, *Histoire de France*, in which he gives a life of Anne; Anselme, *Histoire Généalogique, &c. de la Maison Royale de France*; Brantôme, *Vies des Dames illustres*.) J. C. M.

ANNE OF CLEVES. [HENRY VIII. OF ENGLAND.]

ANNE OF CYPRUS, daughter of Giano of the Lusignan family, king of Cyprus, married, A. D. 1432, Ludovico or Louis, son of Amadeus VIII., duke of Savoy, who succeeded his father on the ducal throne in 1440. Anne was beautiful and accomplished, but haughty and ambitious; and she acquired complete power over her meek-tempered indolent husband. She and her favourite Compesio, a noble of Savoy, exasperated some of the powerful feudal barons, and drove them to rebellion, in which being favoured by Charles VII., king of France, they obliged Duke Louis to come to humiliating terms with them. In 1446 William Bolomiere, lord of Villars, chancellor of Savoy, having incurred the hatred of the turbulent nobles, was accused of malversation, and condemned, and thrown into the Leman lake with a heavy stone slung to his neck, amidst the applause of the assembled nobles. The history of the troubled reign of Louis and Anne is given under LOUIS OF SAVOY. Anne was the mother of sixteen children, nine sons and seven daughters. The eldest son, Amadeus, succeeded his father Louis [AMADEUS IX.]: the second, called Louis, married in 1459 his cousin, Charlotte, daughter of John II., king of Cyprus, and heiress to the crown, and was crowned with her at Nicosia. But soon after both she and her husband were driven out of the island by James, an illegitimate son of John II., who was supported by the troops of the Sultan of Egypt. James married Catherine Cornaro, who, after the death of her husband, made over her title to the republic of Venice, A. D. 1474. Queen Charlotte, who survived her husband Louis, tried in vain to recover possession of her kingdom, and died at Rome in 1487, after having made over to Duke Charles of Savoy all her claims to the crown of Cyprus. It is in consequence of this, that the kings of Sardinia bear the title of kings of Cyprus and Jerusalem.

The Duchess Anne died before her husband, in 1462; it is said of grief for the undutiful conduct of her fifth son Philip, count of Bresse, who joined some rebellious barons against his father. Anne founded several convents at Geneva, Nice and Turin. (Bertolotti, *Compendio della Istoria della Real Casa di Savoia*.) A. V.

ANNE of DAUPHINÉ was one of the two surviving children of Guignes VII., or, as others reckon, VIII., dauphin of the Viennois of the second race. [VIENNOIS, COUNTS AND DAUPHINS OF.] The year of her birth does not appear to be known. She was married A. D. 1273 to Humbert, baron of La Tour du Pin, and in the latter part of the year 1281, on the death of her brother Jean, succeeded to the dauphinate of Vienne and the county of Albon in conjunction with her husband, on whom the government devolved, and who was the first dauphin of the third race, that of La Tour du Pin. Anne had several children, of whom the eldest, Jean, when about ten years old, was, during the lifetime of his parents (A. D. 1289) associated with them in the government of the Viennois and Albon; or rather, they made over the dauphinate and the county to him, retaining the usufruct for life. This step was designed to secure their dominions to their own children against the rival claims of the Duke of Burgundy, who, as nearest male heir, disputed the title of Anne, and consequently of her husband and son. In November, 1297, they made over to their son, Jean, the full possession of the counties of Gap and Embrun. The time of Anne's death does not appear to be known. She was buried in the Carthusian monastery of Salette, in the barony of La Tour du Pin, near the south bank of the Rhone, founded by herself and her husband, in the latter part of the year 1299. (Valbonnais, *Histoire de Dauphiné*; *L'Art de vérifier les Dates*.) J. C. M.

ANNE, commonly called "of DENMARK," queen consort of England and Scotland as wife of James I., and daughter of Frederick II. of Denmark, was born in 1574. She was married by proxy to King James in August, 1589, and intended immediately departing for Scotland, but was detained by adverse winds. The gallant and adventurous journey undertaken by her husband, with the view of hastening their union, is an episode in history well known, from the contrast which it affords to his general character. He left Scotland on

the 22d of October, and met the queen at Opsloe in Norway. Their return was interrupted by a series of winter storms, which gave rise to the trial and punishment of a numerous band of witches, accused of influencing the elements. Anne's residence in Scotland was marked by few incidents, and though she is occasionally charged with attempts to intrigue, the historians of the day are respectful to her memory. A charge has been revived against her (chiefly on the authority of Galluzzi's "Istoria del Granducato di Toscana") of having been in secret a Roman Catholic, and of having conspired to make James embrace that religion. An examination of the charge would exceed the present limits; and it can only be generally stated that it is not sufficiently supported. There are abundance of documents showing that James himself intrigued with the Catholics, but none implicating his wife. She enjoyed much more fully than her husband the confidence of her son Henry, whose hatred of the Romish church is well known. She exhibited a spirited and resolute temper in resisting a project to place Henry under the authority of the Earl and Countess of Mar; and in a very apologetic letter to her by James, he assures her that though her enemies have insinuated somewhat against her, they have not dared to accuse her of intrigues with Rome. The following passage from an account of her last moments referred to below seems, while showing that she died a Protestant, to indicate that there had been doubts about her creed. "Then the Bischope of Canterburie said, 'Madame, we hope your Majestie doeth not trust to your awin merites, nor to the mediatioun of Santes, bvt only by the bloode and merits of our Saviour, Chryst Jesus, you sall be saued.' 'I do,' scho answeres, and withall scho sayes, 'I renounce the mediatioun of all Santes, and my awin mereits, and does only rely wpone my Saviour Chryst, who hes redeamed my saull with his bloode.' This being said, gaif a great satisfactioun to the Bischopes, and to the feu number that hard hir."

Anne was a lover of masques and other festive entertainments. She sometimes hunted with the king, and on one of these occasions she accidentally shot Jewel, a favourite hound. She had an accomplished mind, and showed towards her husband more affection than such a man could have been expected to elicit. A collection of brief notes addressed to her husband, in a pretty and legible Italian hand, show a smart wit, and an affectionate heart. The following specimen is supposed to refer to the marriage of the Earl of Nottingham to the Lady Margaret Stuart,

"Sir,

"Your majesty's letter was wellcome to me. I have bine as glad of the faire weather as your self. [In] the last part of your letter you have guessed right that I wold laugh. Who weld not laugh both at the persons and the subject, but more at so well a chosen Mercurie between Mars and Venus. You knowe that women can hardly keepe counsell. I humbly desire your M to tell me how it is possible that I should keepe this secret that have alreadie tolde it, and I shall tell it to as manie as I speake with. If I were a Poete, I wolde make a song of it, and sing it to the Tune of Three fooles well mett. So kissing your hands I rest yours, Anna R."

Anne never countenanced Somerset, but with Buckingham, his more powerful successor in the king's favour, she interceded for Raleigh's life. She died of a disease of the lungs on 1st March, 1618–19. (*The Historie and Life of King James the Sext*, ed. 4to. 1825.; *Account of the last Moments of Queen Anne of Denmark, in the Miscellany of the Abbotsford Club*; *Letters by the Family of James I., Denmilne MSS. Adv. Lib., and Introduction to Fac Similes of these Letters presented to the Maitland Club*; Kennet's *History*, ii. 557. 651. 685. 697. 719.) J. H. B.

ANNE, Queen of ENGLAND, was born on the 6th of February, 1664. She was the second daughter of James II. by his first wife, Anne Hyde, daughter of the Earl of Clarendon. She and her elder sister Mary, who married William, Prince of Orange, and afterwards reigned with him on her father's throne, were the only two of eight children by James's first marriage who survived childhood. Anne was a sickly child, and, when five years old, was sent to France, and stayed there some months, for the benefit of her health. She lost her mother in 1671, when she was only seven years old. The daughter of the great Protestant chancellor and historian died declaring herself a Roman Catholic. But though James, at this time Duke of York, had made a convert of his wife, his two daughters were brought up in the Protestant religion. "It was much against his will," he told Compton, bishop of London, who had asked his permission for confirming Mary, "that his daughters went to church, and were bred Protestants; and the reason why he had not endeavoured to have them instructed in his own religion was, because he knew, if he should have attempted it, they would have immediately been quite taken from him." (*Life of James II.*, edited by the Rev. J. S. Clarke, i. 503.)

When, in February, 1679, during the excitement of the Popish plot, Charles II. sent James out of England, the Princess Anne was not allowed to accompany her father. She was allowed, however, to visit him at Brussels in the autumn of the year, and with him and his second wife and her half-sister, the Princess Isabella, she visited Mary, now Princess of Orange, at the Hague. The whole party returned to London in October, the duke having received permission to return; and upon his being sent almost immediately into

Scotland, the princesses Anne and Isabella were left at St. James's. Anne joined her father in Scotland in July, 1681, the Princess Isabella having died in the interval. She remained with him during the remainder of his stay in Scotland, and returned to London in May, 1682.

The Duke of York's influence with Charles was now in the ascendant, and Charles had allied himself with France by a secret treaty, and was receiving money from Louis XIV., which enabled him to dispense with parliaments. [CHARLES II.] However, none but Protestant suitors were thought of for the Princess Anne. In the end of the year 1680, Prince George of Hanover, who afterwards succeeded Anne, with the title of George I., had come over to England to pay his addresses to her; but the negotiation had hardly commenced when it was broken off, either because the prince was suddenly recalled to make another match that seemed to his father more advisable for the interests of Hanover, or, according to another account, because the prince was disappointed in the person of the princess. In May, 1683, the Danish ambassador proposed to Charles II. a marriage for Anne with Prince George, the brother of Christian V., king of Denmark. The proposal was instantly accepted. Prince George arrived in London on the 19th of July, and the marriage was celebrated at St. James's on the 28th of the same month. France had been consulted, and had made no opposition. "The marriage that was now made with the brother of Denmark," says Burnet, "did not at all please the nation, for we knew that the proposition came from France. So it was apprehended that both courts reckoned they were sure that he would change his religion." (*Hist. of his own Time*, ii. 562.) It is to be doubted whether at this time any such design existed, except in the suspicions mentioned by Burnet; but it is known that, after James's accession to the throne, attempts were made on the religion of the prince and princess.

Lady Churchill, afterwards Duchess of Marlborough, who held for a long time so remarkable an influence over Anne, was appointed a lady of her bedchamber, on the occasion of her marriage with Prince George of Denmark. "The beginning of the princess's kindness for me," says the duchess herself, "had a much earlier date than my entrance into her service. My promotion to this honour was wholly owing to impressions she had before received to advantage; we had used to play together when she was a child, and she even then expressed a particular fondness for me. This inclination increased with our years. I was often at court, and the princess always distinguished me by the pleasure she took to honour me, preferably to others, with her conversation and confidence. In all her parties for her amusement, I was sure, by her choice, to be one; and so desirous she became of having me always near her, that, upon her marriage with the Prince of Denmark in 1683, it was at her own earnest request to her father I was made one of the ladies of her bedchamber." (*Account of the Conduct of the Duchess of Marlborough*, p. 9.) The Countess of Clarendon was appointed first lady of the bedchamber to the princess, being the wife of her maternal uncle. After Charles's death, when Lord Clarendon went as lord-lieutenant to Ireland, the countess accompanied him, and Lady Churchill was promoted into her place. From the time of Anne's marriage until that memorable breach took place, the story of which has at once the interest of a romance and the importance of history, this celebrated lady was the adviser, first of the princess, and afterwards of the queen. The manner of their correspondence, which was suggested by the princess, is a striking illustration of the favourite's influence over her mistress. "For the sake of friendship (a relation which she, the princess, did not disdain to have with me) she was fond even of that equality which she thought belonged to it. She grew uneasy to be treated by me with the form and ceremony due to her rank; nor could she bear from me the sound of words which implied in them distance and inferiority. It was this turn of mind which made her one day propose to me, that, whenever I should happen to be absent from her, we might in all our letters write ourselves by feigned names, such as would import nothing of distinction of rank between us. Morley and Freeman were the names her fancy hit upon; and she left me to choose by which of them I would be called. My frank open temper naturally led me to pitch upon Freeman, and so the princess took the other; and from this time Mrs. Morley and Mrs. Freeman began to converse as equals, made so by affection and friendship." (*Account*, p. 14.)

Charles II. died, and James II. ascended the throne, on the 6th of February, 1685. "During her father's whole reign," says the Duchess of Marlborough of her mistress, "she kept her court as private as she could, consistent with her station. What were the designs of that unhappy prince everybody knows. They came soon to show themselves undisguised, and attempts were made to draw his daughter into them. The king, indeed, used no harshness with her; he only discovered his wishes by putting into her hands some books and papers, which he hoped might induce her to a change of religion." (*Account*, p. 15.) But there was a more systematic attempt at Anne's conversion to the Roman Catholic religion than would be supposed from this account of the duchess. An overture was made to Prince George of Denmark, early in James's reign, to co-

operate in converting the princess, with a promise to secure her the succession to the throne before her sister Mary, if she became a Roman Catholic. It is said by Sir James Mackintosh, on the authority of MSS. letters of Bonrepaux, the French minister, and D'Adda, the pope's nuncio, who were the chief promoters of this scheme, that Prince George was caught for a time by the glittering offer. But the Protestantism in which Anne had been so carefully educated was not to be shaken. (Mackintosh's *History of the Revolution*, p. 81.; see also Hallam's *Constitutional History of England*, iii. 95., and the passages in the *Histoire de la Révolution de* 1688 of M. Mazure, referred to in Mr. Hallam's note.) The strength of Anne's Protestant feelings is amply testified by the extracts from her letters to the Princess of Orange, written towards the close of her father's reign, which have been published by Sir John Dalrymple in the appendix to his historical work. "I am sorry," she writes to her sister, January 31, 1688, "the king encourages the Papists so much, and I think it is very much to be feared that the desire the king has to take off the test and all other laws against them is only a pretence to bring in popery." (App. part i. b. v. p. 168.) Again, March 13, 1688, "the king has never said a word to me about religion since the time I told you of; but I expect every minute, and am resolved to undergo anything rather than change my religion. Nay, if it should come to such extremities, I will choose to live on alms rather than change;" (p. 169.) and on the 22d of June in the same year, she writes, "I am wholly of your mind, that in taking away the test and penal laws, they take away our religion; and if that be done, farewell all happiness, for when once the Papists have every thing in their hands, all we poor Protestants have but dismal times to hope for. Though we agree in these matters, yet I can't help fancying that you are not of my opinion in other things, because you never answered me to anything that I have said of Roger, nor of Mansell's wife." (p. 176.) Roger is the name by which the princess spoke, in her letters, of the Earl of Sunderland, then James's principal adviser, and Mansell, of the king himself. The queen, "Mansell's wife," had been delivered some days before of a son, the ill-fated Pretender as he is known in history, whose genuine birth, which is now considered as established, was then very generally disputed. [JAMES II.] Anne had, in March, written to her sister her suspicions of the queen's pregnancy being feigned. It happened that Anne, who was then herself with child, had gone to Bath by medical advice, when the queen was confined. James attributed this absence to design; but the letter in which she communicated to her sister her doubts of the child being genuine sufficiently prove this imputation to be unjust. "My dear sister can't imagine the concern and vexation I have been in, that I should be so unfortunate to be out of town when the queen was brought to bed, for I shall never now be satisfied whether the child be true or false. It may be it is our brother, but God only knows, for she never took care to satisfy the world, or give people any demonstration of it..... After all this, 'tis possible it may be her child; but where one believes it, a thousand do not. For my part, except they do give very plain demonstrations, which is almost impossible now, I shall ever be of the number of unbelievers." (p. 175.) There follow, in Sir John Dalrymple's extracts, a list of queries sent by the Princess of Orange to Anne for the purpose of testing the disputed birth, and a long circumstantial reply from Anne, which are very singular specimens of correspondence between royal sisters. (pp. 177—184.) The princess's horror of the king and queen's religion, her estrangement from them, which had latterly become visible, and the bias natural to her position which the birth of a brother materially affected, all made it easy for her to convince herself, with almost all the Protestants of the kingdom, that the Prince of Wales was a fraud. These letters of Anne show her, what she ever after was in the more important future position of her life, weak, narrow-minded, strong-willed, bigoted, but well-meaning and sincere.

On the 5th of November, 1688, William, prince of Orange, landed in England, to deliver the English nation from the peril which James was bringing on of Roman Catholic ascendancy. When James went to his army at Salisbury, Prince George of Denmark accompanied him. But it had been arranged that he and Lord Churchill should desert the king at the most fitting time, and go over to the Prince of Orange. Anne wrote this to the Prince of Orange the day after her husband's departure; and, replying to a letter which she had received from her brother-in-law, assured him of her warm wishes for his "success in this so just an undertaking." (Dalrymple, App. part i. b. vi. p. 249.) Prince George left the king at Andover, where he had stopped for a night as he was retiring from Salisbury to London, on the 24th of November: Lord Churchill had deserted a day or two before from Salisbury. The Princess Anne fled from Whitehall on the night of the 25th with Lady Churchill and Lady Fitzhardinge, another of her ladies; and having slept that night at the Bishop of London's, was conducted from London the next day by the bishop and the Earl of Dorset. When, on the day after her flight, James arrived in London and found that his daughter had forsaken him, he was completely staggered by the news, and burst into tears. "It was on this occasion that the king,

finding himself in the like circumstances with holy David, he cried out with him, 'Oh, if my enemies only had cursed me, I could have borne it;' but it was an inexpressible grief to see those he had favoured, cherished, and exalted, nay, his own children, rise thus in opposition against him." (Clarke's *Life of James II.* ii. 229.) A rumour had arisen in the morning, when her disappearance was first publicly known, that she had been murdered by some Roman Catholics; and Lord Clarendon, her maternal uncle, and her nurse, are described as running up and down like mad people, spreading this story.

The Duchess of Marlborough has given a graphic account of the princess's flight. Among those who joined the princess at Nottingham, to which town she was conducted, was the Earl of Chesterfield, grandfather of the more celebrated earl of that name, the extracts from whose diary, prefixed to the lately published volume of his correspondence, give us a more circumstantial account of the Princess Anne's progress. Lord Chesterfield found the princess in fear of an attack from Lord Molyneux, a Roman Catholic nobleman, who had taken up arms in behalf of James. She had five or six hundred horse, brought together by the Earl of Devonshire, to which Lord Chesterfield added a hundred, and the militia of the county had been raised to attend her. Disputes arising among the young noblemen who were with her, the princess appointed a council to settle questions of precedence, and to regulate the marching of troops; but Lord Chesterfield refused to be of this council, on the ground that he was a privy-councillor of her father's, and that he had come only to aid in defending her from attack, and could countenance no designs of aggression against the king his master. He refused also to enter into an association, projected by the Bishop of London and the Earl of Devonshire, for the purpose of destroying all the Roman Catholics in England, in case the Prince of Orange should be killed by any of them. "After my refusing it, the Lord Scarsdale, the Lord Ferrers, and Lord Cullen, and above a hundred gentlemen, refused likewise to sign the paper, which made the princess extremely angry; but, however, to keep my promise with her highness, I waited on her from Leicester to Coventry, and from thence to Warwick, where her highness hearing news that the king's army had revolted to the Prince of Orange, and that his majesty was fled beyond the sea, I told her highness that now she was come to a place of safety, I did humbly desire to take my leave; so, after my having received many thanks from her highness, I returned home with all the gentlemen that went with me." (*Letters of the second Earl of Chesterfield*, p. 51.) Some account of the princess's military progress is given also in "The Apology for the Life of Mr. Colley Cibber," who, then a youth of seventeen, was a soldier in the princess's train. (pp. 41—49. ed. 1822.) The Prince and Princess of Denmark met at Oxford for the first time after their late separation, and had great honours paid them by the university. They came to London on the 19th of December, the day after James II.'s flight; and on the evening of this day, at the very time that her father was going down the river into exile, the Princess Anne and Lady Churchill, both decked in orange ribbons, went in state in one of James's carriages, and attended by his guards, to the play-house. The princess had before shown her want of filial affection by calling for cards on the night on which she had heard of the king's first intercepted flight. (*Diary of Henry Earl of Clarendon*, in Singer's *Clarendon and Rochester Correspondence*, ii. 251.)

The settlement of the crown on William and Mary for their joint lives and the life of the survivor, by the convention called by William, so far affected the interests of Anne, who, in the natural course of things, should have immediately succeeded Mary, in the event of her dying without issue, that some opposition on her part and the part of her friends was to be apprehended. The Tories, the great bulk of whom had joined with the Whigs in inviting William into England, but who split from the Whigs as soon as the question arose how to fill the throne which James's flight had left vacant, endeavoured to induce the princess to throw difficulties in the way of this settlement. The diary of her uncle, Lord Clarendon, shows the efforts made by him for this purpose, and the mortification which he felt at their not being attended with success. (pp. 248, 255, 266, 270.) Lady Churchill, according to her own account, was at first anxious for Anne to urge her claims in opposition to the proposal to settle the crown on William for his life; but afterwards seeing that it would be fruitless to do so, and having consulted Lady Russell, the widow of Lord Russell, who was beheaded in the reign of Charles II., and Tillotson, afterwards Archbishop of Canterbury, the latter of whom, at her request, made a strong representation to the princess, she persuaded Anne to give her consent to the settlement.

The settlement of William and Mary in the throne was soon followed by a breach between Mary and her sister Anne, which continued till the death of Mary. A long account of the origin and progress of this quarrel is given by the Duchess of Marlborough, whose testimony however should be taken with the caution proper towards a strong partisan, who was herself, and according to her own story, one chief cause of the quarrel, and who suppresses some facts which have an important bearing on its merits. Anne very early took umbrage at

the king and queen's refusing her some rooms at Whitehall, and a residence at Richmond, which she desired. A more serious difference arose out of the question of the princess's revenue, what its amount was to be, and whether it should be specifically settled upon her by parliament or left in William's discretion. William was anxious to have it in his own hands, and had suggested an amount very much below that which the princess expected. Those who supported her interests in parliament, chiefly Tories, of whom the Duchess of Marlborough says that "their zeal on the present occasion was doubtless to thwart King William, for I never observed that on any other they discovered much regard for the Princess of Denmark," proposed that 70,000*l.* per annum should be settled upon her. This opposition to King William's views about the princess's revenue gave him great offence. Queen Mary took an opportunity one day of asking her sister what was the object which her friends in parliament proposed to themselves. Anne answered, according to the Duchess of Marlborough, that "she heard her friends had a mind to make her some settlement; the queen hastily replied, with a very imperious air, 'Pray what friends have you but the king and me?' I had not the honour to attend the princess that night; but, when she came back, she repeated this to me. And indeed I never saw her express so much resentment as she did at this usage." (*Account*, p. 29.) William, having in vain tried several expedients to gain his purpose, ultimately sent the Duke of Shrewsbury to Lady Marlborough with a proposal to allow the princess 50,000*l.* a year, if she would consent to leave her allowance to him. Lady Marlborough referred the duke to the princess herself, who replied to the king's proposal, "that she thought it only right to have her revenue secured to her, and that the matter had now gone so far that she would see what her friends could do." In the end, 50,000*l.* a year was settled upon Anne by parliament. This victory obtained over William by the princess widened the breach that already existed, and other circumstances soon occurred to make it yet wider. The dismissal of the Earl of Marlborough in 1692 from all his employments was followed up by a demand from the queen for the countess's dismissal from the princess's household. To this demand the princess gave a decided refusal. The queen then sent a message to the princess by Lord Devonshire, the lord-chamberlain, forbidding the Countess of Marlborough to stay any longer in the cockpit. The princess, on receiving this message, resolved to leave the cockpit herself; and the Duchess of Somerset placed Sion House at her disposal. The king endeavoured without avail to dissuade the Duke of Somerset from allowing his house to be lent. "Before the princess removed," says the Duchess of Marlborough, "from the cockpit, she waited upon her majesty at Kensington, making all the professions that could be imagined, to which the queen was as insensible as a statue." (*Account*, p. 60.) Other acts of respect and attention from the princess to the queen were met with equal disdain, Mary continuing to make Lady Marlborough's dismissal an indispensable condition of her return to kindness, and Anne resolutely adhering to her favourite. The queen adopted various petty modes of vexing and punishing the princess. At last, in 1694, Queen Mary was taken ill with the small-pox. The princess sent a lady of her bedchamber to the queen, to request permission to wait on her; and to this lady an answer was written by Lady Derby, one of the ladies of the bedchamber to the queen, desiring her to give the king and queen's thanks to the princess, and hoping that she would defer the visit, as it was necessary to keep the queen perfectly quiet. Mary died, without seeing her sister, or leaving her any message of kindness.

Though Queen Mary's conduct in this quarrel was blamable, yet there are circumstances serving in some degree to extenuate it, which the Duchess of Marlborough is careful not to mention. She is altogether silent as to her husband's intrigues with James, which were the cause of his losing William's favour, and after the discovery of which a continuance of Anne's close connexion with the Marlboroughs would naturally excite anger in William and Mary's minds. Nor does she mention that shortly after Marlborough had opened a correspondence with James, he induced Anne also to write him a letter, expressing her repentance for the part which she had taken against him in the Revolution, and praying her father's forgiveness. Her letter is in the Life of James II. which Mr. Clarke has published from the Stuart papers. (vol. ii. p. 477.) William and Mary would have known of this letter, through their spies at St. Germain's. The reconciliation of Anne with James must have been a deep and not altogether unreasonable mortification to William; and with Mary, the jealousy of a sister would have heightened her resentment.

After the death of Mary, Anne addressed a letter of condolence to William, and asked permission to wait upon him. The permission was given, and a reconciliation between William and Anne ensued. But there was never any cordiality between them. The Duchess of Marlborough makes many complaints, some of them very trivial, of William's want of attention and courtesy to his sister-in-law. The correspondence which Anne had commenced with her father did not end with her first letter of repentance. When, towards the end of the year 1696, William's life was thought to be in danger, she endeavoured to combine an appearance

of filial duty with her own interest by writing to ask James's permission to accept the crown in the event of William's death. James, as may be supposed, was not pleased with the application. In July, 1700, Anne lost, at the age of eleven, her son, the Duke of Gloucester, the only one of her many children who had survived infancy. After this last and severest blow to her maternal hopes, she always spoke of herself, in writing to the Duchess of Marlborough, as "poor unfortunate Mrs. Morley." The death of the Duke of Gloucester made it necessary to provide a Protestant successor to the throne after Anne, and the Act of Settlement was passed, giving the succession, after Anne, to the Princess Sophia of Hanover. [WILLIAM III.] William died on the 8th of March, 1702, and on the same day Anne became queen of England.

William died in the midst of preparations, for which he had made alliances with Austria, Holland, Denmark, and Sweden, for humbling France; Louis XIV. having permitted his grandson, Philip, duke of Anjou, to accept the throne of Spain, in violation of the treaty of Partition, and having also, on the death of James II., which took place in September, 1701, about six months before William's death, acknowledged James's son as king of England. On the evening of the day of William's death, Anne declared to the assembled privy council her sense of the importance of carrying on the preparations against France, and her determination to lose no time in assuring the allies of the zeal with which she would pursue the policy of her predecessor. After she had been proclaimed queen, and had received letters of condolence and congratulation from the two houses of parliament, Anne went to the House of Lords, and expressed her joy at finding that both houses concurred with her in the opinion, that too much could not be done for the encouragement of the allies, and "to reduce the exorbitant power of France." The Earl of Marlborough, who within five days after Anne's accession received from her the order of the garter, and the appointment of captain-general of the forces at home and abroad, was then sent on a special mission to the Hague, to give the states-general assurance of the queen's determination to adhere to the grand alliance, and to make arrangements for the commencement of the war. He arrived at the Hague on the 28th of March, and re-embarked for England on the 3d of April. The five days of Marlborough's stay at the Hague had been well spent. He arranged with the states and with the imperial envoy for declaring war against France and Spain on the same day in London, at the Hague, and at Vienna, and for commencing operations with the siege of Kaiserswerth on the Rhine and a naval expedition against Cadiz; and he had been appointed commander-in-chief of the allied armies. War was proclaimed on the 4th of May; and on the 12th Marlborough proceeded to Holland to assume his command. The fleet which it had been arranged to send against Cadiz did not get under weigh from St. Helen's before the 1st of July. Sir George Rooke was appointed to command the fleet, and the Duke of Ormond the military force sent with it. Want of union between the two commanders caused the failure of this naval expedition; but the success which attended Marlborough's first campaign in Flanders was more than an equivalent for the miscarriage at Cadiz.

But while Anne thus zealously, under the influence of Marlborough, followed up William's foreign policy, she showed, by her appointments to places in the ministry and the court, a very decided determination to opposite counsels in questions of domestic policy; and in spite of all that was said for the Whigs by her friend and adviser, Marlborough's wife, she set about showering preferment on the Tory party. Her early education had made her zealous for the Church of England, and taught her to view the Whigs as enemies to it; and the prejudices thus early conceived against that party, which was in power during the greater part of William's reign, were not likely to have been softened by her own quarrels with William and Mary. The Tories had aided her in the affair of her settlement, and towards the end of William's reign, out of power, and having nothing to hope from him, they had paid particular court to Anne.

The Earl of Rochester, the queen's uncle, and among the most violent of the high church party, was continued by Anne in the lord-lieutenancy of Ireland, from which William, a few weeks before his death, had intimated his intention to dismiss him; and leave was given to him to govern Ireland by deputy, in order that he might be able to attend Anne in council. The Earl of Nottingham, another leading Tory, was appointed secretary of state; and being allowed to choose his colleague, named Sir Charles Hedges. The comptroller's staff was taken, with marked indignity, from the Marquess of Wharton, and given in his presence to Sir Edward Seymour, who had been the leader of the Tories in the *House of Commons during William's* reign. The Marquess of Normanby, afterwards Duke of Buckingham, was appointed privy seal. The names of the great Whig leaders, Lord Somers, Lord Halifax, and Lord Orford, were erased from the list of the privy council. The only members of the Whig party who now held office were the Duke of Devonshire, who was lord high steward, Henry Boyle, afterwards Lord Carleton, who was chancellor of the exchequer, and the Duke of Somerset, who, having been removed from the office of president of the council to make

room for Lord Pembroke, was appointed to that of master of the horse, after it had been refused by another Whig, the Duke of Shrewsbury. The last of the ministerial arrangements was the appointment of Lord Godolphin to the high treasurership. He is said to have undertaken this office against his inclination, at the earnest entreaty of Marlborough, with whom he was connected by his son's marriage with Marlborough's daughter, and who said he could not go abroad to command the armies with a confidence of punctual remittances unless Godolphin superintended the treasury. Godolphin was the virtual head of the administration now formed, and his and Marlborough's supremacy gave to its policy a more moderate character than was to have been expected from the appointments of such men as Rochester, Nottingham, Normanby, and Seymour. Godolphin and Marlborough soon quarrelled with their more violent colleagues, and prevailed over them. Rochester in a few months retired from the ministry in disgust. After a longer struggle, first Nottingham and then Normanby were got rid of. Godolphin and Marlborough were, at the commencement of Anne's reign, counted Tories, though moderate ones. "I am firmly persuaded," says the duchess, "that notwithstanding her extraordinary affection for me, and the entire devotion which my Lord Marlborough and my Lord Godolphin had for many years shown to her service, they would not have had so great a share of her favour and confidence if they had not been reckoned in the number of the Tories." (*Account*, p. 125.) They first broke with the more violent section of the Tories, then found themselves dependent for the support of their war policy, which soon engrossed their attention, on the Whigs, and ultimately became united with the Whig party. The Duchess of Marlborough exerted herself assiduously to unite her husband and son-in-law with her own political party; and circumstances after a time enabled her to influence even the queen in some degree in favour of the Whigs. Though Anne's first ministry was in direct opposition to the political views of her favourite, the appointments in the household afforded numerous proofs of the duchess's personal influence. Two of her daughters were among the queen's ladies of the bedchamber; and the duchess herself was groom of the stole and mistress of the robes, and had the sole management of the privy purse.

The parliament which was sitting at William's death, and which, according to an act passed in his reign, was to sit for six months afterwards, unless in the mean time dissolved, was prorogued by Anne on the 25th of May, 1702, and dissolved on the 2d of July. They had renewed to her the civil list that had been granted to her predecessor, giving her seven hundred thousand pounds a year for life, and, in compliance with a recommendation in her first speech to the two Houses of Parliament, had passed a bill empowering the queen to appoint commissioners to treat for a union with Scotland. The Scottish parliament also empowered the queen to appoint commissioners for Scotland. The commission was appointed, and met several times; but its labours led to no result, and the union with Scotland was reserved for a later period of Anne's reign.

The new parliament met on the 20th of October, 1702; and the Tories had a large majority in the House of Commons. The address from the Commons in answer to the queen's speech contained two passages showing very unequivocally the prevailing temper of the assembly. The success which had attended Marlborough's arms in Flanders was spoken of as having signally retrieved the ancient honour and glory of the English nation: and Anne having expressed a resolution "to defend and maintain the church as by law established," the Commons assured her in answer, "that they expected to see the church in her reign perfectly restored to its due rights and privileges, and secured in the same to posterity, which is only to be done by divesting those men of the power who have shown they want not the will to destroy it." For the word "retrieved" in the address, which implied censure on the late king, an amendment was proposed by the Whigs to substitute the word "maintained;" but this amendment was rejected by one hundred against eighty. The zeal expressed in behalf of the church soon manifested itself in the introduction of the celebrated bill against occasional conformity. The object of this bill was to prevent persons who had taken the sacrament as a qualification for office, in compliance with the provisions of the Test Act passed in 1672, from attending places of dissenting worship after they had entered upon their offices. The preamble of the bill asserted the principle of toleration, and its supporters professed that it only carried out the existing law, and was no encroachment on the interests of dissenters. It was not, however, so viewed by the dissenters themselves; nor, indeed, was it really supported in any other than a high church spirit. The bill was carried in the Commons by a large majority; but it met with much opposition in the Lords, where several amendments were introduced, from which the Commons dissented. A free conference was held between the two houses to endeavour to adjust their differences, but ineffectually. "When the lords retired, and it came to the final vote of adhering," says Burnet, "the lords were so equally divided, that in three questions, put on different heads, the adhering was carried but by one voice in any one of them; and it

was a different person that gave it in all the three divisions. The Commons likewise adhered, so the bill was lost." (*History of his own Time*, v. 51. ed. 1833.) All the strength of the ministry and the court had been exerted for the bill, and the queen's zeal in favour of it had been shown by her making Prince George attend in the House of Lords and vote for it, though he was himself an occasional conformist, having taken the sacrament to qualify himself for the office of lord high admiral, and constantly attending a Lutheran chapel. The bill was renewed in the next session, and having again passed the Commons, was rejected in the Lords by a majority of seventy-one to fifty-nine. It was again renewed in the third and last session of this parliament, 1704-5; and this time the Tory party in the House of Commons tried the expedient of moving to tack it to the land tax bill, and thus make it part of a money bill, with which the Lords could not constitutionally interfere. But this stratagem was defeated even in the House of Commons by a majority of two hundred and fifty-one against one hundred and thirty-four. The bill afterwards passed the Commons for the third time, and for the third time was rejected by the Lords. The introduction of the bill on this third occasion had been discouraged by the queen, who in her speech at the opening of parliament had recommended entire union at home in order to give greater vigour and efficiency to the country's arms abroad; and it was opposed this time in parliament by the united force of the ministry, of which Nottingham and Seymour were no longer members, and which now found itself acting generally with the Whig party. Anne thus expressed her sentiments with regard to the third introduction of this bill in a letter to the Duchess of Marlborough: (Mr. Bromley was its originator in the House of Commons) "To ease your mind, I must tell you, Mr. Bromley will be disappointed, for the prince does not intend to go to the house, when the bill of occasional conformity is brought in; but, at the same time that I think him very much in the right not to vote in it, I shall not have the worse opinion of any of the lords that are for it; for, though I should have been very glad it had not been brought into the House of Commons, because I would not have had any pretence given for quarrelling, I can't help thinking, now it is as good as passed there, it will be better for the service to have it pass the Lords too." (*Account*, p. 155.) The Occasional Conformity Bill, though the most important for the principle of public policy involved in it, was only one question among many on which the lords and commons differed during the course of this parliament. From the beginning to the end of it there was an almost uninterrupted series of conflicts between the two houses on questions of privilege and mutual right. One of these questions was the important one of the exclusive jurisdiction claimed for itself by the House of Commons in all matters concerning the elective franchise, raised by the celebrated case of Ashby and White, which was an action brought by a freeman of Aylesbury against the returning officers for having prevented him from exercising his franchise. The two houses were at war on this subject when Anne prorogued them, previously to dissolving parliament. Five other freemen of Aylesbury, who had followed Ashby's example, had been committed to prison by the House of Commons, and had been refused a habeas corpus by the Court of Queen's Bench, on the ground that the privilege of the House of Commons precluded its interference. The prisoners then moved for a writ of error to the Lords. The Commons at once petitioned Anne not to grant the writ, and were informed by her, in a reply which, though somewhat evasive, was unequivocal, that to obstruct the course of law required grave consideration. The Lords afterwards presented an address, praying her to issue a writ of error: and on the day on which Anne prorogued the parliament, the 14th of March, 1705, she told the Lords that she would have complied with their request, but that it was now necessary to terminate the session of parliament, and to have issued the writ would therefore have been useless. This first parliament of Anne was dissolved on the 5th of April, 1705.

In the meanwhile the war had been vigorously prosecuted, and the Duke of Marlborough in the last, his third, campaign, had achieved the splendid victory of Blenheim. [CHURCHILL, JOHN, DUKE OF MARLBOROUGH.] The Emperor of Austria and his eldest son, Joseph, having renounced their claims to the Spanish succession in favour of the emperor's second son, Charles, this prince had been proclaimed king of Spain at Vienna at the close of the year 1703, and had proceeded, by way of Holland and England, to Portugal, to invade Spain. The arms of the allies in Spain had not been so prosperous as on the Rhine and Danube. The King of Portugal had disappointed Schomberg, the English general, of assistance which he had promised; and in the year 1704, Sir George Rooke, after having stormed and taken Gibraltar, which was very weakly garrisoned, had fought a drawn engagement with the French fleet off Malaga. It is a lamentable proof of party spirit that the same House of Commons which had sought to insult the memory of the late king, by speaking of Marlborough's first comparatively unimportant victories as retrieving the honour of England, now gave no greater praise to the conqueror of Blenheim than to Sir George Rooke, whose smaller operations and doubtful success were exalted in their eyes by his

Tory politics. Anne, however, continued to receive effective support from both houses in the prosecution of the war; notwithstanding that, in her speech to parliament, at the commencement of the session 1703-4, she had greatly extended its original object, and thus made its termination more remote. The restoration of the Spanish crown to the house of Austria was now represented as the aim of the war, which had been begun with the much less definite and more easily attainable object of reducing the power of France. Marlborough's campaign of 1705, which followed the dissolution of the parliament, was on the whole barren and unfortunate, owing to the want of support, which he had been promised, and on which he had relied, from the Margrave of Baden, on the Moselle, and to obstructions made by the Dutch field-deputies, who, when Marlborough had driven the French army on the Meuse into a position where its complete defeat was certain, refused to allow the Dutch troops to fight. In Spain, on the other hand, the allies were this year more prosperous. The Earl of Galway, who had succeeded Schomberg, invaded Spain from Portugal, took Valencia and some other towns, and invested Badajoz, the siege of which however he was soon obliged to relinquish: and Spain was invaded also from the sea by another English force, commanded by the Earl of Peterborough, who being prevented by the opposition of his officers from marching, as he had wished, to Madrid, turned to besiege Barcelona, took that town by a bold and brilliant stroke, and then, with only 5000 men, reduced almost the whole of the two provinces of Catalonia and Valencia, in a manner that seemed altogether romantic. [MORDAUNT, CHARLES, EARL of PETERBOROUGH.] But the brilliant successes of Peterborough in 1705 were not followed up the year after; and this general, thwarted by Galway and jealous of him and dissatisfied also with Charles, the Austrian king of Spain, retired from Spain in the autumn of 1706. Marlborough again made up, in his campaign of 1706, for his disappointments of the previous year, by the victory of Ramilies.

The new House of Commons, which met on the 25th of October, 1705, contained a large majority of Whigs; and, before the meeting of parliament, some additional changes had been made in the ministry, in favour of the Whig party, of which the most important were, the substitution of the Duke of Newcastle, as lord privy seal, for the Duke of Buckingham, and of Lord Cowper, an amiable and distinguished member of the Whig party, for Sir Nathan Wright, one of the most insignificant and violent of the Tories. The queen opened parliament with a speech of very Whig character, which recommended a union of sects and parties, denied that the church was in danger, stigmatised those who asserted it as malicious, and declared her intention inviolably to maintain the policy of the Toleration Act. The first practical proposal of the Tories was a motion, made in the House of Lords by Lord Haversham, to invite the Princess Sophia of Hanover to reside in England, in order that she might be on the spot when the succession came to her, and an additional security be thus obtained against the disturbanee of the Act of Settlement. Anne could not endure even the thought of her successor's presence in England; and this motion, and the speeches made in support of it by Rochester, Nottingham, and Buckingham, who gave particular offence by putting the possible case of the queen's falling into dotage, and the need that there would then be of such additional security for the Protestant succession as the presence of the electress would afford, gave Anne great offence, and changed for a time her fondness for the Tory party into aversion. "I believe," she wrote to her favourite, "dear Mrs. Freeman and I shall not disagree as we have formerly done; for I am sensible of the services that these people have done me that you have a good opinion of, and will countenance them, and am thoroughly convinced of the malice and insolence of *them* that you have always been speaking against." (*Account*, p. 160.) Lord Haversham's motion was not carried; but the ministers, thinking that the English public might be gratified by some measure tending further to secure the Protestant succession, brought in a bill, which became law, providing a regency, which should carry on the government after Anne's demise until the arrival of her successor, and providing also for the meeting of parliament immediately upon Anne's death. Both houses subsequently discomfited the Tory party, by a resolution, that "the Church of England, as by law established, which was rescued from the extremest danger by King William III. of glorious memory, is now, by God's blessing, under the happy reign of her majesty, in a most safe and flourishing condition; and that, whoever goes about to suggest and insinuate that the church is in danger under her majesty's administration, is an enemy to the queen, the church, and the kingdom."

The union with Scotland, which had been the subject of Anne's first recommendation to parliament, was consummated in 1707, in the second session of this parliament. A Jacobite conspiracy, which commonly goes by the name of Fraser's plot, had been discovered in Scotland in the end of the year 1703; and at the opening of the Scottish parliament in July, 1704, a letter from Anne was read by the Marquess of Tweeddale, her commissioner, earnestly entreating the parliament to lose no time in settling the succession to the throne of Scotland in the Protestant line. This recommendation called forth much vehement

debate, and many reproaches towards England; and a bill was afterwards tacked to the bill of supply, providing that, if the queen should die without issue, the Scottish parliament should meet and declare a successor, different from the person who succeeded to the crown of England, unless in the mean time "there should be a settlement made in parliament of the rights and liberties of the nation, independent of English councils." The carrying of this tack in the Scotch parliament placed the English ministry in a great difficulty; for if they should advise Anne to refuse her assent to the supply bill with the tack, they would have had no means of supporting the Scottish army, except by a subsidy from England, which would have given great offence to the Scotch; while, to leave Scotland exposed, without an army, to the Jacobite designs, would have involved great danger; and if, on the other hand, they should advise her to give her assent to the bill, they would subject themselves to the charge of promoting the disjunction of the two kingdoms. Godolphin chose, however, the latter course, and advised Anne to pass the bill; and the Tories were loud in their attacks and prognostications of danger. Lord Haversham, when the House of Lords next met, made a violent attack upon the ministry for adopting the Scottish Act of Security, as the act accompanying the supply was called; and a vote of censure was proposed, but not persevered in. The Lords passed a series of resolutions on the subject of Scotland; the first of which was for the appointment of commissioners by the queen to treat for a union with other commissioners to be named by the Scottish parliament. The Commons also passed a series of resolutions, some of them differing from those of the Lords, but one of which equally affirmed the propriety of appointing commissioners for a treaty of union. A bill, founded on the Commons' resolutions, was carried: but some parts of the act gave such offence to the Scotch, that no commissioners were yet appointed by the Scotch parliament. Next year, in the first session of Anne's second parliament, the objectionable parts of the act were repealed, and commissioners were now appointed by the Scotch parliament and by Anne. The commissioners met for the first time on the 16th of April, 1706, and the articles of the treaty of union, as it was afterwards passed, were presented to the queen on the 23rd of July. The Duke of Queensberry, as lord high commissioner, opened, on the 3rd of October, the last Scotch parliament which ever sat, and read a letter from Anne, exhorting them to adopt the articles of union agreed upon by the commissioners. After many long and stormy debates, and riots of a most alarming character in Edinburgh and in every corner of Scotland, of which Jacobite intrigues, a national spirit of independence, which, exerting itself first against any union, afterwards made itself more formidable by opposing a project of a federal union to the incorporating union which was designed, and fear for the security of the kirk of Scotland, were among the chief exciting causes, the treaty of union was adopted by the Scottish parliament by a majority of 110. The treaty afterwards passed both houses of the English parliament, with some opposition from the Tories to particular provisions which was easily surmounted, and it received the royal assent on the 7th of March, 1707. The graphic pen of De Foe has traced with great minuteness the progress of this great measure against the powerful and many-headed opposition which it encountered to its triumphant conclusion, and his "History of the Union" contains the fullest and most authentic account of this event, which occupies so prominent a place in the reign of Anne, and is so proud a monument of glory for Lord Godolphin's administration. The leading provisions of the treaty of union may be thus enumerated: the succession to the throne of the United Kingdom was secured to the Princess Sophia of Hanover and the heirs of her body being Protestants; there was to be one parliament for the United Kingdom, to constitute which sixteen peers of Scotland, elected every parliament by the whole body, were to be added to the English House of Lords, and forty-five commoners, two thirds chosen by the counties and one third by the boroughs, to the English House of Commons; both countries were to have the same privileges of trade, the same coin, and the same weights and measures; the customs and excise duties were to be made uniform for both; but with regard to the land tax, when England should raise two millions of money, forty-eight thousand pounds were to be raised by Scotland; and provision was made for the permanent maintenance of the episcopal church of England and the presbyterian church of Scotland.

The first parliament of Great Britain, consisting of the English parliament, which had passed the union, and of the Scottish peers and members of the house of commons elected according to the provisions of the union associated with those who had called them into existence, assembled on the 23d of October, 1707. The address in the Commons in answer to the queen's speech was carried without a division; but in the House of Lords an amendment was proposed and carried for an inquiry into the state of the nation, Lord Somers and Lord Wharton joining with the Tory party on this occasion, and leading the way in complaints of the management of the Admiralty by Prince George of Denmark. Anne had appointed her husband lord high admiral immediately upon her accession to the throne, and a council had been appointed at the same time to assist him, of which

Sir George Rooke and Colonel Churchill, a brother of Marlborough's, were the leading members. In the course of the year 1707, the French gained several victories at sea over English ships, and captured many English merchantmen; and great dissatisfaction with the Admiralty was excited. The attacks now made by the leading Whig noblemen on her husband were keenly resented by Anne; but even previously to this she had relapsed into her old partiality for Tory counsels, and not only had Marlborough and Godolphin received proofs that she no longer confided in their advice, but even the Duchess of Marlborough had seen that her personal influence also was departing. After the passing of the union, and before the meeting of the parliament, a strong representation was made by Godolphin to the queen of the necessity of removing Sir Charles Hedges from the office of secretary of state, in which he offered every possible obstruction to the prosecution of the war, and the Earl of Sunderland, a decided Whig, and son-in-law to the Duke and Duchess of Marlborough, was proposed as his successor. It was with the greatest difficulty that the queen could be prevailed upon to make this change, though at last she yielded. But this concession had only the effect of strengthening Anne's revived aversion to the Whigs, and it was soon too clear that secret counsellors had gained possession of Anne's ear, and poisoned her mind against the ministers whom she had long trusted, and even against that favourite who had till now held an ascendancy over her mistress which is perhaps unrivalled among all the favourites of princes. Two bishoprics having become vacant in the autumn of 1707, Anne, to the great surprise and mortification of Marlborough and Godolphin, nominated two prominent Tory ecclesiastics to fill them. Marlborough wrote a very strong remonstrance to the queen, and the following is a passage from a letter written on the subject by the Duchess of Marlborough to her mistress, and a striking proof of the height of that ascendancy from which she was now beginning to fall: — "I hope your majesty will not be so much offended with me as you have lately been, if I believe those things for your good that are thought so by those that have served you with so much success — men that have a view of all things and all sorts of people, whereas your majesty has had the misfortune to be misinformed in general things. Even from twelve years old you have heard in your father's court strange names given to men by flatterers in these former reigns, for no reason in the world but that they would not contribute to carry on Popery. That and many other things too long to repeat in a letter has given your majesty very wrong notions, and you are like people that never read but one sort of books, — you can't possibly judge unless you heard all things stated fairly." (*Private Correspondence of Sarah Duchess of Marlborough*, i. 86.)

The secret counsellors into whose arms the queen was throwing herself were Robert Harley, afterwards Earl of Oxford, who had succeeded Nottingham as secretary of state in 1704, and who, having been originally a Tory, was not now restrained by any gratitude to Marlborough from availing himself of his office to cabal with the Tories, and Mrs. Masham, one of Anne's women of the bedchamber, a poor relation of the Duchess of Marlborough, who had been recommended by her to Anne, and who, ultimately supplanting her patron in the queen's affections, became the most potent instrument in effecting the great change of men and measures which took place in 1710, and which substituted at the head of affairs Harley and St. John for Marlborough and Godolphin.

Mrs. Masham's maiden name was Hill; and as Miss Hill she had been rescued by her cousin, the Duchess of Marlborough, from the extreme of poverty, and placed by her interest in Anne's service, while she was yet only Princess of Denmark. Lord Dartmouth states that Miss Hill had been waiting woman to a Lady Rivers in Kent. His account of her is curious. (Note to Burnet; Oxford edit.) The duchess had provided also for two of her brothers and a sister. From such a quarter a fatal blow to the Duchess of Marlborough's ascendancy could least have been expected. The poor relation's influence with Anne had indeed been established before the duchess had ceased to regard her as a poor and dependent relation. Miss Hill had fallen in love with Mr. Masham, the eighth son, but eventually the heir, of Sir Francis Masham, of Otes in Essex, bart. His family was ancient and moderately opulent. The title of Lord Masham, to which he was afterwards raised, expired in his son, who held various lucrative posts, and died in 1776. Mr. Masham was at present a groom of the bedchamber to Prince George of Denmark; and after some difficulties which Harley, who was also related to Miss Hill, but who had never aided her in her days of poverty, had overcome, she had been secretly married to him, Anne being present at the ceremony, and the Duchess of Marlborough being kept in ignorance. When the duchess afterwards discovered her cousin's private marriage, this discovery led to her first knowledge of her influence with Anne. "I then inquired of her very kindly whether the queen knew of her marriage? and very innocently offered my service, if she needed it, to make that matter easy. She had by this time learnt the art of dissimulation pretty well, and answered with an air of unconcernedness, that the bedchamber women had already acquainted the queen with it, hoping by this answer to divert any farther examination into the matter. But I went presently to the queen and asked her why she had not

been so kind as to tell me of my cousin's marriage, expostulating with her upon the point, and putting her in mind of what she used often to say to me out of Montaigne, that it was no breach of promise of secrecy to tell such a friend anything, because it was no more than telling it to one's self. All the answer I could obtain from her majesty was this, 'I have a hundred times bid Masham tell it you, and she would not.' The conduct both of the queen and Mrs. Masham convinced me that there was some mystery in the affair, and thereupon I set myself to inquire as particularly as I could into it, and in less than a week's time I discovered that my cousin was an absolute favourite; that the queen herself was present at her marriage in Dr. Arbuthnot's lodgings, at which time her majesty had called for a round sum out of the privy purse; that Mrs. Masham came often to the queen, when the prince was asleep, and was generally two hours every day in private with her; and I likewise then discovered beyond all dispute Mr. Harley's correspondence and interest at court by means of this woman. I was struck with astonishment at such an instance of ingratitude, and should not have believed if there had been any room left for doubting." (*Account, &c.* p. 183.) Things which had before been mysterious were now clear, and the whole truth of her departing power was suddenly before the duchess's eyes. She upbraided Mrs. Masham with ingratitude, and made bitter and haughty complaints to her mistress. Both Anne and her new favourite first endeavoured to appease the duchess, and, not till they found that course unavailing, owned and defended the truth. Among other letters the queen wrote to the duchess, — "My dear Mrs. Freeman, — I cannot go to bed without renewing a request that I have often made, that you would banish all unkind and unjust thoughts of your poor, unfortunate, faithful Morley, which I saw by the glimpse I had of you yesterday you were full of. Indeed, I do not deserve them, and if you could see my heart you would find it as sincere, as tender, and passionately fond of you as ever, and as truly sensible of your kindness in telling me your mind freely upon all occasions. Nothing shall ever alter me: though we have the misfortune to differ in some things, I will ever be the same to my dear, dear Mrs. Freeman, who I do assure once more I am more tenderly and sincerely hers than it is ever possible to express." (*Account*, p. 203.) But shortly after this, when the duchess complained to the queen of Mrs. Masham not coming to her to make an explanation, as she had said she would, "the queen looked grave, and said she was mightily in the right not to come near me. I answered that I did not understand *that*, since she had expressed such a concern at my displeasure, and since the clearing up of matters had been reserved to our meeting. The queen replied that it was very natural for her to be afraid to come to me, when she saw I was angry with her. . . . . It was the queen's usual way on any occasion when she was predetermined (and my Lord Marlborough has told me that it was her father's) to repeat over and over some principal words she had resolved to use, and to stick firmly to them. She continued therefore to say it was very natural, and she was very much in the right. So that this conversation with her majesty produced nothing but an undeniable proof that the new favourite was deeply rooted in her heart and affections, and that it was thought more advisable to let the breach between me and Mrs. Masham grow wider and wider than to use any method to make it up." (*Account*, p. 205.) Mrs. Masham then took courage, asked for an interview with the duchess, which was granted, and in answer to the duchess's complaints said, "that she was sure the queen, who had loved me extremely, would always be very kind to me. It was some minutes," proceeds the duchess, "before I could recover from the surprise with which so extraordinary an answer struck me. To see a woman whom I had raised out of the dust put on such a superior air, and to hear her assure me, by way of consolation, that the queen would be always very kind to me!" (p. 206.) Shortly after this the Duchess of Marlborough, on visiting the queen, was received by her with marked coldness, and she retired from her mistress's presence to write her an indignant letter of remonstrance. (P. 209.)

These bedchamber intrigues at first recoiled on the intriguers. Harley, who had been much damaged in public estimation by the discovery of a correspondence between one of his clerks and M. Chamillart, the French secretary of state, was dismissed in the beginning of 1708 by Anne, who yielded with the worst possible grace to necessity. Marlborough and Godolphin, finding all remonstrance with the queen unavailing, had at last refused to act with Harley, and absented themselves from the privy council. When the privy council first met without them, and Harley proposed to proceed at once to business, the Duke of Somerset said he did not see what they could do without the lord-treasurer and the lord-general, and the council immediately broke up. Harley was dismissed from office, and St. John, afterwards Lord Bolingbroke, who had been made secretary-at-war when Harley was made secretary of state, and had joined in his intrigues, was dismissed also. St. John was succeeded by Robert Walpole, who now began his long and distinguished official life, and Harley by Boyle, who had hitherto been chancellor of the exchequer. In October, 1708, the death of Prince George of Denmark led to some new ministerial arrangements, by which the Earl of Pembroke, who had been president of

the council and lord lieutenant of Ireland, was made lord high admiral, Lord Somers president of the council, and Lord Wharton lord-lieutenant. Now, for the first time, were these two leading members of the Whig party brought into the ministry, when, in reality, the hold of the Whigs on Anne's mind was gone, and the days of their power, which ultimately depended on her will, were numbered. Harley, though dismissed from office, continued to be the queen's private counsellor, and the influence of Mrs. Masham was unabated. "Through the whole summer," says the duchess, "after Mr. Harley's dismission, the queen continued to have secret correspondence with him. And that this might be the better managed, she stayed all the sultry season, even when the prince was panting for breath, in that small house she had formerly purchased at Windsor, which, though as hot as an oven, was then said to be cool, because from the park such persons as Mrs. Masham had a mind to bring to her majesty could be let in privately by the garden. And when, upon the death of the prince, one would have thought that her majesty's real grief would have made her avoid every place and every object that might sensibly revive the remembrance of her loss, she chose for her place of retirement his closet, and for some weeks spent many hours in it every day. I was amazed at this; and when I spoke to her of it, she seemed surprised, just like a person who on a sudden becomes sensible of her having done something she would not have done, had she duly considered. But the true reason of her majesty's choosing this closet to sit in was that the backstairs belonging to it came from Mrs. Masham's lodgings, who by that means could secretly bring to her whom she pleased." (*Account*, p. 223.)

The passing of the union had been followed, as it had been preceded, by great discontent in Scotland, and during the years 1707 and 1708 intrigues were carried on by emissaries of the Pretender's court at St. Germain, and supported by Louis XIV., which ended in a French naval expedition for the invasion of Scotland by the Pretender. The chief agent in the intrigues preparatory to this invasion was Colonel Hooke, the published account of whose negotiations (*Memorials and Letters presented to the Court of France by Colonel Hooke in* 1707, Edinburgh, 1760) and the Stuart papers for the years 1707 and 1708, contained in Macpherson's "Original Papers," furnish ample particulars of the dangerous designs then on foot, and of the extent of the disaffection which prevailed in Scotland. The French king, after some hesitation and delay, which was very irritating to the Scotch conspirators, furnished the Pretender with naval and military assistance in the beginning of 1708, and in March of that year a French fleet, consisting of five ships of the line and twenty frigates, and carrying five thousand men, commanded by M. Forbin, the most skilful of the French admirals, and having on board the Pretender, sailed from Dunkirk for Scotland. In the mean time, effective preparations had been made in England to meet the invasion. The two houses had sent up most cordial addresses to Anne, and a bill had been passed suspending the Habeas Corpus Act, and empowering the queen to secure and detain all persons suspected of conspiring against her person or government. A proclamation also was issued for the apprehension of the Pretender and his associates, and requiring all Roman Catholic recusants not to go above five miles from their dwellings, and banishing them ten miles from the cities of London and Westminster. The Duke of Hamilton, and twenty-one other Scotch noblemen and gentlemen, were arrested. The French fleet arrived before the coast of Scotland, and immediately retired before the superior English armament assembled, under Sir George Byng, at the mouth of the Frith of Forth. Byng pursued the French admiral, but succeeded in capturing only one ship. The danger over, the Whig ministry derived strength from this Jacobite conspiracy, which rallied English feeling round the queen and her government, and which led the queen in her alarm to rest for the time on her responsible advisers. The ministry could boast also that the conspiracy had been foiled without one drop of blood being shed. And amid the dangers to which it was exposed by Anne's closet counsellors, the Whig ministry derived additional strength from Marlborough's brilliant campaign of 1708 in Flanders, marked by the victories of Oudenarde and Lille, and from the capture of Port Mahon in Minorca in the same year by General Stanhope and Admiral Sir John Leslie, and from the successes in Spain by which General Stanhope had in some degree retrieved the honour of the British arms in the Peninsula.

The first parliament of Great Britain was dissolved on the 15th of April, 1708; and a new parliament assembled on the 16th of November, in which the House of Commons again contained a Whig majority. Both houses sent up addresses of condolence to Anne on her husband's death, and, notwithstanding an attempt made by Lord Haversham in the Lords to censure the ministry for negligence in meeting the late threatened invasion of the Pretender, both houses came to a resolution that the conduct of the ministers had been without blame. An act was passed in the first session of this parliament, against much opposition from the Scotch members of the two houses, assimilating the law of treason in Scotland to the English law; and in order to conciliate the Scotch, an act of grace followed it, by which all treasons committed before the signing of the act, on the 19th of April, 1709, were pardoned, with the exception of those done upon the

sea, —an exception comprising, and intended to comprise, acts done in the furtherance of the Pretender's attempted invasion of the previous year. But the second, and as it proved the last, was the eventful session of this parliament, bringing as it did the impeachment of Dr. Sacheverell, and with it the fall of the Whig ministry. On the 5th of November, 1709, a sermon was preached by Dr. Sacheverell, a clergyman as void of virtue as of learning, in St. Paul's Cathedral, before the lord mayor and corporation of London, in which personal attack upon the ministers was mingled in about equal proportion with denunciation of resistance to governments and of the principles of the revolution of 1688; it was afterwards printed, and above forty thousand copies were distributed through the kingdom. The ferment created by this sermon was such as to alarm the government; and in opposition to the opinion of Lord Somers, who advised that the offender should be left to be dealt with by the ordinary courts of law, the government resolved to impeach the author of the sermon. The Commons passed a resolution, without a division, that this sermon, and another of similar character which had been before preached by Dr. Sacheverell at Derby, at the assizes in August, 1709, were "malicious, scandalous, and seditious libels, highly reflecting on the queen, the late revolution, and the Protestant succession, tending to alienate the affections of her majesty's subjects, and to create jealousies and divisions among them;" and this resolution was followed up by a vote for his impeachment for high crimes and misdemeanours. The articles of impeachment were carried up to the House of Lords on the 13th of January, 1710. The trial began before the House of Lords, who met for the purpose in Westminster Hall, on the 27th of February. Among the sixteen managers for the Commons were Sir Peter King, Boyle, the secretary of state, General Stanhope, and Robert Walpole. Sacheverell was assisted by counsel, at the head of whom were Sir Simon Harcourt, afterwards lord keeper, and Mr., afterwards Sir Constantine Phipps; and Dr. Atterbury attended him to the bar, and stood beside him during the trial. All the high church and Tory feeling of the country was aroused; and the time which had elapsed between the vote for impeachment in the House of Commons and the commencement of the trial had allowed the excitement to grow to an alarming height. Tumultuous mobs now assembled in the streets of London, menacing the opponents of Sacheverell. The most high-born and beautiful ladies flocked day by day to Westminster Hall to show their interest in the fate of this unworthy champion of the church, and Anne herself, who was at this time dreading an address for the removal of Mrs. Masham, rejoiced in the general manifestation of feeling against her government, which the trial called forth. Sacheverell was found guilty on the 20th of March, 1710, by a majority of 68 to 52. The lenient judgment pronounced upon him, a prohibition to preach for three years, and a condemnation of his sermons to be burned by the common hangman, was considered by the doctor's party as a virtual acquittal, and as a proof of the weakness of the Whig government. The strength which the Tory party had now discovered that they possessed encouraged Anne to do every thing henceforth to thwart her ministers: and the first step which she took for this purpose was the appointment of the Duke of Shrewsbury, who had latterly separated himself from the Whig party, and had just voted for the acquittal of Sacheverell, to the office of lord chamberlain, from which the Marquess of Kent was removed to make way for him. Lord Godolphin knew nothing of this appointment till it was made, and then wrote a strong letter of remonstrance. Anne's next proceeding was the dismissal of Lord Sunderland, which had been meditated and talked of some time before it took place, and against which Marlborough, and his wife also, had written strong deprecatory letters. Anne wrote to the duchess "a very short and harsh answer, complaining that I had broke my promise of not saying any thing of politics or of Mrs. Masham, and concluding that it was plain from this ill-usage what she was to expect for the future." (*Account*, p. 255.) When Sunderland was dismissed, a joint letter was written by Lords Cowper, Godolphin, Somers, Newcastle, Devonshire, Orford and Halifax, and Mr. Boyle, to the Duke of Marlborough, who was with the army in Flanders, entreating him not to give up the command of the army in resentment, his services being indispensable to his country. The dismissal of Sunderland was but the prelude to the dismissal of all his colleagues. On the 8th of August, Anne sent a livery-servant to Godolphin to tell him to break his treasurer's staff, and the office of lord-treasurer was put in commission, of which Earl Poulett was at the head, and Harley one of the members, being appointed chancellor of the exchequer. Harley's first advice was the dissolution of the parliament, in which there was still a Whig majority, and Anne instantly acceded to it. A complete change of ministers followed. Lord Somers was succeeded, as president of the council, by the Earl of Rochester, the Duke of Devonshire, as lord high steward, by the Duke of Buckingham, the great seal, resigned by Lord Cowper, was first put into commission, after a short interval given to Sir Simon Harcourt, and the Earl of Wharton was succeeded, as lord-lieutenant of Ireland, by the Duke of Ormond. Lord Dartmouth had already succeeded Sunderland as secretary of state, and St. John was now appointed

to the other secretaryship in the place of Mr. Boyle. The Duchess of Marlborough continued to hold her offices, but all intercourse between her and the queen had ceased. When in the beginning of the next year, the duchess, thinking it necessary, proposed to visit the queen on some official business, she received a message from her royal mistress, telling her not to come. She now resigned her offices, which were divided between the Duchess of Somerset and Mrs. Masham. The Duke of Marlborough for a short time longer retained the command of the army.

The new parliament assembled on the 25th of November, 1710, and the majority of the Commons was Tory. The remainder of Anne's reign, the period of her Tory ministry, presents, in every important respect, a complete contrast to that which had preceded it. Persecution of dissenters, of which the Schism Act, passed in the last year of her reign, was the crowning triumph, took the place of that toleration to which Somers and Cowper had made early converts of Marlborough. The Protestant succession was in danger, and not only Anne's ministers, but Anne herself, schemed for the restoration of the Pretender. The war which had been carried on from the commencement of the reign, and had cost the country so much blood and treasure, in order to wrest the Spanish throne from the house of Bourbon, and give it to the house of Austria, was concluded by a treaty, zealously sought by the English government, which left the Bourbon Philip in possession of Spain and of the Indies, and gave to the Emperor of Austria, as a poor compensation for the abandonment of the claims of his house to the Spanish throne, Naples, Milan, Sardinia, and the Spanish Netherlands. Of this new ministry Harley was the recognised head. In June of the succeeding year he was made lord treasurer, and raised to the peerage by the title of the Earl of Oxford. Rather more than a year after, St. John was created Viscount Bolingbroke. The delay in St. John's elevation to the peerage was one of many causes of jealousy that arose between these two ministers; and when St. John at last gained the object of his ambition, he had made considerable progress in supplanting the Earl of Oxford in influence with the queen, having allied himself for this purpose with Lady Masham, as Mrs. Masham became in December, 1712, and being assisted by her as zealously in his intrigues against Oxford, as Oxford had been before assisted by her against Marlborough. [HARLEY, ROBERT, EARL OF OXFORD; ST. JOHN, HENRY, VISCOUNT BOLINGBROKE.]

The distressed condition of France, brought on by the long duration of the war, had led Louis XIV. in 1709, and again in the spring of 1710, to make overtures of peace. In 1709 negotiations were carried on for some months at the Hague, and were ultimately broken off on account of the French king's refusal to bind himself to co-operate with the allies to drive his grandson Philip out of Spain, if he should continue to resist. To the cession of Spain and the Indies to Austria no opposition was made by Louis. The negotiations of 1710 were carried on at Geertruidenberg, and again terminated unsuccessfully, on account of the adherence of the allies to the article requiring Louis to act against Philip in the event of the latter refusing to relinquish the crown of Spain, and the determination of Louis not to assent to this article. The change of ministry in England in the autumn of 1710 brought immediate hopes to France of easier terms. Marlborough went to Flanders in the spring of 1711 to commence a new campaign; and though his forces had been weakened by the taking away of several regiments, which were sent on a foolish unsuccessful expedition against Quebec; and though he had lost the strength derived from the support of the government at home, he set to work with vigour, and defeated the French general, Villars, for whom the French government, knowing the new state of things in England, had done their utmost, and on whose success in this campaign they had confidently relied. But notwithstanding these additional successes of Marlborough, and notwithstanding the low condition to which France had been brought by the war, and which would have ensured the greatest sacrifices by Louis XIV., Harley commenced a secret separate negotiation with de Torcy, the French minister, for a peace, of which the foundation was to be the retention by Philip of Spain and the Indies. Preliminary articles were signed between England and France in the beginning of November, 1711, and then communicated to the ambassadors of the emperor and of Holland. Both these powers expressed great dissatisfaction with the articles, but ultimately consented to a congress which was to treat for a general peace, and meet at Utrecht on the 1st of January, 1712. On the meeting of parliament, which took place on the 7th of December, 1711, Anne, not content with expressing her joy at the prospect of peace, did so in words thus strongly reflecting on Marlborough, on whose counsels and arms she had so long relied. "I am glad that I can now tell you that, notwithstanding the arts of those who delight in war, both place and time are appointed for opening the treaty of a general peace." When the address in answer to the queen's speech was moved in the Lords, Nottingham came forward in opposition to his old party, and moved a clause condemnatory of any peace which allotted Spain and the Indies to a member of the house of Bourbon. Nottingham's amendment was carried by a majority of sixty-two to fifty-four, and Anne was not deterred by her knowledge of the negotiations

which had taken place, and the preliminaries which had been settled, from saying in answer to the amended address, that she was sorry any one could think she would not do her utmost to recover Spain and the Indies from the house of Bourbon. When parliament adjourned for the Christmas holidays, she created twelve new peers, whose votes might prevent any further obstacle in the Upper House to the completion of the peace on which she and her ministers had determined; and the value of these new peers was proved on the first division after the Lords again assembled, ministers having this time a majority of twelve. In the House of Commons, where the ministers had an overwhelming majority, a charge had been made against Marlborough of embezzlement of public monies in his command of the army; and during the recess, on the 30th of December, 1711, Anne dismissed him from all his employments, and herself wrote a letter to him informing him of his disgrace, and attributing it to this charge, and to improper behaviour towards herself. The command of the English forces was given to the Duke of Ormond; but the Dutch refused him the command of their forces, and gave it to Prince Eugene. The congress of Utrecht was not accompanied by a truce: but Ormond had secret orders from home to avoid engaging in any siege or hazarding any battle. A similar course was pursued by the English plenipotentiaries at Utrecht, who pretended to take part with the emperor and their other allies in a demand for the restitution of Spain to the house of Austria, while Harley and St. John were carrying on a secret correspondence with the French plenipotentiaries, and with de Torcy, the French minister. In the correspondence between St. John and de Torcy the renunciation of Philip's right of succession to the throne of France, and not his abandonment of the throne of Spain, was made the ultimatum; and as soon as this renunciation was conceded, the English abandoned their allies. On the 6th of June, 1712, Anne announced to parliament the terms on which an advantageous general peace might be made; and in the face of a vigorous, though, as far as numbers were concerned, not formidable opposition from the Whigs, and after very protracted negotiations, the treaty on these terms was finally settled, and peace was proclaimed, on the 4th of May, 1713. Spain and the Indies were given to Philip, the French king recognized the Protestant succession, engaged to make the Pretender withdraw from the French dominions, and renounced for himself, his heirs, and his successors, the succession to the throne of Spain, while Philip renounced in like manner the succession to the throne of France; the fortifications of Dunkirk were to be demolished, and the harbour filled up, an equivalent being first given to France by Great Britain; Hudson's Bay and Straits were to remain to Great Britain, and satisfaction was to be made by France to the Hudson's Bay Company for all damages sustained; St. Christopher, Nova Scotia, and Newfoundland were given to Great Britain, with certain rights of fishing off Newfoundland reserved to France, and, by a separate treaty with Philip, as king of Spain, Minorca and Gibraltar were retained by Great Britain; the Emperor of Austria received the kingdom of Naples, the duchy of Milan, and the Spanish Netherlands; Sicily was separated from Naples, and given to the Duke of Savoy, with the title of king, and the succession to the throne of Spain, in default of descendants from Philip, was settled in the house of Savoy; Luxembourg, Namur, Charleroy, Ypres, and Nieuport were assigned to the Dutch, in addition to the places already possessed by them, as a perpetual barrier, according to the stipulations of the barrier-treaty between Great Britain and the states-general, which had been signed on the 30th of January, 1713. Holland, Portugal, Prussia, and Savoy acquiesced in this treaty with reluctance; but the Emperor of Austria refused to be a party to it, and publicly proclaimed that he had been abandoned and betrayed. The account which has been here given of the negotiations so dishonourable to England, that resulted in the treaty of Utrecht, is of necessity brief and imperfect; and the reader who desires full and minute information is referred to Prior's account of the part borne by him, as secretary to the embassy at Paris, in these transactions ("History of Prior's Negotiations, compiled from the Original MSS., 8vo. London, 1740"), to the "Mémoires de M. de Torcy," forming volumes lxvii. and lxviii. of the second series of M. Petitot's collection of "Mémoires relatifs à l'Histoire de France," to Bolingbroke's "Letters and Correspondence," edited by Parker, 4 vols. 8vo. London, 1798, and to the papers relative to the Earl of Oxford's administration, published in the second volume of the Hardwicke State Papers, p. 482—510.

The treaty of peace was accompanied by a commercial treaty between Great Britain and France, the fundamental principle of which was, that each of these countries should receive the other's goods on the same terms as those of the nations most favoured by each. But, however zealous the support which the ministry received from the parliament for its treaty of peace, its treaty of commerce was much opposed in the House of Commons, and the motion for ingrossing the bill to give effect to this treaty was defeated in that house by a majority of one hundred and ninety-four to one hundred and eighty-five, on the 18th of June, 1713. A beneficial treaty of commerce was thus prevented. The Parliament had now sat three years, and, having been prorogued on the 16th of

July, was dissolved on the 8th of August. The next parliament, which was originally summoned for the 12th of November, 1713, did not meet, in consequence of successive prorogations, until the 16th of February, 1714. This delay in the meeting of parliament was caused partly by the queen's illness, which was not unattended with danger, and partly by the dissensions between Oxford and Bolingbroke, which were now at their height.

The Pretender, whom the treaty of Utrecht obliged Louis XIV. to send out of France, had taken up his residence in Lorraine, which was nominally a separate country, but which was to all intents and purposes a part of France, and his residence in which was a complete evasion of the treaty. From here he carried on his intrigues in England with as much facility as he could have done at St. Germain. In the last parliament addresses had been sent to the queen by both Lords and Commons, praying her to endeavour to procure the Pretender's dismissal from the Duke of Lorraine's dominions. The new parliament speedily took up this subject, and eagerly pursued it. During this last year of Anne's reign the arrival of the Pretender in England was constantly expected: and great as the danger then appeared, facts which have been since brought to light show that it was even greater than was then supposed. The Stuart papers, contained in Macpherson's "Original Papers," and the extracts from Sir James Mackintosh's MS. collections from the French archives, which have been published in the "Edinburgh Review," vol. lxii. p. 1—36., prove that a design was on foot, of which Bolingbroke and Lady Masham were the chief promoters, in which all the principal ministers of state were more or less concerned, and which received countenance from Anne herself, to secure the succession to the Pretender, on the condition of his renouncing the Roman Catholic religion, — a condition to which the Pretender would not assent, but which, if he had been a person disposed to assent to it, would, it may be concluded, have been nugatory. The friends to the Hanoverian succession thought it necessary to bestir themselves, and among these were several members of the Tory party, and almost all the bishops, who joined with the Whigs in the various motions now made in both houses against the government. By the advice of the leading friends of the house of Hanover in England, Schutz, the Hanoverian resident, applied to the lord chancellor for the electoral prince's writ of summons to the House of Peers as Duke of Cambridge, in order that he might come over and take his seat. This step caused great consternation and anger in the mind of Anne, who did not know how to refuse the writ, but professed to be indignant at the mode in which it had been asked for, and ordered Schutz to leave her court. The Whigs urged the Prince of Hanover's coming over, even though the writ were refused. The court of Hanover procrastinated and hesitated. At last Anne wrote a letter to the Electress of Hanover, strongly remonstrating against her grandson's coming to England: a letter which so agitated the electress, whose age was eighty-four, that it almost immediately brought on her death. The scheme of the electoral prince's coming to England was now given up.

On the 9th of July, Anne prorogued parliament; and the prorogation was almost immediately followed by the fall of Oxford, the victim of the intrigues of Bolingbroke and Lady Masham. Oxford had not entered with sufficient heartiness into the Jacobite intrigues to satisfy the favourite: but having made fair promises, had always endeavoured to put off their fulfilment by excuses, and, while professing to be favourable to the Pretender, had maintained a correspondence with the house of Hanover likewise. There had been jealousies, moreover, almost from the commencement of their joint ministry. The immediate cause of Oxford's dismissal is said to have been offence given to Lady Masham by, opposition to a scheme from which she would have derived pecuniary benefit. Irritated by this, Lady Masham told Oxford, whom she had herself raised to royal favour and power, that he had never done the queen any service; and was incapable of doing her any. Oxford replied, "I have been abused by lies and misrepresentations: but I will leave some people as low as I found them." The altercation lasted till two in the morning in the queen's presence; and at the end of it, Anne demanded of Oxford the treasurer's staff. This was on the 27th of July. Three days after the queen was seized with an apoplectic fit, and the day after she died. Immediately after Oxford's fall, Bolingbroke had made a number of new appointments, and the persons whom he had selected had been all Jacobites. The treasury was put into commission, and Sir William Wyndham made the chief commissioner, and Dr. Atterbury was appointed lord privy seal. The queen's illness, foreboding immediately a fatal result, came upon Bolingbroke before he could mature his plans for the restoration of the Pretender; and, unnerved by the suddenness of the crisis, he shrunk from the execution of his designs before the bold and firm measures taken to secure the succession of the House of Hanover by the Dukes of Argyll, Somerset, and Shrewsbury. The day before the queen's death the council met at Kensington in a room close to that in which the queen was dying. The Dukes of Argyll and Somerset, who had not been summoned, presented themselves at the council, pleading the queen's danger as their apology; and the Duke of Shrewsbury imme-

diately thanked them for coming, and invited them to take part in the deliberations. The Dukes of Argyll and Somerset then urged the necessity of the appointment of a lord-treasurer at a moment so critical for the country, and named the Duke of Shrewsbury as the person most fit to be recommended to the queen for the appointment. The council then adjourned to the queen's bed-side, Bolingbroke offering no opposition, and recommended to Anne to appoint Shrewsbury lord-treasurer. Anne nodded, and her nod was construed into assent. The council then returned to the room in which they had before sat, and, on the motion of Argyll, resolved to summon every privy-councillor who might be in London or the neighbourhood, to attend immediately. The aged and venerable Somers at once obeyed the summons, and many members of the Whig party followed him. Prompt and vigorous measures were now taken, by order of the council, to prevent any attempt that might be made by the Pretender; and the heralds-at-arms, and a troop of Life-Guards, were kept in readiness to proclaim George I. the moment after Anne's death. Thus, in this critical moment, was the peaceful succession of the house of Hanover secured, after all the doubt and danger that had threatened it.

Anne died on the 1st of August, 1714, in the fiftieth year of her age. Her husband, Prince George of Denmark, had died about six years before, on the 28th of October, 1708. They had been unfortunate, to a degree which seldom occurs, in respect of children; for out of seventeen to which Anne gave birth, the greater number were still-born, and out of the remainder only one survived infancy, and that one was carried off at the age of eleven. The following description is given by the Duchess of Marlborough of Anne's person: — "Queen Anne had a person and appearance not at all ungraceful, till she grew exceeding gross and corpulent. There was something of majesty in her look, but mixed with a sullen and constant frown, that plainly betrayed a gloominess of soul, and a cloudiness of disposition within." (*Characters of her Contemporaries*, by the Duchess of Marlborough, printed in the "Private Correspondence," ii. 119.) "I know," says the duchess in another part of this sketch of Anne, which, being written after her loss of favour, is strong testimony in Anne's defence, "that in some libels she has been reproached as one who indulged herself in drinking strong liquors; but I believe this was utterly groundless, and that she never went beyond such a quantity of strong wines as her physicians judged to be necessary for her." There is a portrait of Anne, from which there have been many engravings, by Sir Godfrey Kneller; and there is one by the same artist of her husband, who was a man of no marked or decided character, fond of an easy life, and addicted to the sports of the field and the pleasures of the table.

Anne had no abilities which enabled her to give of herself either impulse or direction to that great development of the national mind which, equally in politics and in literature, marked the period of her reign. And with every allowance for the strong bias of revenge in the Duchess of Marlborough, who has principally furnished what is known of Anne's habits and dispositions and private conversations, it cannot be said that the virtues of her character are so many or so great as to atone for her intellectual deficiencies. The influence which she exercised on public events was exercised through favourites, who for a time ruled every thing. With Anne, reason did not determine her first choice of her favourites; and the disgrace of the Earl of Oxford, no less than that of the Duchess of Marlborough, proves that no amiable feeling moderated the whimsical passion which would suddenly turn her boundless love and confidence into aversion. "Her friendships," says the duchess, "were flames of extravagant passion, ending in indifference or aversion." (*Private Correspondence*, ii. 121.) And Swift says of her that she "had not a stock of amity to serve above one object at a time." (*Memoirs relating to the Change in the Queen's Ministry*, *Works*, iii. 175. Scott's edition.) Her conduct to her father shows her destitute of affection, where its absence is the strongest condemnation: and the Duchess of Marlborough describes her as feeling little or no grief at losing either her son or her husband. "Her love to the prince seemed, in the eye of the world, to be prodigiously great: and great as was the passion of her grief, her stomach was greater: for that very day he died she ate three very large and hearty meals; so that one would think that, as other persons' grief takes away their appetites, her appetite took away her grief." (*Private Correspondence*, ii. 121.) She was selfish to excess, and fond of flattery, stubborn, eagerly revengeful on those who had incurred her displeasure, while even to her favourites she was not liberal. "Her memory was exceeding great, almost to a wonder, and had these two peculiarities very remarkable in it, that she could, whenever she pleased, forget what others would have thought themselves obliged by truth and honour to remember, and remember all such things as others would think it an happiness to forget. Indeed, she chose to retain in it very little besides ceremonies and customs of courts, and such like insignificant trifles; so that her conversation, which otherwise might have been enlivened by so great a memory, was only made the more empty and trifling by its chiefly turning upon fashions, and rules of precedence, or observations upon

the weather, or some such poor topics, without any variety or entertainment. . . . She never discovered any readiness of parts, either in asking questions or in giving answers. In matters of ordinary moment, her discourse had nothing of brightness or wit; and in weightier matters, she never spoke but in a hurry, and had a certain knack of sticking to what had been dictated to her, to a degree often very disagreeable, and without the least sign of understanding or judgment." (p. 120.) Such was the queen to whom it may indeed be said to have been a happy accident that for a time her armies were led by Marlborough, and her councils guided by Somers and Godolphin, and whose reign is marked out in the history of England by the lustre of the literary names which embellished it,—Swift, Pope, Addison, Steele, Prior, Gay, Arbuthnot, and Bolingbroke.

The historians of the reign of Anne are Ralph, Tindal, Smollett, Belsham, Cunningham, and Macpherson, in their several works, comprising longer or shorter periods of the history of England, and Somerville, in a work expressly devoted to her reign, 4to., London, 1798. The short period of this reign, subsequent to the treaty of Utrecht, has been sketched by Lord John Russell, in his "Memoirs of the Affairs of Europe from the Peace of Utrecht," 2 vols. 4to. London, 1829, and by Lord Mahon in his "History of England," which commences also from the completion of that treaty. Mr. Hallam's and Professor Smyth's general reviews of the reign of Anne must likewise be mentioned. In the account of the reign of Anne in the "Pictorial History of England," as in every other part of that valuable work, the reader will find a greater variety of information than in any other single history of the reign, characterised generally by minute accuracy, and conveyed in a very lively and agreeable style. It is impossible to enumerate all the works which are original sources of information for the public or private history of Anne, or which bear upon her reign. The following are some of the principal:—Burnet's "History of his own Time," vols. v., vi. Oxford, 1833, which extend to the year 1713; Roger Coke's "Detection of the Court and State of England," vol. iii. London, 1719; Dalrymple's "Memoirs of Great Britain and Ireland," 3 vols. 8vo. Edinburgh, 1790; Macpherson's "Original Papers containing the secret History of Great Britain from the Restoration to the Accession of the House of Hanover," 2 vols. 4to. London, 1775; "Mémoires de M. de Torcy," in Petitot's collection of French Memoirs, 2d series, tom. lxvii., lxviii.; "Mémoires du Duc de Saint Simon, 40 toms. Paris, 1839-41; "Account of the Conduct of the Dowager Duchess of Marlborough," 8vo. London, 1742, which was drawn up from papers supplied by the Duchess, by Hooke the Roman historian; Coxe's "Memoirs and Correspondence of John Duke of Marlborough," 6 vols. 8vo. London, 1820; "Private Correspondence of Sarah Duchess of Marlborough," 2 vols. 8vo. London, 1838; and, generally, the works of Swift and Bolingbroke. W. D. C.

ANNE of FRANCE was the third child of Louis XI., king of France, by his second wife, Charlotte of Savoy. Anne was born in 1461, soon after her father's accession to the crown. A negotiation was commenced almost immediately after her birth for her marriage with Nicholas, marquis of Le Pont-a-Mousson, grandson of René of Lorraine, king of Naples. They appear to have been betrothed in childhood, for in a deed of the year 1470 Anne is called Marchioness of Le Pont. The marriage was not however solemnised; Nicholas, now Duke of Lorraine (1471), having been drawn off by Charles, duke of Burgundy, who offered him the hand of his only daughter. Anne was, on the dissolution of her engagement with Nicholas, betrothed to Pierre de Bourbon, lord of Beaujeu, younger brother of the Duke of Bourbon, and was married to him in 1474. On the death of Louis XI., August 30, 1483, Anne and her husband assumed the office of guardians of the young king Charles VIII., who had entered his fourteenth year. They had been appointed to this charge by the late king, who appears to have appreciated the energy and talent of his daughter; but the appointment had not been authenticated by any written document, and as by law the kings of France were out of their minority when they completed their thirteenth year, no guardians were legally necessary. Pierre and Anne, however, assumed the direction of affairs notwithstanding these difficulties; and when the Duke of Orléans (afterwards Louis XII.), who was next in succession to the throne, and the other princes of the blood, hastened to Amboise to pay their respects to the king, of whose tender years they hoped to avail themselves in increasing their own power, they found the castle in possession of the guardians, and the troops in attendance subject to their orders. Anne, however, for some time, abstained from any public exercise of her authority, though her influence over her brother, and indeed over her husband also (for Brantôme has recorded that she knew well how to manage him), rendered her in reality the director of public affairs; and she endeavoured to gain over the nobles and princes by conferring honours and offices of trust upon them.

But the state of the kingdom seemed to require a definitive settlement of the government; and the states-general were summoned to meet at Tours, where, after a series of stormy discussions, in which the Duke of Orléans struggled hard to obtain the direction of the government, it was decided that

"the Lord and Lady of Beaujeu should remain as hitherto near the king's person," a decision which virtually continued the administration in their hands. It is true that the Duke of Bourbon held the office of constable and lieutenant-general of the kingdom; but he was getting old and was disabled by the gout: it is also true that the presidency of the council of state, in the king's absence, was by the states conferred on the Duke of Orléans, and after him on the Duke of Bourbon; but Anne rendered this arrangement useless, by taking care that Charles should generally preside in person: and the other princes of the blood kept away from the meetings of the council, being disgusted with another part of the arrangement, which entrusted the presidency, after the Dukes of Orléans and Bourbon, to the Lord of Beaujeu, to the prejudice of the Duke of Alençon, the Count of Angoulême, and other princes of the blood of higher rank than he. Thus, without any legal title or legislative sanction beyond the resolution of the states that she should remain near her brother's person, the government passed into the hands of Anne. In fact, her talent and strength of character enabled her to inspire her brother with fear, and the officers of the court and army with respect; and to maintain a power which the levity and sensuality of the duke of Orléans, and the violence of the other princes, unfitted them for contesting with her. Orléans, soon after the dissolution of the states, visited Bretagne, where his jealousy of Anne was inflamed by the suggestions of Landois, the duke of Bretagne's chief favourite and adviser. He was soon recalled to assist at the king's coronation at Reims (May 30. 1484); and his dexterity in the chivalrous exercises of the court gave him such favour with Charles, that Anne, jealous of his ascendancy, and perhaps careful for her brother's health and morals, which so dissipated a companion would endanger, withdrew Charles from Paris to Malesherbes, and afterwards to Montargis.

Apprehensive of the rivalry of the princes of the blood, Anne sought to strengthen herself by alliances with the discontented nobles of Bretagne, with René II., duke of Lorraine, and with the states of Flanders. The Duke of Orléans, on the other hand, allied himself with the Duke of Bretagne, in order to deliver the king from the bondage in which he pretended he was held by his sister; and presented himself (17th Jan. 1485), accompanied by his chancellor, Le Mercier, and the count of Dunois, before the parliament of Paris, before whom he charged Anne with usurping the guardianship of her brother, and with attempting, by assassination, his own death. The parliament, however, declined to take up the matter; and Orléans and Dunois then appealed to the university, but with as little success. Anne, in the mean time, was strengthening her party, and gathering a number of bold adventurers around her; and suddenly despatching a body of these to Paris, almost succeeded in seizing Orléans and Dunois while they were playing at tennis. They escaped into Normandy, and she forthwith brought the king to Paris, deprived them of their governments and offices, and then advancing with the king into Normandy, compelled them to return and submit. They, however, soon became again discontented, quitted the court, and prepared for open hostilities.

Anne seemed now to be threatened with hostilities on every side. The Archduke Maximilian of Austria was already at war with her; and Richard III. of England, the Duke of Bretagne, and a number of the French princes of the blood, were ready to attack her. Against Maximilian she supported herself by her alliance with the states of Flanders, with which he was at variance. She assisted the Earl of Richmond in his invasion of England, which resulted in the defeat and death of Richard III. at Bosworth Field (22d August, 1485); and the death of Landois, minister of the Duke of Bretagne (14th July, 1485), led to the secession of that powerful noble from the malcontent party. Against the remaining malcontents Anne acted with promptitude: she secured the town of Orléans by the aid of the Duke of Lorraine, obliged those who had taken arms to submit, and prevented others from moving. She took the king with her to Orléans, Blois, Bourges, and Melun, and thence to Paris. In the articles of pacification with the duke of Orléans, the banishment of the count of Dunois, his chief adviser, was a condition on which she insisted.

The war with Maximilian continued, though it was languidly carried on: and it gave occasion to Anne to remove in the spring of 1486 with her brother to Troyes in Champagne, and to other places north and east of Paris, that she might be nearer the scene of operations. But the discontent of the princes and nobles was perpetually causing new anxieties and troubles; and although she prevented these for a time from coming to a head, she could only delay, not prevent, the crisis. In the latter part of the year 1486 she went with the king (whom she always kept with her) to Tours and Amboise, to be at hand to take advantage of the death of the Duke of Bretagne, which was expected soon to take place. Just before proceeding to Tours, she caused Charles VIII., by ediet, definitively to annex Provence to the crown, though René, duke of Lorraine, had some claims to it which she had led him to hope would be fulfilled. This measure hastened the crisis: the nobles' discontent could not be any longer restrained. The Count of Dunois returned to France, and fortified himself in his castle of Parthenay in Poitou; the

princes and nobles in the south and west of France took up arms against the predominance of Anne; the Duke of Lorraine, hitherto faithful to her, ranged himself with her opponents; the Duke of Bretagne also joined them; and Orléans (whom she designed to arrest) escaped from Blois, and fled into Bretagne. In these trying circumstances, she displayed her usual energy. She seized and imprisoned the bishops of Montauban and Périgueux, the lord of Argenton, better known as Philippe de Comines, and others of her opponents, and then led the king with an army into Poitou and Guienne (February and March, 1487), where she compelled the Count of Comminges, the Lord of Albret [ALBRET, ALAIN, LORD OF] and the other malcontents to submit, or flee into Bretagne. The government of Guienne was given to Anne's husband, the lord of Beaujeu; and this province being secured, the royal army under Louis de la Trimoille or Trémoille and the lord of St. André, marched into Bretagne, where it was joined by some of the Breton nobles, who were dissatisfied with the favour shown by their Duke to Orléans, Comminges, Dunois, the prince of Orange, and others, not natives of Bretagne.

Anne had agreed with these malcontents to send four thousand men only into Bretagne, a force too small to excite their jealousy: she however sent twelve thousand, who took several strong places: while the lord of Albret who had raised a force of three thousand or four thousand men in Gascony, and attempted to march to the aid of the Duke of Bretagne, was obliged to surrender at Nontron, in Périgord. During the campaign Anne and her brother were at Angers, Ancenis, Laval, and other places near the frontier of Bretagne, and after the close of it she led him to Rouen, then to Paris. In their way thither at Pont de l'Arche, Comminges applied on his own behalf, and that of Orléans, Dunois, and Orange, for leave to return to France on condition of remaining tranquil. Charles showed a desire for peace, but Anne overruled it, and caused the overture of the princes to be rejected; and thus, by preventing the Breton malcontents from obtaining their object, which was the departure of these nobles from Bretagne, completed the alienation which her violation of her agreement in exceeding the stipulated amount of military force had occasioned. The Bretons consequently reconciled themselves to the duke and his foreign favourites. Albret transported a force from Gascony to Bretagne by sea, and the Breton war again assumed a more serious aspect.

Early in the next year (1488) Anne procured from the parliament at a "lit de justice," or "bed of justice," held by the king, sentence of various penalties against the chief revolters, excepting the two dukes of Orléans and Bretagne. Among the culprits Philippe de Comines was condemned to ten years' imprisonment, part of which time he passed in an iron cage. Anne then took the king with her to Tours, and equipping a powerful army, sent it under La Trémoille into Bretagne. Before the opening of the campaign the duke of Bourbon died (1st of April), and was succeeded in his rich inheritance by his brother Pierre, lord of Beaujeu, Anne's husband. Anne immediately set out for the Bourbonnais to secure the strongholds of the duchy against the rival claimant of the succession, Charles de Bourbon, cardinal and archbishop of Lyon, the elder brother of Pierre; and having effected this object returned to the king at Tours.

The Breton campaign now commenced, and the decisive battle of St. Aubin de Cormier (28th July) ended in the defeat of the Bretons and their allies (among whom were seven hundred English archers), and in the capture of Orléans and Orange, two of their leaders, who were committed to close confinement. Anne would have profited by the opportunity to annex Bretagne to the crown, but the lords of the council opposed the proposition, and peace was granted to the Bretons (20th or 21st August), though on sufficiently hard terms. The unfortunate Duke of Bretagne died broken-hearted soon after, leaving his duchy to his eldest daughter, a mere child. [ANNE OF BRETAGNE.] But the death of the duke opened the way for disputing the succession of the duchy, to which Charles VIII. laid claim, as representative of the Penthièvre branch of the ducal family, whose rights had been purchased by his father, Louis XI. The guardianship of the young duchess and of the duchy was also claimed for him; and without waiting for the decision upon these claims, the French army recommenced hostilities. Hostilities with Maximilian, now king of the Romans, still continued on the frontier of the Netherlands.

In the winter of 1488–9, Anne was engaged with her husband in taking possession of the lordships they had inherited from the duke of Bourbon. Her brother was now in his nineteenth year, and showed a disposition to follow other counsels than hers. She retained however her influence for the present, and exercised it in prolonging the captivity of the duke of Orléans. The prince of Orange however was released and allowed to return into Bretagne, on promise of fidelity to the king, Anne hoping thereby to increase the divisions that existed at the court of Bretagne with respect to the young duchess's marriage. The bishops of Montauban and Périgueux, and some other prisoners were also released. The war in Bretagne meanwhile produced nothing decisive, partly because Anne paid less attention to it, and partly because the progress of the French was arrested by the arrival of troops from England and Spain in aid of the Bretons,

whose jealousies and divisions prevented them from improving the advantage of their position. The war on the frontier of the Netherlands still continued, and hostilities were on the eve of breaking out with the duke of Savoy, but the war was averted by a visit which the duke paid to the court of France. All the belligerents were however weary of hostilities, and a treaty of peace was agreed on at Frankfort between Maximilian and Charles VIII., in which Bretagne was included, though the stipulation for the evacuation of the duchy by the French was not observed. What part Anne took in these measures is not clear. She was now chiefly resident in her duchy, where the king visited her in Dec. 1490. She still however held the duke of Orléans in captivity at Bourges in spite of all intercession; and the treaty with the lord of Albret, by which that unprincipled noble sold Nantes to the king of France (January, 1491) was managed by her and her husband. The release of Orléans by the special interference of the king himself (May, 1491) may be regarded as marking the downfall of Anne's influence, and the close of her public life.

The government of Anne was able and important to the interests of France. She prevented the great nobles from taking advantage of her brother's minority to break in upon the scarcely consolidated power of the monarchy. And if she manifested ambition and a desire to prolong her sway, the irresolute character of her brother, and the necessity of a firm government, may be pleaded in excuse. The violation of her engagement with the Breton malcontents, and the non-observance of the terms of the treaty with Bretagne after the battle of St. Aubin de Cormier, were violations of good faith, but good faith was not the characteristic of the age. Her detention of the duke of Orléans in prison was an evidence of vindictiveness; though even here the restlessness and ambition of that prince, and the troubles he had caused, may furnish if not a justification yet a palliation of her conduct. The fearful cruelties of Louis XI.'s reign were not continued by his daughter. It was unfortunate that her power, resting on no legal basis, aggravated the discontents of the princes and nobles, and thus increased the disorders which it required all her talent and firmness to control.

The rest of Anne's life possesses little interest. In her capacity of Duchess of Bourbon, she kept up a stately court, and was surrounded by a number of ladies whom she brought up, says Brantôme, very virtuously and wisely. She lost her husband 8th October, 1503. She survived him nineteen years, dying 14th November, 1422, at the castle of Chantelle, on the borders of Bourbonnais and Auvergne, and was buried with her husband in the priory church of Souvigny, in the Bourbonnais. She left one daughter Susanne, by marriage with whom the vast inheritance of the duchy of Bourbon passed into the hands of Charles, count of Monpensier, well known in history as the constable of Bourbon. [BOURBON, CHARLES II. DUKE OF.]

(The public life of Anne is well given in Sismondi's *Histoire des Français*, tom. xiv. and xv. There is a valuable paper on the history of the earlier part of the reign of Charles VIII., by Lancelot in the eighth volume of the *Mémoires de Littérature tirés des Registres de l'Académie des Inscriptions et Belles Lettres.* See also Guillaume de Jaligny, *Histoire de plusieurs Choses mémorables advenues du Regne de Charles VIII.*, and other writers in Godefroy's *Histoire de Charles VIII.*; St. Gelais, *Histoire de Louys XII.*; Anselme, *Historique Généalogique de la Maison Royale de France; L'Art de vérifier les Dates;* Brantôme, *Les Vies de Dames Illustres.*) J. C. M.

ANNE GONZA'GA. [GONZAGA.]

ANNE, DUCHESS OF GUISE. [GUISE, FRANCIS, DUKE OF.]

ANNE NEVILLE. [RICHARD III. OF ENGLAND.]

ANNE of RUSSIA, the queen of Henry I. of France, who reigned from 1031 to 1060, is a princess almost every point of whose history has been or may be contested. According to the common accounts King Henry was so alarmed at the dangers and troubles which himself and his father Robert had undergone in consequence of contracting marriages within the prohibited degrees of affinity, that he sought and obtained a queen from Russia with the view of altogether avoiding this risk, and Anne, whom he married in 1044, was the daughter of Yaroslav, prince of Kiev, one of whose other daughters was the queen of Harold, of Norway, and another of Andrew I. of Hungary [ANDREW I.], while one of his sons was united to the daughter of Harold, the last Saxon king of England. Anne gave birth to four children, the eldest of whom was Philip, afterwards king. She survived her husband two years, after whose death, in 1062, she married Raoul, count of Crespy and Valois, who to obtain her hand repudiated his wife, the Countess Alix of Bar-sur-Aube. Anne survived Raoul also, died in France at some time subsequent to 1075, and was buried at La Ferté-Alais, where her tomb was discovered in 1682 by the Jesuit Menestrier. This narrative is open to several objections. It is stated by Karamzin that the ancient Russian chroniclers do not mention the alliance of Kiev with France, or even the existence of any daughters of Yaroslav. It is suggested by Voltaire, that it is extremely improbable that Anne, who, if the daughter of Yaroslav, was the grand-daughter of Vladimir, the very prince who introduced the Greek church into Russia, should be selected for a bride by a Roman Catholic

king more than usually anxious to conciliate the favour of the pope, and that it is more probable that the old French chroniclers should be mistaken in the country of their queen, than that such an alliance should have taken place. The chroniclers themselves assign the date of the marriage, some to 1044 and some to 1051, and the circumstances of the subsequent union with Raoul are very obscure. Finally it is shown by the writers of the "Gallia Christiana," that the tomb at La Ferté-Alais, represented by Menestrier as being that of Queen Anne, is that of a different person. (Levesque, *Sur les anciennes Relations de la France avec la Russie* in *Mémoires de l'Institut National, Sciences Morales*, ii. 73—78.; Karamzin, *Istoriya Gosudarstva Rossiyskago*, ii. *Primaycheniya*, p. 24.; Article by Yazuikov in *Entsiklopedicheshy Lexikon*, ii. 318.) T. W.

ANNE, SAINT, the mother of the Virgin Mary, was the daughter of Mathan, a priest of Bethlehem, of the family of Aaron. She was married, it is stated, to St. Joachim, and after an unfruitful union of twenty-two years, gave birth to Mary the mother of our Saviour. Some authors imagine that St. Anne had three daughters by St. Joachim: others maintain that she had these three daughters by three different husbands, namely, St. Joachim, Cleophas, and Salomeus; that Mary the mother of Jesus was the daughter of the first; that Mary Cleophas, the wife of Alpheus and mother of St. James the Less, Joseph the Just, and Judas Thaddeus, was the daughter of the second; and that the daughter of the third was Mary Salomeus, the wife of Zebedee and mother of James the Greater and St. John the Evangelist. This opinion, which is adopted by St. Antoninus, Eckius, J. Gerson and many others, is founded upon the following passage in the Gospel of St. John, chap. xix. v. 25.:—"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Cardinal Baronius, however, and others reject this opinion. They contend that St. Anne was married only once, and that the Virgin Mary was born when her mother was past the ordinary age of child-bearing; that the two other women who are asserted to have been Anne's daughters were her sisters, the daughters of Mathan, one of whom named Sobea was the mother of St. Elizabeth, who was the mother of St. John the Baptist; and they adduce many examples to show that it is customary in the Scriptures to call relations brothers and sisters. The time of Anne's death is as uncertain as the events of her life. Her name is not once mentioned in the Scriptures nor in the writings of the Fathers of the first three centuries of the Christian æra. The feast of St. Anne was celebrated by the Greeks on the 25th of July as early as the sixth century, and Justinian erected a church in honour of her at Constantinople in the year 550, but it does not appear that at this period St. Anne was asserted to have been the mother of the Virgin. Justinian II. built another church in her name, according to Cedrinus, in 705, at which time this character was assigned to her without a question.

In the western church the worship of St. Anne was not introduced until a much later period. The histories of St. Anne and St. Joachim, as maintained by the Greeks, were known in the West as early as the reign of Charlemagne, but the feast of St. Anne was not observed until about the fifteenth century. Pope Gregory XIII., by his bull dated 15th May, 1584, ordered that it should be kept generally on the 26th of July, and the observance of it was further prescribed by Pope Urban VIII. in 1642. In some churches, however, it is kept on the 28th of July, and not with the same observances by all.

The fate of the relics of St. Anne is as obscure as her history. It is said that her body was transported from Palestine to Constantinople about the year 710, and that her head was sent in the beginning of the thirteenth century by Louis de Blois to Chartres, and that it is now in the cathedral of that city. The Germans, however, assert that the head of St. Anne is at Duren, a small town in the duchy of Juliers, and that it was carried there from Mayence. Trithemius mentions a third head of this saint as deposited at Ursitz, a town in the diocese of Würzburg. The cathedral church of the city of Apt in Provence asserts that it is possessed of the relics of St. Anne, and that they were deposited there by St. Auspicius, the first bishop, in the year 801. Several other churches display similar relics as those of St. Anne, which they allege to have received from the cathedral of Apt. Upon all this Baillet remarks, "but we can place no reliance upon all these pretended relics, of the authenticity of which there is no proof."

A long list of the miracles wrought by this saint is given by Cuper the Bollandist in his life of her. The following histories may be referred to,—"L'Histoire de Madame Saincte Anne, de ses Parens, et de sa Vie, Miracles et Exemples," Antwerp, 1544, 12mo. "Sacrée Apologie pour la bien-heureuse Ste. Anne et le bien-heureux Saint Joseph, Mère et Espoux de la Sainte Vierge Marie, contre les Trigamie et Bigamie qui leurs sont imposées; ou, Responses aux Questions curieuses meuës sur ce Sujet. Par Nazare Anroux," Paris, 1662, 8vo. (Baillet, *Vies des Saints*, 26 Juillet, v. 363—367.; Moréri, *Le grand Dictionnaire Historique*; Butler, *Lives of the Saints*, vii. 346.) J. W. J.

ANNE OF SAVOY, daughter of Amadeus V., count of Savoy, married Andronicus the Younger, emperor of Constantinople, and

was crowned Empress A. D. 1326. She is called Joanna by some Italian historians, but is known as Empress of Constantinople by the name of Anna. She arrived at Constantinople with a splendid retinue of knights from Savoy and Piedmont, who displayed their skill in hunting, sham fighting, and other manly exercises, to the great delight of the Byzantines, who are said by the contemporary historian Cantacuzenus to have learned from their Savoyard and Piedmontese guests the practice of tournaments. Anne exercised a beneficial influence over her husband, for she was benevolent and fond of justice. The events of her husband's reign are related under ANDRONICUS III., PALÆOLOGUS of CONSTANTINOPLE. Anne was aunt to Amadeus VI., count of Savoy, styled the Green Count. (Bertolotti, *Compendio della Istoria della Real Casa di Savoia.*) A. V.

ANNEBAUT or ANNEBAUD, CLAUDE D', MARE'CHAL D', sprung from an ancient Norman family, which had long been in possession of the seigneurie from which he derived his surname. At the battle of Pavia (24th February, 1525) Claude d'Annebaut, then in his first youth, was one of a small number of gentlemen who, refusing to accompany the Duc d'Alençon in his retreat, attempted to cut their way to the side of the king. D'Annebaut succeeded; shared in the captivity of Francis I.; and gained his favour for life. He served with distinction in the campaigns of Italy, Flanders, and Champagne, and rose in succession to the ranks of commander of the light horse, governor of Piémont, and maréchal of France. On the death of Chabot, D'Annebaut was made admiral of France. In 1545 he was sent with a large force to make a descent upon England, but effected nothing. He negotiated the peace concluded with England in 1546. Francis I., on his death-bed (31st March, 1547), left D'Annebaut a legacy of one hundred thousand livres, and urgently recommended the dauphin to avail himself of his councils and services. This dying charge was neglected, and the office of admiral taken from Annebaut and restored to Montmorency, who had been deprived of it in favour of Chabot. At a later period Catherine de Medicis recalled D'Annebaut to the royal councils; but he did not long survive this reparation. He died at La Fère on the 2d November, 1552. He had a brother, Jacques, who entered the church, and, having risen to the rank of cardinal, died at Rouen, in 1547. Jean, only son of Claude d'Annebaut, fell in the battle of Dreux (1562): his daughter, Madeleine, was married to Gabriel, prince of Saluzzo. (J. A. Thuanus, *Historia sui Temporis*; Martin du Bellay, *Les Mémoires de Mon. Martin du Bellay, Seigneur de Langez.*) W. W.

ANNEIX. [SOUVENEL.]

ANNERT, FRIEDRICH ALBRECHT, a German engraver, born at Nürnberg in 1758. He made himself known by a set of views of the neighbourhood of Nürnberg, which appeared from 1789 to 1794. He died in 1800. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AN-NESA'YI. [AHMED AN-NESAYI.]

ANNE'SE, GENNA'RO, figured at first as one of the subordinate agents of Aniello, or Masaniello, in the eventful insurrection of Naples in July, 1647. Annese was a gunsmith by trade, cunning and unprincipled, and at the same time ignorant and vulgar. He and his companions, Genoino and Arpaia, betrayed their leader, and were accomplices in his murder. [MASANIELLO.] After the death of Masaniello, the insurgents chose for their leader the Duke of Massa, a Neapolitan nobleman of Spanish origin, who unwillingly accepted the dangerous office in the hope of bringing about an arrangement between the people and the Spanish viceroy, duke of Arcos, who occupied the castles with his troops, and he succeeded in effecting a truce between the two parties. This was at the end of the month of August. On the 1st of October a large Spanish fleet, commanded by Don Juan of Austria, anchored in the bay and began to cannonade the town. The people became furious, and they suspected the Duke of Massa of colluding with the Spaniards. The populace, led by Annese, killed the duke and paraded his head through the streets, and elected Gennaro Annese captain-general of the Neapolitan people. They issued an edict of proscription against several of the principal nobles. The consequence was that the nobility, who at the beginning of the insurrection were rather disposed to make common cause with the people, now being in danger of their lives from the fury of the populace, acted in concert with the Spaniards, armed their feudal retainers in the provinces, and assembled a force of 3000 cavalry, with which they blockaded Naples and threatened the city with famine. Annese and his advisers had sense enough to perceive that their cause was desperate unless they strengthened themselves by foreign assistance, and they looked to France for that purpose. Henry of Lorraine, duke of Guise, a gallant soldier, fond of adventure, was then at Rome, as a sort of unofficial agent of France. He was descended from René, the last Angevin king of Naples. Emissaries from the Neapolitan insurgents went to him, and offered to place him at the head of the Neapolitan people, or Neapolitan republic as some styled it. Guise had neither soldiers nor money, and the French court, or rather Mazarin, was not disposed to assist him. He, however, determined with a party of fourteen persons, mostly domestics, and some ten or twenty thousand crowns, with which his mother and other friends helped him, to undertake the conquest of a kingdom. He sailed in a felucca from the mouth of the Tiber

on the 13th of November, passed unnoticed through the Spanish fleet, and reached Naples in safety. His appearance pleased the assembled multitude. Gennaro Annese, who still retained the title of captain-general, had fortified himself in the tower, or Fort del Carmine, with a band of desperate characters his subordinates, and thither the Duke of Guise repaired, for Annese was not willing to leave his den. The duke, in his Memoirs, which were reprinted in 1826 in "Petitot's Collection," describes this chief as a little man, ill-made, and very dark, his eyes sunk in his head, with short hair and large ears, a wide mouth, his beard close cut, and beginning to turn grey, his voice full and very hoarse; he could not speak two words without stammering, and appeared very restless and timorous. He was attended by about twenty guards as ill-looking as himself. He wore a buff coat with sleeves of red velvet, and scarlet breeches, with a cap of cloth of gold of the same colour on his head; he had a girdle of red velvet with three pistols on each side; wore no sword, but carried a large blunderbuss in his hand. Annese, on seeing the duke, touched his cap, and then pulling off, without ceremony, the duke's hat, he gave him a cap like his own to put on. He then took him by the hand and led him into the hall, where they sat down. The duke presented him the letter of M. de Fontenay, the French minister at Rome, adding the assurance of the protection of France and of the speedy arrival of a French fleet with supplies for the assistance of the Neapolitans. Annese opened the letter, turned up all the four sides in succession, and then gave it back to him, confessing that he could not read. At this moment some one knocked loudly at the door, and cried out that the ambassador of France wished to be introduced to the duke, who rose to receive the diplomatist, when the door opened and presented to his astonished eyes the figure of a man without a hat, his sword drawn, and two great chaplets of beads about his neck. This was no other than Luigi del Ferro, a Neapolitan, who had entered into correspondence with the French ministers, and being countenanced by them had assumed the title of ambassador of the French king, and was styled as such in M. de Fontenay's letter, which the duke now delivered to him. Meantime the people outside being clamorous to see the duke, Annese caused two basins to be brought, one full of gold and the other of silver coins, and led the duke to a window, from whence he threw handfuls among the people. Dinner was soon after brought in by Annese's wife, who acted as cook to her husband, who did not dare to trust any other person for fear of poison. The lady was dressed in a sky-blue satin gown embroidered with silver, with a chain of jewels, a necklace of pearl, and pendants of diamonds in her ears, all plundered from the Duchess of Matalone, and in this attire she cooked, scoured dishes, and washed linen. Annese would not allow the ambassador Del Ferro to sit down at table, but made him serve the duke and himself. From what the duke saw and what he contrived to elicit from Annese and those around him, he soon perceived that the cause of the Neapolitan people was at a very low ebb. That cause originally was a just one; for the rule of the Spanish viceroys at Naples was a system of misrule as abominable as ever existed in any modern country. But the means to support the cause were bad and inefficient. The Neapolitans were disunited: the lower orders alone were disposed to support the revolution, for the sake of plunder and idleness. The nobility had left Naples, and were scouring the open country at the head of their feudal vassals; and although unfriendly to the Spaniards, they were still more unfriendly to the populace of Naples, who had murdered their friends and plundered and burned their palaces. On the other hand, the inferior nobility and gentry of the city, the merchants, lawyers, and other professional men, and the principal shopkeepers, a class nicknamed the "Black Cloaks," as distinguished from the "Unshod," or populace, were averse to the revolution and the turn which it had taken, and wished, but did not know how, to put an end to it. Lastly, in the three castles and other fortified posts within the city of Naples, and on board the fleet anchored in the bay there was a Spanish force, not numerous enough perhaps to take a large capital in a state of revolt, but waiting with characteristic Castilian composure for the fit opportunity of revenge.

The Duke of Guise endeavoured to conciliate the feudal nobility; but they would not trust him as long as they saw him at the head merely of a band of ruffians. Meantime a French fleet appeared from Toulon with some troops, arms, and ammunition, but the French envoy on board had instructions to communicate not with the Duke of Guise, but with Gennaro Annese, captain-general of the Neapolitan people. At last Annese was prevailed upon, some say by a seasonable offer of money, perhaps also through a conviction of his own incapacity, to resign his office; and on the 21st of December the duke was proclaimed by the leaders, amidst the acclamations of the people, "duke of the Neapolitan republic, protector of the liberties, and generalissimo of the armies of Naples." But still he was left to such resources as he could get on the spot, for the French fleet, after a desultory combat with the Spaniards, sailed away. Guise managed to maintain himself in Naples for a few months amidst difficulties and dangers of every kind. Meantime several of the popular leaders, and Annese among the rest, entered into secret communication with the Spaniards. Guise mistrusted Annese, who still retained possession

of his tower at the Carmine, and Annese hated the duke, who had supplanted him in his office. Guise says, with great coolness, in his Memoirs, that in order to get rid of Annese he tried to have him poisoned, but did not succeed.

On the 16th of April, 1648, a general sally was made by the Spaniards from the castles, headed by Don Juan of Austria and the new viceroy, count de Oñate, and they scoured the streets, meeting with hardly any opposition. Annese was one of the first to welcome the Spanish troops. Guise, forsaken by all, was made a prisoner. Annese was promised a full amnesty, and was left unmolested for a time in the enjoyment of some portion of his plunder; but afterwards, on some fresh real or pretended suspicion, he was seized and publicly beheaded together with Luigi del Ferro, the "ambassador." The Count de Oñate acted with great cruelty towards all those who had been connected with the insurrection. (Giannone, *Storia civile del Regno di Napoli*; Botta, *Storia d'Italia*; *Mémoires du Comte de Modène sur la Révolution de Naples de* 1647, and the *Memoirs of the Duke of Guise*.) A. V.

ANNESLEY, ARTHUR, earl of Anglesey, was born on the 10th of July, 1614, in Dublin, and was the eldest son of Arthur, Baron Mountnorris and Viscount Valentia, a peer of Ireland, who is known, as Lord Mountnorris, as one of the victims of Lord Strafford's injustice in his government of Ireland, and to whose Irish titles the subject of the present memoir succeeded in 1660, the year before he was created an English peer by Charles II. He resided in Ireland until he was ten years old, and then came to England. "In 1630, or thereabouts," according to Anthony à Wood, "he was entered as a gentleman commoner at Magdalen College, Oxford, and continued there under the tuition of a careful tutor three years or more, and having laid a sure foundation in literature, to advance his knowledge in greater matters he returned to his native country for a time." (*Ath. Oxon.* ed. Bliss, iv. 181.) He afterwards became a student of law in Lincoln's Inn, and then, after a time, went abroad, and made the tour of Europe. On his return from his travels in 1640, he was elected knight of the shire for the county of Radnor, for the parliament which afterwards acquired the name of the Long Parliament; but a petition having been presented against his return, his election was set aside.

At the commencement of the civil war, Mr. Annesley is said to have supported the king's cause: but a statement made in most of the lives which have been written of him, that he sat in the parliament held at Oxford in 1643, is incorrect, for he had then lost his seat, and the name of his successor, Mr. Charles Price, is in the list of those who attended at Oxford. In the year 1645, he was sent by the parliament as a commissioner to Ulster, where he acquitted himself greatly to the satisfaction of his employers, and completely foiled the Irish rebel forces. In 1647, he was again sent as a commissioner to Ireland, for the purpose of treating with the Duke of Ormond for the delivery of Dublin to the parliament. The commissioners landed at Dublin on the 7th of July, 1647, and on the 19th a treaty was signed, and Dublin delivered to the commissioners. Immediately after this, Mr. Annesley returned to England, contrary to the wish of the parliament, who had prolonged his appointment for some months, declaring that it was inconvenient to his own affairs to stay longer in Ireland, and insisting upon the condition on which he had accepted the appointment, that it should terminate with the delivering up of Dublin by the Duke of Ormond. This appears in a letter from himself and one of his brother-commissioners, which has been lately printed in Mr. Carey's "Memorials of the Great Civil War." (vol. i. p. 320.)

Anthony à Wood states in his account of Lord Anglesey, that he took the engagement to the commonwealth after the execution of Charles I.; but this statement is disproved by his being refused admittance to the Rump Parliament, on the ground that he had not taken the engagement, when, after having been summarily dismissed by Cromwell in 1653, it was called together again by the officers of the army in 1659. He was not a member of any of Oliver Cromwell's parliaments, but was returned for the city of Dublin in the parliament called by Richard Cromwell, on succeeding to the protectorship. In this parliament he acted with the Presbyterian party, who joined their efforts with those of the Republicans against Richard Cromwell's House of Lords, and against his government. On the restoration of the Rump Parliament, Mr. Annesley took a very prominent part in the endeavours made to procure admission for the excluded members. (See the tract called "England's Confusion," printed in Somers' Tracts, vi. 522.) When in February, 1660, the excluded members were at last admitted by Monk's influence, and a new council of state appointed, Mr. Annesley was made its president. In this position, he actively co-operated with Monk in his measures for the restoration of Charles II., and was one of those principally confided in by the general.

Immediately after the Restoration, Mr. Annesley was rewarded by being appointed a privy-councillor; and on the 22d of April, 1661, the day before the coronation, he was created Baron Annesley of Newport Pagnel in Buckinghamshire and Earl of Anglesey. He had in the meantime, by his father's death, become Viscount Valentia in the Irish peerage. He was an active member of the privy council during the early years of

Charles II.'s reign. In 1665 he received the appointment of vice-treasurer of Ireland, which he afterwards, in 1667, exchanged with Sir George Carteret for that of treasurer of the navy. About the end of the year 1667, Charles II. entertained a project of making some changes in his council, by which Anglesey and some others were to be excluded, and some of the king's chief parliamentary opponents introduced into their places. The plan was not carried into effect. Pepys writes on the 5th of January, 1668, "It goes for a pretty saying of my Lord Anglesey's up and down the court, that he should lately say to one of the great promoters of this putting him and others out of the council,—'Well, and what are we to look for when we are outed? Will all things be set right in the nation?' The other said that, 'He did believe that many things would be mended.' 'But,' says my lord, 'will you and the rest of you be contented to be hanged if you do not redeem all our misfortunes and set all right, if the power be put into your hands?' The other answered, 'No; he would not undertake that.' 'Why, then,' says my lord, 'I and the rest of us that you are labouring to put out will be contented to be hanged if we do not recover all that is past, if the king will put the power into our hands, and adhere wholly to our advice.'" (Pepys' *Diary*, iv. 8.) In February, 1672, Lord Anglesey was appointed one of a committee of the privy council to inspect and report upon all the papers and writings concerning the settlement of Ireland; and in consequence of the report of this committee, a commission was issued on the 1st of August of the same year, of which Lord Anglesey was also a member, to inspect the settlements of Ireland and all proceedings thereunto. In 1673, Lord Anglesey was appointed lord privy seal.

During the excitement of the Popish plot in the years 1679 and 1680, Lord Anglesey took a very bold course in opposition to the almost universal feeling of the nation, declared in the House of Lords his entire disbelief of the existence of such a plot, and was the only peer who dissented from the resolution to which that house came, affirming the existence of the plot. This course exposed him to much obloquy and to many charges of being himself a Roman Catholic. The Earl of Essex made it a reproach to him in the House of Lords, that he was prayed for by name in all the Roman Catholic chapels in Ireland. The Earl of Anglesey replied, that the charge was untrue, but that, even were it otherwise, he could bear it, and that if the Jews in their synagogues, or the Turks in their mosques, would pray for him unasked, he should be glad to be the better for their devotion. On the 20th of October, 1680, he was charged by Dangerfield, in an information made on oath at the bar of the House of Commons, with having endeavoured to stifle evidence with relation to the Popish plot, and to promote the belief of a Presbyterian one. While, however, Lord Anglesey thus strenuously discountenanced the belief of a Popish plot, he voted for the condemnation of Lord Stafford, and afterwards in the reign of James II., when he was in the favour of that king, proved alike his consistency and his independence by protesting alone, at one of its stages, and with only one companion, the Earl of Clare, at another stage, against the bill for reversing Lord Stafford's attainder. The following passage from a long letter on politics and theology, written by Lord Anglesey to Sir Peter Pett, and published by the latter after Lord Anglesey's death, under the inappropriate title of "Memoirs of the late Earl of Anglesey," contains his own defence of his conduct in reference to the Popish plot, and will serve also as a specimen of his style as a writer. "I was therefore without any fear, as I may say, an Athanasius against the world of our three estates, when I did (as you mention) publickly give my vote, that there was no such Irish plot, as was sworn by the witnesses: and what my sense was of any Irish or English Papists' plot, I shall not here take occasion to express; but yet as to some persons convicted of the Popish plot in England, upon the oaths of witnesses, who appeared in the eye of the law thus, 'probi et legales homines,' I was so fearful of the defects of some witnesses and their sayings, that I, being then Lord Privy Seal, interceded as earnestly as I could with the king my master, to grant his pardon, particularly in the case of Mr. Langhorne and the titular Archbishop Plunkett; and was as active as any in the House of Lords in exploding the infamous accusation of the most vertuous then queen consort. And though in the unfortunate Lord Stafford's case, I going 'secundum allegata et probata,' I gave my judgment as I did, yet his late majesty did publickly acknowledge that I was an importunate solicitor with him for his lordship's pardon, as well as for the pardon of Langhorne and Plunkett above mentioned. ..... I easily foresaw at that time that my then showing the humanity of a man, the frankness of a gentleman, and charity and compassion of a Christian, to the persons of many Papists and others, and doing as I did in the late conjuncture, would occasion designing Papists and some perverse nominal Protestants (as you call them) to make a Papist of me." (pp. 8—11.)

In the year 1682, Lord Anglesey, notwithstanding his zealous opposition to the promoters of a belief in the Popish plot and of the exclusion of the Duke of York from the succession to the crown, was dismissed from his office of privy seal, on account of the

publication of a letter to Lord Castlehaven, containing remarks on this lord's "Memoirs of his Engagement and Carriage in the Irish Wars," which gave offence to the Duke of Ormond, and was complained of by him to the king. The king, on receiving the Duke of Ormond's complaint, determined to have the matter heard in council, and ordered that a copy of the complaint should be sent to Lord Anglesey, and that he should be summoned to attend a council at Hampton Court to make answer to the Duke of Ormond's charges. After several councils held, a resolution was passed, on the 27th of July, 1682, that Lord Anglesey's letter to Lord Castlehaven was "a scandalous libel against his late majesty, against his now majesty, and against the government." A similar censure was subsequently passed on Lord Castlehaven's book. [TOUCHET, JAMES, EARL OF CASTLEHAVEN.] The privy seal was afterwards taken from Lord Anglesey and given to the Earl of Halifax. The writer of the life of the Earl of Anglesey in the "Biographia Britannica" represents this letter to Lord Castlehaven merely as a pretext, and a memorial presented by his lordship in the year 1682 to Charles II., against the policy which he was then pursuing, to have been the real cause of his disgrace. But this conjecture, which is apparently designed in order to exalt Lord Anglesey's political independence, is overthrown by the title under which this memorial was afterwards, in the reign of William and Mary, published by Lord Anglesey's son-in-law, Lord Haversham, namely, "The Earl of Anglesey's State of the Government and Kingdom, prepared and intended for His Majesty King Charles the Second in the Year 1682; but the Storm impending growing so high prevented it then."

After his dismissal from office, Lord Anglesey retired to his books and to the composition of a history of the wars in Ireland, and lived either at his seat at Blechingdon in Oxfordshire, where he had collected a large and curious library, or at a villa at Totteridge, near London, which he honoured with the name of his Tusculanum. After the accession of James II. he obtained this king's favour. The following extract from Lord Anglesey's diary, which has been lost, preserved by Sir Peter Pett in his "Epistle Dedicatory" to the "Memoirs," shews the terms on which he was with James at the very beginning of his reign. "On March 8. 85 (1685), spent most at home in business and duty (*i. e.* prayer). In the evening was private with the Lord Sunderland, my good friend; and then was with the king a full hour at Mr. Chiffinches, who was very kind, free, and open in discourse; said he would not be priest-ridden, read a letter of the late king, said I should be welcome to him." Lord Anglesey died on the 6th of April, 1686, in the seventy-third year of his age. "His friends supposed," says Sir Peter Pett, "that had he lived a month longer he would have been lord chancellor, and that his zeal for his religion suffered no diminution thereby."

Lord Anglesey appears to have been an honest man, but to have possessed no great talent or judgment. Unfavourable characters have been drawn of him by Bishop Burnet, Anthony à Wood, and Horace Walpole; but all these writers were prejudiced against him. Bishop Burnet is angry with the opponent of the Exclusion Bills, Anthony à Wood with the statesman who was tolerant of dissenters, and Horace Walpole with the parliamentarian of the civil wars. "That his lordship sailed with the times," says Horace Walpole, "remains notorious. Those principles must be of an accommodating temper which could suffer the same man to be president of a republican council of state, and recommend him for chancellor to an arbitrary and popish king." That he was president of the council of state, which, being appointed before the end of the Commonwealth, may be called republican, is true; but this council of state was chosen with a view of bringing about the Restoration, and effectually contributed to that end. The story of his being likely to be appointed chancellor to James II. is a very improbable one, and rests only on Sir Peter Pett's authority, which is none at all. At the same time his career cannot be called a consistent one, while yet it is not, perhaps, more inconsistent than is to be accounted for by vanity interfering with good intentions. Anthony à Wood tells us that he was looked upon as a peculiar support of the Protestant Dissenters, which is no inconsiderable merit in a statesman of his time. He was a great lover of books, and a diligent student of the laws of England and of theology. His writing is very stiff and pedantic.

The following is a list of Lord Anglesey's writings. 1. "Truth unveiled, in Behalf of the Church of England, being a Vindication of Mr. John Standish's Sermon before the King, and published by His Majesty's Command; to which is added, a short Treatise on the Subject of Transubstantiation," 1676. 2. "A Letter from a Person of Honour in the Country, written to the Earl of Castlehaven, being Observations and Reflections on his Lordship's Memoirs concerning the Wars of Ireland," 1681. 3. "A Letter of Remarks upon Jovian," 1683. 4. "The King's Right of Indulgence in Spiritual Matters, with the Equity thereof asserted," 1687. 5. "Memoirs, intermixed with moral, political, and historical Observations, by way of Discourse, in a Letter (to Sir Peter Pett); to which is prefixed a Letter written by His Lordship during his Retirement from Court, in the Year, 1683, published by Sir Peter Pett, Knight, Advocate-General for the Kingdom of Ireland," 1693. 6. "The Earl of Angle-

sey's State of the Government and Kingdom, prepared and intended for His Majesty Charles the Second, in the Year 1682; but the Storm impending growing so high prevented it then. With a short Vindication of His Lordship from several Aspersions cast on him, in a pretended Letter that carries the Title of his Memoirs, by Sir John Thompson, Bart., afterwards Lord Haversham." (This is printed in "Somers' Tracts," viii. 343., and in the Appendix to the "Parliamentary History of England," vol. iv.) 7. "The Privileges of the Houses of Lords and Commons argued and stated in two Conferences between both Houses, April 19th and 22d, 1671; to which is added a Discourse, wherein the Rights of the House of Lords are truly asserted; with learned Remarks on the seeming Arguments and pretended Precedents offered at that time against their Lordships."

There is no reason whatever for doubting the authenticity of the letter published by Sir Peter Pett, though the title given to it of "Memoirs" is absurdly inappropriate. The "History of the Wars in Ireland," to the composition of which Lord Anglesey had given much time and care, and which would have been a valuable work, proceeding from one who had so much personal knowledge of the subject, has unfortunately perished; as also his lordship's Diary, which is mentioned by Sir Peter Pett as having been in the possession of Mr. Ryley, after Lord Anglesey's death. (Wood, *Athenæ Oxonienses*, iv. 181.; *Biographia Britannica*, both editions; Horace Walpole, *Royal and Noble Authors;* Banks, *Extinct Peerage*, iii. 11.; Lord Anglesey, *Memoirs*, published by Sir Peter Pett, 8vo. 1693.)

W. D. C.

ANNESLEY, BRIAN. [ANSLAY, BRIAN.]

ANNESLEY, REV. SAMUEL, LL.D., or, as Wood states that the name was originally written, ANELEY, was born at Kenilworth, in Warwickshire, A. D. 1620. He was of a good family, being first cousin to Arthur Annesley, earl of Anglesey, and he inherited a considerable estate. When he was four years old his father died, leaving him to the care of a sensible and pious mother, under whose influence he imbibed, from his very infancy, not only firm religious principles, but also a strong desire to become a minister of religion. It is said that, when a child, he dreamed that he had entered upon the sacred office, and that he was sent for by the Bishop of London, to suffer martyrdom by fire. At the age of fifteen, at Michaelmas term, 1635, he entered Queen's college, Oxford, where he became noted for his great temperance. Wood, who writes of Annesley with more than his usual prejudice, says that, "with much ado, being naturally dull, yet industrious, he got to be bachelor of arts, notwithstanding he that presented him to that degree (who did swear that he knew him to be 'aptus, habilis, et ideneus') did take a hard oath for him." He left the university in 1639, and was ordained by a bishop: at a later period of his life he received Presbyterian ordination. In 1644 he was appointed chaplain to the Earl of Warwick, the lord high admiral, with whom he went to sea. Between this time and 1648, he obtained the living of Cliffe, in Kent, in place of the ejected minister, Dr. Griffith Higges, whom Wood calls an honest man, but Dr. Williams declares to have been notoriously scandalous. At all events, whether by his honesty or by his laxity, Dr. Higges had become so popular with his parishioners, that they assaulted Annesley on his first appearance among them with spits, forks, and stones, and threatened him with death. He replied, with courage, that "let them use him how they would, he was resolved to continue with them, till God had fitted them by his ministry to entertain a better, who should succeed him; but he solemnly declared, that when they became so prepared, he would leave the place," a promise which he afterwards redeemed. This living was worth four hundred pounds a-year, and was also a peculiar, having a court held by the incumbent, who decided all questions relating to wills, marriages, and other matters of ecclesiastical law. In consideration of this jurisdiction, and at the instance of the Earl of Pembroke, the university of Oxford conferred upon Annesley the degree of doctor of law, an act which "his contemporaries in Queen's college," says Wood, "looked upon as the most scandalous thing in nature, because they knew very well that he knew nothing at all of the law." This was in 1648; and in July of the same year, Dr. Annesley preached a fast sermon before the House of Commons, which was printed by their order; in which he made very severe remarks upon the king, then a prisoner in the Isle of Wight, and even went so far as to hint at his execution. On the 25th of August in this year, he again accompanied the Earl of Warwick, who sailed to Holland in the pursuit of the ships that had gone over to Charles II. A short time after, he resigned his living in Kent, according to his promise to the people, who now, however, wished him to remain with them. In 1652, he was chosen minister by the parishioners of St. John the Evangelist, Friday Street, London. In 1657, the Protector Oliver appointed him preacher at St. Paul's: in the following year Richard Cromwell gave him the living of St. Giles, Cripplegate; and on the 14th of March, 1659, he was appointed by act of parliament one of the commissioners for the approbation and admission of ministers of the gospel after the Presbyterian mode. The latter office ceased of course at the Restoration, in 1660; and about the same time, Dr. Annesley was de-

prived of his lectureship at St. Paul's. He was ejected from his living of Cripplegate, by the Act of Uniformity, in 1662; but he still continued to preach as opportunity offered, suffering at times his share of the penalties attached to Nonconformity, till the declaration of indulgence, in 1672, when he licensed a meeting-house in Little St. Helen's, where he gathered a flourishing Presbyterian congregation, of which he continued the pastor till his death. In 1694 he became one of the lecturers at Salters' Hall. He died on the 31st of December, 1696, in his seventy-seventh year. Dr. Daniel Williams preached his funeral sermon, and afterwards published it, with an account of his life.

According to Dr. Williams's estimate of his character, Dr. Annesley was an eminent theologian, particularly skilful in resolving cases of conscience, and a most laborious and useful minister. He laid aside a tenth part of his income for charitable purposes; and several ministers were educated at his expense. Baxter pronounced upon him the following simple eulogy: "Dr. Annesley is a most sincere, godly, humble man, totally devoted to God."

He left a son and two daughters, the younger of whom was married to the Rev. Samuel Wesley, and became the mother of the celebrated John Wesley, and of his brothers, Charles and Samuel.

Dr. Annesley's published works consist for the most part of sermons. He edited a collection of the "Morning Exercises at Cripplegate, or, Several Cases of Conscience practically resolved by sundry Ministers," 4 vols. London, 1661, to each volume of which he wrote a preface. He also wrote a preface to Richard Alleine's "Instructions about Heart Work," and another, in conjunction with Dr. Owen, to Elisha Cole's "Practical Treatise of God's Sovereignty." (Williams, *Funeral Sermon for Dr. Annesley;* Wood, *Athenæ Oxonienses*, ii. p. 966.; Calamy, *Continuation.*) P. S.

ANNETSBERGER, FRANZISCA, a clever Bavarian miniature painter. She lived at Munich in 1814, and was distinguished there by the title of a painter to the court, Hofmalerin. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

A'NNIA GENS. The Annii were not originally a Roman family. The name Annius appears late in the Fasti, and after two consulships (B. C. 153, 128) does not occur again until A. D. 108. They were a plebeian family, and at first there was probably no distinction between the Annii, the Anneii, and the Annæi. Of these forms, however, Annius was the most ancient, Annæus the most recent. Annius was apparently a widely-extended gentile name, being found both in Umbria and in Latium.

The first Annius mentioned in history is L. Annius of Setia, one of the two prætors of Latium in B. C. 340. He came in that year to Rome with instructions from the Latin Diet to demand the equal incorporation of Latium; so that the senate and the higher magistracies should be equally divided between the two states, Rome being the capital city, Romans the national name. The consul, Manlius Torquatus, on the part of the senate indignantly rejected these proposals; and Annius, in quitting the senate-house, fell headlong down the steps which led to the Forum, and was killed or stunned by the fall. The annalists whom Livy followed apparently regarded the fall of Annius as the punishment of his arrogance in proposing to equalise Rome and Latium, or of his impiety in derogating in his speech to the senate from the majesty of the Capitoline Jupiter. Those who related that he was merely stunned had probably read in some older record that Annius commanded the Latins in the war that followed with Rome. (Livy, viii. 3—6.)

In the seventh century of Rome, C. Marius the elder procured the full franchise for M. Annius Appius of Camerinum (Camerino) in Umbria, in consideration of the ancient and equal treaty existing since the Etruscan war, B. C. 308 (Livy, ix. 26.; Orelli, *Inscription.* No. 920.), between the Romans and the Camertians.

Among other members of the Annian family, whose connection with one another cannot be traced, are, in the republican period, Annius, a freedman, father of Cnæus Flavius, the celebrated clerk of Appius Claudius Cæcus in his censorship, B. C. 312. (Piso, *Annal.* 3., quoted by Gellius, *Noctes Atticæ*, vi. 9.); P. Annius a military tribune, the murderer of M. Antonius the orator, B. C. 87 (Plutarch, *Marius*, 44.; Appian, *Civil Wars*, i. 72.); and C. Annius Cimber, a boon-companion of the triumvir M. Antonius, and an indifferent poet, rhetorician, and historian, as well as, according to Cicero, a man of infamous character. The father of Cimber was a Greek, named Lysidicus, and Cicero says (*Philippic.* xi. 6. 14.) that the name was equally appropriate to the son, who had broken every law (Ἀνοσίβιος). He also calls him Philadelphus, for Annius was suspected of having made away with one of his brothers. He had, however, been one of the numerous prætors appointed by Julius Cæsar. (Suetonius, *Julius*, 41.) An epigram attributed to Virgil styles Annius, in reference to his historical labours, the British Thucydides (Virgil, *Catalecta*, 2., Heyne's note; Quintilian, viii. 3. 27., Spalding's note.); and Augustus, in a letter to Tiberius, points out Annius as a writer whose obscure and affected idiom was especially to be avoided. (Suetonius, *Octavius*, 86.; J. G. Huschke, *De C. Annio Cimbro, Lysidici Filio*, Rostochii, 1824, 4to.)

From a comparison of Polybius, iii. 40.

with Livy, xxi. 25., it appears that a T. Annius, after his prætorship, was appointed with other commissioners (triumviri) to establish colonies at Placentia (Piacenza) and Cremona in B. C. 218, and that in the following year his colleagues and himself were besieged in Mutina (Modena), and afterwards made prisoners and detained as hostages by the Boian Gauls.

The BELLIENI were a numerous branch of the Annia Gens, but of little historical importance, and impossible to affiliate.

C. Annius Bellienus, contemporary with the elder C. Marius. In more peaceful times than those of the Marsic and civil wars (B. C. 90—82) his eminence in the law would probably have raised him to the consulship. (Cicero, *Brutus*, 47.)

L. Annius Bellienus was executed in B. C. 64 with the other confederates of L. Sergius Catilina. Cicero, according to Asconius, calls Annius the uncle of Catilina. He had been a staunch partisan of the dictator Sulla, and slew with his own hand Lucretius Ofella, when a candidate for the consulship in opposition to Sulla's wishes. (Asconius *in Oration. in Toga Candida*, p. 92, Orellius ed.; Plutarch, *Sulla*, 33.)

L. Annius Bellienus, probably a son of the preceding, was attached to the party of Cn. Pompeius. His house was plundered and burned in the disturbances which attended and followed Cæsar's funeral. (Cicero, *Philippic.* ii. 36.)

The ANNII LUSCI appear more frequently in the Fasti and the history of Rome during the republic than any other branch of the Annia Gens; and an intermarriage with the Papian family, of which the fruit was T. Annius Milo, the well-known tribune of B. C. 57, and the adversary of P. Clodius, connects them with an eventful period of Rome. The appellation Luscus, a person who can see better in shadow than in sunshine (Festus, *Luscitio*, p. 120. Mueller edit.; Luscini, Pliny, *Hist. Nat.* xi. 55.; Nonius, p. 135. 10. Lusciosi; Fulgentius, p. 561. 19. Luscitiosos; Νυκτάλωψ, Aristotel. *Genera Animalium*, v. 1. 27, 28. Bekker. edit.), like many other Roman *agnomina* (e. g. Pætus, Strabo, &c.), was doubtless derived from the ocular imperfection of some remote ancestor. The affinity of the Annii Lusci is only partially known.

ANNII LUSCI.

(1.) T. Annius Luscus, Prætor.

(2.) T. Annius Luscus.

(3.) T. Annius Luscus, Cos. B. C. 153.

(4.) T. Annius Luscus Rufus, Cos. B. C. 128.

(5.) T. Annius Luscus.

(6.) C. Annius Luscus.

(7.) Annia married 1. L. Cornelius Cinna, Cos. iv. B. C. 84. 2. M. Piso Calpurnianus, Cos. B. C. 67.

(8.) Annia married (9.) C. Papius Celsus.

(10.) T. Annius Milo Papianus, Tribune of People, B. C. 57, married (11.) Fausta, daughter of Cornelius Sulla, Dictator.

T. Annius Luscus (3.) was consul in B. C. 153, and of some reputation for eloquence. (Cicero, *Brutus*, 20.) He was an opponent of the Gracchi, and a few words of his speech against Tiberius Gracchus are preserved by Festus (*Satura*). Pighius (*Annales* ad U. C. 620) erroneously ascribes a prætorship in this year to Annius; and it may be added that Pighius, in his account of the magistracies of the Annii Lusci, is more fanciful than accurate. The usual reading of the article "*Religionis*" in Festus would make Annius the colleague of M. Fulvius Nobilior in the censorship of B. C. 136; but this does not agree with the Fasti; and Mueller, in his recent edition of "Festus" for *Annius* reads Æmilius Lepidus. (p. 285.) (Westermann, *Roemisch. Beredsamheit*, § 38. 3.; Meyer, *Orator. Roman. Fragment.* p. 100.)

C. Annius Luscus (4.), son of T. Annius Luscus, consul in B. C. 128. He was placed in command of the garrison of Leptis, in Numidia, by the proconsul Metellus, during the Jugurthine war, B. C. 108. He was prætor about B. C. 83–2; and in B. C. 81 was sent by Cornelius Sulla with proconsular rank into Spain to attack Sertorius. Annius, after the murder of Julius Salinator, forced the passes of the Pyrenees, and drove Sertorius to New Carthage, and for a time out of Spain. From extant coins it is known that L. Fabius and Q. Tarquitius were the quæstors of C. Annius in his Spanish campaign. (Sallust, *Jugurthine War*, 77.; Plutarch, *Sertorius*, 7.; Eckhel, *Numismat. Veter. Doctrin.* 5. p. 134.)

Under the emperors the name Annius occurs in various new combinations: (1.) attached to the gentile name Libo, which

usually bore the surnames Pœtelius, Scribonius, &c. (*Capitoline Fasti*, A. D. 128. 204.) (2.) Coupled with Bassus, Gallus, Largus, names which rarely appear in the Fasti of the republic, and were perhaps introduced into the Roman senate between the reigns of Augustus and Vespasian, when the municipal nobility of the provinces supplied the vacancies made in that assembly by civil war, proscription, and state prosecutions (delationes). (Tacitus, *Annal.* iii. 55.; Capitolinus, *M. Aurelius Antoninus*, in *Script. Histor. Aug.*)

In connection with Verus the Annia Gens became one of the imperial families of Rome, as the following stemma will show.

ANNII VERI.

(1.) Annius Verus (a Spaniard), Prætor.

married

(2.) Annius Verus (created a Patrician by Vespasian), Præfect of the city. — (3.) Rupilia Faustina.

(4.) Annius Verus, Prætor, married Domitia Calvilla [Lucilla], daughter of Calvisius Tullus, Cos. A. D. 109, 110.

(5.) M. Annius Libo, Cos. A. D. 128.

(6.) Annia Galeria Faustina mar. (7.) M. Antoninus Pius, Imp. A. D. 139—161.

(9.) M. Galerius Antoninus, (died young).

(10.) Annia married Lamia Syllanus.

(11.) Annia Faustina married M. Aurelius Antoninus (No. 8.)

(8.) M. Annius Verus Catilius Severus, (afterwards) M. Aurelius Antoninus, Imp. "The Philosopher." A. D. 162—180.

(12.) Annius Verus, (died A. D. 170).

(13.) Commodus, Imp. A. D. 180—192.

(14.) Annia Lucilla married 1. Lucius Verus, 2. Claudius Pompeius.

This stemma is compiled partly from the Life of M. Aurelius Antoninus in the Augustan History and partly from Eckhel, "Numismat. Veter. Doctrina." But the consulships of the Annii do not in all cases agree with the Capitoline Fasti, many of them doubtless being merely supplementary consuls (consules suffecti).

W. B. D.

ANNIBAL. [HANNIBAL.]

ANNI'BALE, surnamed PATAVI'NUS or PADOVA'NO, from the place of his birth, was one of the most celebrated organists of the sixteenth century, as well as a skilful performer on the lute and the clavier. At the age of twenty-five he was appointed organist of St. Mark's at Venice, which situation he filled for more than thirty years. Of his compositions there were printed—1. "Liber primus Motettorum, 5 et 6 Voc." Venice, 1576. 2. "Cantiones a 4 Voc." Venice, 1592. 3. "Madrigali a 5 Voc." Venice, 1583. (Fetis, *Biographie Universelle des Musiciens.*) E. T.

ANNIBALLIA'NUS, FLA'VIUS CLAU'DIUS, was nephew of the Emperor Constantine the Great, and brother of the Cæsar Dalmatius. He was born at Toulouse. His uncle caused him and his brother Dalmatius to be educated with his own sons, bestowed on Anniballianus the title of *nobilissimus*, and accompanied it with the gift of a purple and gold robe. He received also from Constantine the singular and unprecedented appellation of King, but in what relation it stood to the dignities of Augustus and Cæsar is unknown. Anniballianus married Constantina his cousin, daughter of Constantine I. and Fausta. In the division of the empire, Pontus, Cappadocia, and the lesser Armenia were designed by Constantine for Anniballianus, with the city of Cæsarea in Bithynia for his capital. On the death of his uncle, however, Anniballianus and his brother Dalmatius were at first seized and afterwards murdered at Constantinople, at the end of A. D. 337, by the household troops, who were encouraged, probably by Constantius II., to declare that they would suffer none but the sons of Constantine I. to divide the succession of the empire. Medals are extant which were struck in honour of Anniballianus with the legend "Fl. Anniballiano Regi." (Eckhel, *Doctrin. Numismat. Veter.* viii. 24.; Zosimus, ii. p. 117.; Ammianus Marcellinus, xiv. 1., with the note of Valesius; Chronicon Pascale, p. 286. Glareanus, in his notes to Eutropius, *Breviar.* x. 11., makes Anniballianus to have been a son of Constantius Chlorus, and consequently a brother of Constantine I., and father, not brother, of the Cæsar Dalmatius; Victor the younger, *Epitome*, xli. 20.) W. B. D.

ANNI'CERIS, (Ἀννίκερις), a Greek philosopher of Cyrene, and one of the latest successors of Aristippus, the founder of the Cyrenaic school. He was a pupil of Hegesias, and probably a contemporary of Epicurus, which will fix his period about B. C. 300. The doctrines of Aristippus had been much distorted by his successors, and Anniceris seems to have endeavoured either to restore them, or what is more probable, to use them as a basis upon which to found a new school. His followers were designated by the name Annicereans (Ἀννικέρειοι, Annicerii), and his school Ἀννικερία αἵρεσις,

which however does not appear to have maintained itself long, and to have been merged in that of Epicurus. From the little that has come down to us, it appears that with Anniceris, as with Aristippus, happiness or pleasure (ἡδονή) was the great object of life, but in the application of this principle to the affairs of practical life Anniceris was less opposed to good feeling than his predecessors; he allowed, for instance, that friendship, gratitude, and love for one's parents and country, were estimable feelings, and capable of giving happiness. (Diogenes Laertius, ii. 86. and 96.; Strabo, xvii. p. 857.; Cicero, *De Officiis*, iii. 33.)

Diogenes Laertius and others mention an Anniceris of Cyrene who happened to be in Ægina at the time when Plato on his return from Sicily was sold there as a slave, and is said to have ransomed him for the sum of twenty or thirty minæ. If this story be true, the Anniceris here mentioned cannot possibly be the philosopher, who must have lived several generations later than Plato. Anniceris, the contemporary of Plato, is mentioned by Ælian, according to whom he was very fond of horses and skilled in horsemanship, which he once displayed in the academy at Athens before Plato. Olympiodorus in the "Life of Plato" justly remarks that nobody would know anything about this Anniceris if he had not ransomed Plato. (Diogenes Laertius, iii. 20.; Ælian, *Variæ Historiæ*, ii. 27., with the note of Perizonius; Lucian, *Demosthenis Encomium*, 23.) L. S.

A'NNIO DA VITERBO, in Latin, Annius Viterbensis. The proper name of this writer was Giovanni Nanni; but when, according to the custom of the learned in his day, he latinized it, he dropped the N, and wrote Annius; and modern writers, as Tiraboschi, reconverting it into Italian, give it the form Annio. He was born at Viterbo, in the Papal States, about A. D. 1432, as appears from his epitaph. Vossius, who has been followed by some other writers, fixed his birth incorrectly in A. D. 1437. He entered at an early age (in or before the year 1448, as may be gathered from his commentary on Berosus in his "Antiquitatum Volumina") into the order of Dominican or preaching friars, and took the habit of the order in the church of Santa Maria de' Gradi at Viterbo, and appears to have been for some time prior of a convent at Genoa. His acquaintance not only with the Greek and Latin languages, but also with some of the oriental tongues, (Altamura mentions the Hebrew, Chaldee, and Armenian, and Vossius adds Arabic,) obtained for him considerable reputation among those of his order, and procured for him the esteem of the popes, especially of Pope Alexander VI., from whom he received in 1499 the post of maestro del sacro palazzo, or master of the papal household, at Rome. He held this appointment only a short time, dying 13th of November, 1502. He was buried in the Dominican church of Santa Maria di Minerva at Rome.

Annio was the author of the following works:—1. "Tractatus de Imperio Turcorum." This work is an astrological treatise read by him at Genoa in the church of St. Dominic in 1471. Echard and Niceron say it was printed about the same time, but this is doubtful. 2. "De futuris Christianorum Triumphis in Thurcos et Saracenos." This work comprehends a commentary on the Apocalypse ("Glosa super Apocalipsim") in two parts; and in a third part a recapitulation of the above-mentioned treatise "De Imperio Turcorum." He speaks of having read this treatise at Genoa, and "given it" and "dedicated it" to Cardinal Nicolas of Pistoia, commonly called Cardinal Theano; but he says nothing of having printed it. The treatise "De futuris Christianorum Triumphis" was finished at Genoa, 31st of March, 1480. It was printed the same year at Genoa in 4to., and, according to Echard and Niceron, at Nürnberg, also in 4to. A copy of an edition in 4to. was printed at Cologne A. D. 1482: making three editions in two years. 3. "Quæstiones Duæ disputatæ super Mutuo Judaico et civili et divino." This work was printed without mark of place or date of publication; but the author dates his treatise from Viterbo, 8th of May, 1492. 4. "Antiquitatum Variarum Volumina XVII." This work, on which the fame or rather the notoriety of Annio chiefly rests, was first printed at Rome, A. D. 1498, by Eucharius Silber, alias Frank, at the cost, wholly or in part, of Ferdinand and Isabella (or as Annio calls her Elizabeth) of Spain, to whom the work was dedicated. The first edition does not bear the above title, which is found in the later ones, but is called "Commentaria Fratris Johannis Annii Viterbensis Ordinis Predicatorum Theologiæ Professoris super Opera diversorum Auctorum de Antiquitatibus loquentium confecta." The seventeen parts of which the work consists are described in the first part, which forms a table of contents to the following parts. In the course of this work Annio has given passages professing to be extracts from the lost works of various ancient writers, as Fabius Pictor, "De aureo Sæculo et de Origine Urbis Romæ;" Myrsilus of Lesbos, "De Origine Italiæ et Turrenæ;" Cato, "Origines;" Sempronius, "De Chorographia sive Descriptione Italiæ et ejus Origine;" Archilochus, "Epithetum de Temporibus;" and from various works of Philo, Manetho, Berosus, and Metasthenes, a Persian, whom Annio expressly distinguishes from Megasthenes the Greek historian. The extracts produced by Annio were at first received as genuine, and several successive editions of the work in a complete form, or of the extracts without the commentary of Annio, appeared

during the sixteenth and the early part of the seventeenth century. Doubts, however, soon arose; and, though for some time vindicators of the genuineness of the extracts were not wanting, it seems to be now settled that they are forgeries. But it is still questionable whether Annio was himself the forger, or whether he was the dupe of some other fabricator. Those who impute the fabrication to him rely much on an anecdote recorded by Antonio Augustin, archbishop of Tarragona, in his eleventh dialogue on Medals, Inscriptions, &c., that Annio caused an inscription to be engraved on a stone, and having buried the stone in a vineyard near Viterbo, afterwards caused the ground where it was hid to be excavated, saying that he had read that the oldest temple in the world was buried there: that when the stone was found, he carried it to the magistrates of the town, and endeavoured to prove from it that the town had been founded by Isis and Osiris, more than two thousand years before the building of Rome. If this anecdote is authentic, and Augustin records it on the authority of Latino Latini, a native of Viterbo, a man of learning and integrity, who lived however in a somewhat later period than Annio, it may be considered as nearly decisive. Annio gives an account of the way in which he became possessed of some of the manuscripts which he used in his "Antiquitatum Volumina." Of the works of Cato he says he found "only some fragments, not arranged, in the 'Ancient Collectanea,' (in Collectaneis vetustis) of one Master William of Mantua;" from whose "Collectanea" made in the year 1315, he also professes to derive two fragments of the "Itinerary" of Antoninus. These writings and others, he says, in the beginning of the seventeenth book, he brought from Mantua, on his return from that town to Viterbo with Paolo de Campo Fulgoso, cardinal of Santo Sisto. According to Echard he professed to have received his copy of Berosus as a gift from another Dominican, Matthia, of the province of Armenia; but we have not been able to find the passage. It is certainly remarkable that one man should have fallen in with, and should have collected from different quarters, so many spurious writings, of which no other MSS. are known to have existed than those which he professed to have used, and that he should not have retained and left behind him documents so rare and valuable. These considerations would lead us to adopt the opinion of those who ascribe the forgery of the writings to Annio, were it not that it is hard to suppose an old man, fast verging towards seventy, and who had previously, so far as appears, maintained a good character, would be guilty of such a fraud. Besides these published works, Annio wrote commentaries on all the books of Scripture, as he states in his introduction to the commentary on Philo in his "Antiquitatum Volumina;" but they have never been printed. Echard also mentions the following works: "Volumen, Libris Septuaginta distinctum, de Antiquitatibus et Gestis Etruscorum;" "Chronologia Nova," in which he endeavoured to correct the errors in the chronology of Eusebius of Cæsarea; "De Correctione Typographica Chronicorum;" and "De Dignitate Officii Magistri sacri Palatii." The commentary of Annio on one of the elegies of Propertius (lib. iv. eleg. ii.), which forms part of his "Antiquitatum Volumina," was reprinted in an edition of Catullus, Tibullus and Propertius, folio, Paris, 1604, and has led Niceron to ascribe to him a commentary on those poets as a distinct work. (Quetif and Echard, *Scriptores Ordinis Predicatorum*, vol. ii.; Altamura, *Bibliothecæ Dominicanæ Incrementum ac Prosecutio;* Niceron, *Mémoires*, vols. xi. and xx.; Moreri, *Dictionnaire*, "Annius de Viterbe;" Bayle, *Dictionnaire*, "Nannius, Jean:" in these writers, and in the *Biographie Universelle*, "Annius de Viterbe," and Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis*, may be seen some notice of the controversy respecting the genuineness of the fragments and the good faith of Annio; *Secunda Scaligerana*, "Annius Viterbensis;" Antonio Augustin, *Dialogos de Medallas*, translated into Latin by Scholt; Vossius, *De Historicis Latinis.*) J. C. M.

A'NNIUS, TI'TUS MI'LO PAPIA'NUS. [MILO.]

ANNO. [HANNO.]

ANNO, or HANNO, ST., archbishop of Cologne, was a native of Suabia, and of an obscure family. His early life is unknown, and he does not come forward prominently in the history of Germany till after the death of the Emperor Henry III. in 1056. The son and successor of this emperor, Henry IV., was then in his sixth year, and his education, together with the administration of the empire, was intrusted to his mother, the Empress Agnes. The Bishop of Augsburg and some other nobles who exercised great influence at the court, and also over the young king, were the objects of jealousy and envy. Anno, archbishop of Cologne, was the principal person among the malcontents. The manner in which he and his associates got possession of young Henry by treachery, in 1062, is related in the articles ADALBERT and AGNES. Anno conducted his prisoner to Cologne, and never allowed him to leave the dioceses of Cologne and Mainz; and being a man of an extremely severe character, he was never able to gain the attachment of the young king. The people who had witnessed the scene on the banks of the Rhine, loudly exclaimed against the archbishop's treachery, and their feelings were shared by those bishops and princes who thus lost their influence over the king. But no steps were taken against the prelate. He

contrived to conciliate the other bishops and princes in various ways. While he himself usurped the administration of the empire in the name of the king, he held out hopes of a similar power to the other bishops, by a law promulgated on his own authority, which declared that the bishop in whose diocese the king should be staying should transact all state business in his name. This was indeed a mere mockery; but he used more efficient means for silencing opposition by the lavish manner in which he disposed of several estates of the empire. To mention one instance, Ordulf, the son of Duke Bernard of Saxony, who had just died, not only received the duchy which his father had held as a fief of the empire, as an inheritance, but his dominions were increased by the addition of several extensive territories. But while Anno thus silenced opposition, his arbitrary disposal of principalities created disputes and wars both among those who received them and those whose rights were encroached upon. Anno was prudent enough to see that he could not maintain himself without a powerful ally. He chose Adalbert, archbishop of Bremen, whose interest he gained by giving him several large estates in fief. The administration of the empire was now in the hands of these two prelates, whose characters differed in every respect, and who were agreed upon one point only, their own aggrandisement and that of their churches. Whoever opposed them in this respect was treated with scorn or thrown into prison. With Anno the acquisition of power and influence was not so much a personal matter, as a means of raising his church: his object was to elevate his archbishopric above all others in Germany, and with this view he filled the vacant sees with his friends and relatives, and where the people, as was the case at Treves, refused to accept the person whom he appointed, he compelled them by force of arms.

During the disputed election of a pope, after the death of Victor II. in 1064, Anno was obliged to go to Italy, and the severity with which he had treated the young king made it an easy matter for Adalbert to stimulate Henry against him to the highest degree. All the good that Anno's education had done to the prince was undone by the extravagant indulgence of Adalbert, who had him declared of age in 1065 at Worms. Adalbert's increasing arrogance and arbitrary conduct, however, at the same time increased the number of Anno's friends among the princes and bishops; and at the convention of Tibur in 1066 the king was compelled to dismiss Adalbert. After this event, the administration of the empire, in accordance with the law of Anno, again came into the hands of the bishops in whose diocese the king happened to reside; but it was in reality Anno alone who exercised all power; and without taking warning from the example of Adalbert, he continued to act in the same arbitrary manner as before. He endeavoured at the same time by salutary regulations, and by a strict and impartial application of the existing laws, to remedy the evils which had crept in during the reckless administration of Adalbert. No prince of the empire was superior to him in intelligence and in zeal for the general welfare, although the good of the church at all times seemed to him of more importance than anything else, and in maintaining her authority he defied the king, and even the saints of heaven. With all his energy and sternness, however, he was not able to check the disturbances in the empire, or to put an end to the traffic which was during that period carried on in the property and dignities of the church. After the death of Adalbert in 1072, a diet convoked by the king at Utrecht invited Anno to undertake the management of the affairs of the empire. He complied with the request, and exerted all his powers to settle the disturbed state of the country; but, disheartened by his little success, he withdrew from public affairs in 1073. For while the king and other princes opposed, or at least did not support his zeal in suppressing simony and other abuses, he was censured by the pope for not extirpating these evils at once. Anno now went to Italy to explain to Pope Alexander II. the real state of affairs, and after having been honoured with a present of sundry valuable relics, he returned to Germany, and brought with him also a summons of the pope to King Henry to appear before the papal tribunal and justify his conduct. On his return to Germany, Anno withdrew still more from political affairs, though he always supported the king with his counsel when it was needed. The king, who could not well do without him, was nevertheless glad to keep him at a distance. About this time an occurrence took place at Cologne in which the archbishop nearly lost his life. Some of his servants unloaded a merchant's ship, which was lying at Cologne, and made use of it for a pleasure excursion of their master. The merchant remonstrated, but he was only treated with insult, and he called upon his fellow-citizens to assist him in obtaining redress. The citizens of Cologne rose in arms, and Anno only saved his life by flight. Soon after he advanced with an army against the city, and the inhabitants, terrified at what they had done, opened their gates to him, and begged his pardon. He ordered the son of the merchant who had been most forward in bringing about the insurrection to have his eyes put out. Pope Gregory VII., who succeeded Alexander II., in 1073, had great confidence in Anno, and thought him the best qualified man for carrying out his plans in Germany. He addressed to him several letters, still extant, in which he exhorted him to promote the cause of

celibacy among the German clergy, and to put an end to the vices which disgraced their character. Anno, who was no less convinced than the pope of the necessity of introducing a thorough reform in the discipline of the clergy, was actively engaged in the work when he died in 1075.

As to the character of Anno, his own actions speak plain enough; but among his contemporaries he enjoyed a higher reputation than any man: they call him "the precious jewel, the flower and the new light of all Germany." Some historians have supposed that it was Anno's intention to detach the German church from that of Rome; but this is contradicted by the fact that he always acted perfectly in conformity with the commands of the papal see. The church of Rome regards Anno as a saint. (Lambertus Schaffnaburgensis, *ad annos* 1056—1074; Gregorius, *Epistolæ*, ii. 25. 67, 68.; Voigt, *Geschichte Gregorius VII.* There is a Latin life of Anno (Vita S. Annonis), written by Levoldus a Northof, which has not yet been printed, and the MS. of which exists at Halle, in the library of the Waisenhaus.)

The name of St. Anno is connected with one of the early and most beautiful productions of German literature, the "Lobgesang auf den Heiligen Anno," that is "A Eulogy on St. Anno in Verse," which was once believed to have been composed shortly after his death, about the end of the eleventh or the beginning of the twelfth century; but the great resemblances of many parts of it to passages of the ancient versified "Kaiserchronik," which belongs to the middle of the twelfth century, supplies strong reasons for assigning it to a later date, to about the year 1183. It is divided into forty-nine chapters. The author is unknown; but if we may judge from his language, he seems to have been a native of Lower Germany. He begins with the creation of the world, and passes rapidly through the most important events of sacred and profane history, until he reaches the hero of his poem, whose life and miracles are described for the imitation and edification of Christians. It was first printed with a commentary by M. Opitz, 1639, 8vo., with a commentary, and was afterwards inserted in Schilter's "Thesaurus Antiquitatum Teutonicarum," vol. i. The best edition is that by A. F. Goldmann, Leipzig, 1816, 8vo., with a critical introduction, a translation into modern High German, and a commentary. (Bouterweck, *Geschichte der Poesie und Beredtsamkeit*, ix. 82.; Gervinus, *Geschichte der Poetischen National-Literatur der Deutschen*, i. 208.)

L. S.

AN-NO'MA'N IBN THA'BIT IBN RAFTA. [ABU' HANI'FAH.]

AN-NO'MA'N IBN AL-MUNDHIR is the name of two kings of Hírah, in Chaldæa, of the ancient dynasty called Daulatu-l-'aráb Al-lakhm, or of the Arabs of Lakhm, in the times preceding Islám. Owing to the similarity of their names they are often confounded by the Eastern historians; but according to Ibnu-l-athír, they were two distinct individuals. The former, who, from his having lost one eye when he was young, was surnamed "Al-awar," reigned immediately after 'Amru, son of 'Amru-l-kays; whilst the latter succeeded 'Amru, son of Al-mundhir, and was the last of the dynasty. It was the first-named prince who built at Hírah the celebrated palace of Khawarnak, which the Arabs count among the wonders of the world. The architect was an Arab named Sennamár. The Eastern poets describe this palace as being built of precious stones, which reflected the rays of the sun and changed their colour several times in the course of the day, like the skin of the chameleon. Such was moreover the ingenious contrivance of the architect, that he made the whole structure rest on a single stone, the removal of which would immediately cause the ruin of the building. An-no'mán rewarded the architect with great munificence; but fearing lest he should divulge the secret of its construction, or build similar palaces for other princes, he resolved to put him to death. Having therefore made him ascend to the top of the building, on the plea that he wished to show him the surrounding country, he precipitated him down. An-no'mán is said to have built another palace, called Sedir, on a scale of equal magnificence, with a view to the reception of one of the sons of Baharám-Ghúr, king of Persia, whose education had been intrusted to him. After a prosperous reign of upwards of thirty years, An-no'mán, having renounced idolatry and embraced Christianity, abdicated his kingdom in favour of his son Hendah, and withdrew to a desert, where he led the life of a hermit. An-no'mán passes likewise as the founder of An-no'mániyah, a city in the Arabian 'Irák on the Tigris, between Baghdád and Wásit. The Arabs call the ranunculus Shakáyik An-no'mán after an aunt of this prince, which circumstance has made some authors suppose that the word "anemone" was a corruption from an-no'mán instead of being derived from the Greek ἀνεμώνη (wind flower). The other An-no'mán was surnamed Abú Kábús. He was the son of Al-mundhir, son of Al-mundhir, son of Mái-s-semá, and was put to death by Khosrú Parvíz, king of Persia, after a reign of two-and-twenty years. After the death of An-no'mán, who was the last prince of his race, the kingdom of Hírah passed into the hands of Iyás At-táyí, against whom the Mohammedan prophet made war. (Abú-l-fedá, *Historia Anteislamitica*, p. 120, et seq.; Eichhorn, *Monum. Antiq. Arab.*, p. 188-9.; Rasmussen, *Additam. ad Hist. Arab.*, p. 2, et seq.; D'Herbelot, *Bib. Or.* voc. "Hírah," "No'-man," "Khavarnak," &c.) P. de G.

ANNO'NE, or ANNO'NI, JOHANN JAKOB, was born at Basil, on the 12th July, 1728, of a wealthy family long settled in that city. He studied the law, and became professor of eloquence at Basil in 1766, and of feudal law in 1779. He made extensive and costly collections in natural history, antiquities, and numismatics, which were visited as among the greatest attractions of the place by every traveller who passed through Basil. These, as well as his library, he bequeathed to the city. He contributed essays to the transactions of most of the scientific societies, domestic and foreign, of which he was a member, and assisted in Knorr's illustrated work on natural history, published at Nürnberg, 1755—1773. He died on the 16th of September, 1804, in his seventy-seventh year. (Lutz, *Nekrolog Denkwürdiger Schweizer*, p. 23.; Holzhab, *Supplement to* Leu's *Schweizerische Lexicon*, part i. p. 60, 61.) J. W.

ANNU'NZIO. [No'nzio.]

AN-NUWAYRI', a celebrated Arabian writer. His name in full was Shehábu-d-dín Ahmed Ibn 'Abdi-l-wahháb At-bekrí Al-teymí Al-kindí, but he was better known among his countrymen by the surname of An-nuwayrí, because he was a native of Nuwayrah, a small town of the district of Bahnasá, in Egypt, where he was born in A. H. 682 (A. D. 1283-4). An-nuwayrí distinguished himself first as a theologian of the sect of Sháfi', and also as a rhetorician and grammarian, and wrote several works, the titles of most of which have not reached us. He is, however, best known to Oriental scholars as the author of an excellent work, entitled "Neháyatu-l-árab fí fonúni-l-adab" ("The Scope for the desirous of Information on the various Branches of polite Literature"). It is a sort of historical cyclopædia, divided into five fonún (subjects), each of which is further subdivided into aksám (parts), each containing a certain number of abwáb (chapters). The first four fonún treat of the physical sciences, and the several branches of natural history and moral philosophy. The fifth and last, by far the most valuable to the European scholar, is wholly occupied with a history of the Mohammedan settlements, both in the East and West. Chapter the fifth of the fifth part contains the narrative of the conquest of Africa, Spain, and Sicily, by the Moslems, together with a chronological history of the sultans of the house of Umeyyah, who filled the throne of Mohammedan Spain from A. H. 138 to 428 (A. D. 755—1036), with many interesting details not to be found in other historians. An-nuwayrí dedicated his work to Al-malek An-násir Kaláun, sultan of Egypt, who reigned from A. H. 678 to 689, and was a liberal patron of letters. According to Hájí Khalfah (*Lex. Bibl.* voc. "Neháyat") An-nuwayrí died in A. H. 732 (A. D. 1332) at the age of fifty lunar years. Among his other accomplishments, his biographers give him that of being an excellent scribe. As-soyúti, in his history of Egypt (Brit. Mus. 7331. fol. 127.) says that he made no less than eighty different transcripts of the large collection of Mohammedan traditions by Bokhárí, entitled "Sahíh," which were so finely executed, that he was paid for each copy the enormous sum of one thousand dirhems, or about sixty-five pounds sterling. Complete copies of An-nuwayrí's work are exceedingly scarce. The libraries of Leyden and the Escurial possess some parts of it. In that of Paris are preserved several volumes belonging to different sets, and one among the rest supposed to be in An-nuwayrí's hand. (*Bib. Reg. Par. Cat.* No. 702.) Extracts from An-nuwayrí have been published at different times. Reiske was the first to notice the work, in his "Prodigmata ad Hagji Chalifæ (Hájí Khalfah) Tabulas," printed as an appendix to "Abulfedæ Tabula Syriæ," by Bernhard Koehler, Leyden, 1766, 4to. Albert Schultens next gave a short account of the historical portion of it, together with a few extracts, at the end of his "Monumenta Vetustiora Arabum," Leyden, 1740, 4to. Again, in 1786, Reiske used it for his historical notes to his edition and Latin translation of Abú-l-fedá's history (Copenhagen, 1789-94). Schultens published next and translated some fragments for his collection, entitled "Historia Vetustissimi Imperii Joctanidarum in Arabia Felice." That chapter of the fifth fenn, which treats of the conquest of Sicily by the Aghlabites of Africa, was next translated, first into Latin by Rosario Gregorio ("Rerum Arabicarum quæ ad Historiam Siculam spectant, amplissima Collectio," Palermo, 1790, fol.), and then into French by J. J. A. Caussin. Mr. James Lassen Rasmussen, of Copenhagen, in his "Additamenta ad Historiam Arabum," Copenh. 1821, 8vo., next published some fragments of An-nuwayrí in Arabic and Latin, respecting some curious customs of the Ante-islamite Arabs. Lastly, Baron Mac Guckin de Slane is now publishing, in the numbers of the "Journal Asiatique" of Paris, a French translation of that author's history of Eastern Africa. Notwithstanding all this, An-nuwayrí's work is still imperfectly known, and it is to be regretted that the historical portion of it, — at least that concerning the settlements of the Arabs in Spain, France, and Sicily, — has not been published entire, as it would throw great light on the history of Western Europe during the middle ages. (Hájí Khalfah, *Lex. Bibl.* voc. "Neháyat;" As-soyúti, *Hist. of Egypt, MS.*; Schultens Albertus, *Monum. vetust. Arabiæ*, Lugd. Bat. 1740; D'Herbelot, *Bib. Or.* voc. "Nuwayri.")

P. de G.

ANO'NYMUS. Weyerman mentions a celebrated draughtsman of Brussels of this name, whom he compares with La Fage;

notwithstanding his ability, however, he lived in great poverty.

Füssli mentions an ANONYMUS who lived in France in the time of Philip Augustus; and according to an old chronicle which he quotes, he was one of the best painters of his time. He was accused of heresy, and was condemned to the stake. (Weyerman, *Levensbeschryvingen der Nederlandsche Konstschilders*; Füssli, *Allgemeines Künstler Lexicon, Suppl.*)
R. N. W.

ANOT, PIERRE NICOLAS, was born in 1762, at St. Germain-de-Mont, in the department of the Meuse. At the revolution he was vice-principal of the college of Reims. That event causing him to quit France, he travelled over great part of Europe, and for a time settled at Malta, where he subsisted by acting as tutor to some young persons of distinction. After an absence of twelve years he returned to Reims, and was occupied during the rest of his life with clerical duties, and especially with visiting the prisons, towards the inmates of which he displayed a singular degree of benevolence. He died on the 21st October, 1823. Anot was the author of an historical summary, originally published with the title of "Guide de l'Histoire," 1801, but reprinted in an enlarged form as "Annales du Monde, ou Tableaux Chronologiques," in 1816. He also published "Le Tableau de l'Histoire Universelle, servant du Texte aux Annales du Monde," 1817; a number of sermons; and "Les Deux Voyageurs," a series of letters on Belgium, Holland, Germany, Poland, Prussia, Italy, &c. 1813, 2 vols. 12mo. In this he was assisted by M. Malfilatre, and the subject of the work is a description of the actual travels of the two authors. (Rabbe, &c., *Biographie des Contemporains*, v. 17.; Quérard, *La France Littéraire*, i. 66.)
J. W.

ANQUETIL DUPERRON, ABRAHAM HYACINTE, an oriental scholar of some note, the younger brother of Louis Pierre Anquetil, was born at Paris, December 7, 1731. After his early studies in the university of Paris, where he had also gained a knowledge of Hebrew, M. de Caylus, archbishop of Auxerre, placed him in the seminary of his diocese, and subsequently in that of Amersfoort, that he might devote himself to theology. His passion for the Syro-Arabian languages, and for Persian, caused him, however, to renounce all the hopes held out to him of a prosperous career in that profession. He accordingly returned to Paris, and was so assiduous in his visits to the royal library, that he attracted the notice of Abbé de Sallier, the curator of the MSS., who introduced him to some friends, who contributed funds to enable him to pursue his oriental studies. Soon after, some fac-simile leaves of a MS. of the Zendavesta fell into his hands, and excited in him an ardent and abiding desire to discover the religious books of the Parsees. This project became the master-purpose of his life; and an opportunity of going to India to attain it soon seemed to offer itself in a vessel then preparing to carry an expedition thither. But, the utmost efforts of his friends to procure him a passage proving unavailing, his zeal prompted him to offer himself to the captain as a recruit. This succeeded, and he left Paris to join his ship, as a soldier, with his knapsack on his back, November 7, 1754. This proof of his ardour became known through his friends to the minister, who granted him a free passage and a pension, to be fixed by the governor of the French possessions in India. He landed at Pondicherry August 10, 1755, where he remained some time to acquire the modern Persian, and then set out for Chandernagore, in the hope of obtaining greater facilities for the study of Sanscrit. He found himself disappointed, and was on the eve of leaving the place, when a serious illness seized him; and he had hardly recovered before the war between France and England broke out. The capture of Chandernagore now drove him to return to Pondicherry, and he accomplished the long and perilous journey thither, on foot, and with great personal danger, in one hundred days. On his arrival, he found his brother there, and set sail with him to Surat, but availed himself of the vessel's stopping at Mahe to land there, and proceeded to Surat on foot. Here it was that he at length succeeded in obtaining from the Parsee priests copies of their sacred books, and some instruction in the Zend and Pehlvi languages. He then purposed going to Benares to study the antiquities and language of the Hindus; but the capture of Pondicherry obliged him to return to France. He accordingly set sail in an English vessel, landed in London, and, after some stay there and a visit to Oxford, arrived in Paris, May 4, 1762, with eighty MSS. and other treasures, the fruits of his visit to India. The Abbé Barthélemy procured him a pension, and the title and emoluments of an interpreter of Oriental languages to the royal library. In 1763 the Academy of Belles Lettres elected him a member. From this time he devoted himself to the preparation of his materials for the press. His most important work, "Zend-Avesta, Ouvrage de Zoroastre — traduit en Français sur l'original Zend, avec des Remarques, et accompagné de plusieurs Traités," among which are a life of Zoroaster, and an account of Anquetil's occupations and adventures in India, appeared in 1771, in 3 vols. 4to., and was translated into German by Kleuker, with some abridgment, but with some additions, Riga, 1776. The tone in which he here spoke of Dr. Hunt and other personages in Oxford immediately drew from Mr. (afterwards Sir W.) Jones an anonymous "Lettre à Mr. A—— du P——, dans laquelle est compris l'Examen de sa

Traduction des Livres attribués à Zoroastre," which is chiefly an equally unbecoming attack on the personal vanities of his opponent. This work is the one which is most likely to preserve the memory of its author. As the first translation of the Zendavesta, it not only long satisfied the curiosity of many as to the tenets of one of the most remarkable heathen religions, but it contributed to excite that interest in the Zend and Pehlvi languages which has led Rask, Bopp, Burnouf, and Müller to such splendid philological discoveries. Nothing detracts from the merit of what Anquetil was able, under his peculiar disadvantages, to achieve, except his arrogance. The most competent scholars of modern times have affirmed the genuineness of the Zend and Pehlvi languages, and also, with some limitations, of the Zendavesta itself — questions in which his feelings were naturally much concerned. But they have also shown that much of his translation was not made from the original Zend, but from the Pehlvi version (as he copies that version, in occasionally taking almost every oblique case in Zend for the nominative, in confounding the forms of cases with those of the verbal persons, and in other important grammatical errors); and that he could not even read the Zend and Pehlvi characters with tolerable accuracy. His "Legislation Orientale" followed in 1778; and in 1786, his "Recherches Historiques et Géographiques sur l'Inde" were published, together with Tieffenthaler's "Description Géographique de l'Indostan." The revolution soon afterwards broke out, and he felt it necessary to his peace of mind to withdraw into the closest privacy, and to live wholly for his studies. In 1798 his "L'Inde en rapport avec l'Europe," 2 vols. 8vo., appeared, which is full of the most bitter animosity against England. In 1801 he published "Oupnek'hat, id est, Secretum Tegendum — continens Doctrinam e Rak Beid — excerptam, ad verbum e Persico Idiomate, Samscreticis Vocabulis intermixto, in Latinum conversum," Strassburg, 2 vols. 4to. The Persian original of this work is a translation, with Mohammedan adulterations, of the Upanishads, which was executed for Dârâ Shukoh in the seventeenth century. This work is characterised by Von Bohlen as "one which sufficiently evinces both Anquetil's ignorance of the religion and languages of India, and the extent of Mohammedan mutilation; and which should not be used in any serious research into these questions without the utmost caution, as Brahman, Vishnu, and Siva figure in it as Uriel, Gabriel, and Michael." Besides these, he wrote several papers on oriental subjects, which have appeared in the "Mémoires de l'Academie des Inscriptions." He was occupied in revising a translation of Fra P. da San Bartholomeo's voyage to India, when his death, which was perhaps hastened by his excessively abstemious habits and his labours, took place at Paris, January 17, 1805. His indefatigable industry had also brought some other works more or less near their completion. Among them were grammars and lexicons of the Telugu, Malabar, and Sanscrit languages, the loss of which the inaccuracy of his acquirements in other languages prevents our regretting. (*Biographie Universelle*; Bopp, *Vergleich. Gram. des Sanskrit, Zend, &c.* p. ix.; Von Bohlen, *Das Alte Indien*, i. 134., *Commentatio de Orig. Ling. Zendicæ*, p. 7.)

J. N—n.

ANQUETIL DUPERRON, LOUIS PIERRE, a French historian and brother of the celebrated orientalist Abraham Hyacinthe Anquetil Duperron, was born at Paris on the 21st of January, 1723. He entered the congregation of St. Geneviève at Paris, where, after the completion of his studies, he taught theology and belles lettres. He subsequently received several offices as teacher, and as an ecclesiastical dignitary. For some time he had the directorship of the theological seminary at Reims, and in 1759 he became prior of the abbey of La Roë in Anjou. After several other changes of office and residence, the last of which was that of prior of the abbey of the Château Renard, he undertook at the commencement of the French revolution the office of parish priest at La Villette near Paris. During the reign of Robespierre, he was for some time imprisoned in St. Lazare, where he continued his literary labours: it was here that he wrote a portion of his universal history. After his liberation he was elected a member of the second class of the national institute of France, and also obtained a post in the ministry for foreign affairs. He died on the 6th of September, 1808, at the advanced age of eighty-four.

Anquetil Duperron was an indefatigable man to the last days of his life. His physical strength was increased by his temperate habits, and on the day before his death, he is reported to have said to a friend, "You see in me a man dying full of life." His literary works are principally of an historical nature; but during the time that he was engaged in the ministry, he also tried his strength in diplomatic works. But all his productions are of an inferior character, and their value and accuracy decreased as he advanced in years: they all bear the marks of haste and carelessness. The following list contains those to which he was chiefly indebted for his reputation: — 1. "Histoire civile et politique de la Ville de Reims," 1756-7, 3 vols. 12mo. It carries the history of that city down to the year 1657; the fourth volume, which was to contain the history from the year 1657 down to his time, never appeared. This work is perhaps the best of all Anquetil's productions, but some say that it was taken from a work of F. de

la Salle, or that this writer had at least composed the greater part of it. 2. "Esprit de la Ligue, ou Histoire politique des Troubles de France pendant les 16 et 17 Siècles," 1767, 3 vols. 12mo. Three other editions appeared in 1771, 1783, and 1797; but the work is very superficial, and does not penetrate to the real causes of historical events. 3. "Intrigue du Cabinet sous Henri IV. et sous Louis XIII., termineé par la Fronde," 1780, 4 vols. 12mo., is still worse than the preceding work; it is inaccurate and written with great partiality towards Richelieu. 4. "Louis XIV., sa Cour, et le Régent," 1789, 4 vols. 12mo. A new edition appeared in 1794 in 5 vols. 12mo. This work is a sort of continuation of the preceding, and is a mere mass of anecdotes heaped together without judgment. 5. "Vie du Maréchal de Villars, écrite par lui-même, suivie du Journal de la Cour de 1724 à 1734," Paris, 1787, 4 vols. 12mo., and reprinted in 1792. This work is only an abridgment of Villars' own memoirs, and has no value. 6. "Précis de l'Histoire Universelle," 1797, 9 vols. 12mo. Two other editions appeared in 1801 and 1807, the last of which was greatly corrected by its editor Jondot. This book acquired great reputation in its time, and was translated into several languages, although it is only a hasty and careless abridgment of Guthrie and Gray's Universal History. 7. "Motifs des Guerres et des Traités de Paix de France pendant les Règnes de Louis XIV., Louis XV., et Louis XVI.," 1798, 8vo. 8. "Histoire de France depuis les Gaules jusqu'à la Fin de la Monarchie," 1805, &c. 14 vols. 12mo. The author was nearly eighty years old when he began this work, which is written with great haste and carelessness. Several minor essays are contained in the Mémoirs of the institut of France. (Dacier in the *Magazin Encyclopédique*, Paris, 1795—1812; Quérard, *La France Littéraire.*)

L. S.

ANRAAT, PIETER VAN, a clever Dutch painter of portraits and conversation pieces. Neither the place nor date of his birth is known, but he married the daughter of the poet Vander Veen, and lived in Amsterdam towards the latter part of the seventeenth century. (Houbraken, *Groote Schouburg der Nederlantsche Konstschilders.*)

R. N. W.

ANRIQUE, MAESTRO, a sculptor of the fourteenth century. He executed in 1380 some figures for the monument of Henry II. of Castile in the cathedral of Toledo, by order of his son Juan I. Bermudez has printed a copy of Juan's order for the payment for the figures, 4000 maravedies, 2*l.* 2*s.*, not a very large amount, yet probably sufficient for the time. The document runs as follows:—"E' á maestro Anrique, que face las imágines paral monimento del rey, nuestro padre, que Dios perdone, que nos le mandamos dar 4000 maravedís." (Bermudez, *Diccionario Historico, &c.*)

R. N. W.

ANS IBN MA'LIK, surnamed Abú Hamzah, one of the companions of the prophet Mohammed, belonged to the tribe of Khazrej. At the age of ten he embraced Islám, attached himself to Mohammed, followed him in his flight to Medina, lived with him in that city, and lastly, fought under him at Bedr, and other battles with the Arabs: he was, in short, one of his most beloved companions. Being gifted with a prodigious memory, he kept by heart all the sayings of his master, and communicated them to his son Málik, who became afterwards the founder of the sect of the Málikites. [MA'LIK IBN ANS.] After the death of the prophet, Ans retired to Basrah, where he settled, and died in A. H. 92 (A. D. 710–11), at the advanced age of one hundred and three. He was buried at a place called Kasr Ans after him, one parasang and a half from that city. Abú Hamzah means "the father of the rockett," and he was so called by the prophet because he was very fond of that vegetable. (El-Nawawi, *Biogr. Dict.*, part ii. p. 165.; D'Herbelot, *Bib. Or.*, voc. "Ans.")

P. de G.

ANSALDI, CASTO INNOCENTE, a learned Italian and brother of Carlo Agostino Ansaldi, was born at Piacenza, on the 7th of May, 1710. An accident which befel him in early life, in which he narrowly escaped, determined him to devote himself to the church, and at the age of sixteen he entered the order of the Dominicans at Brescia. He continued his studies in several monasteries of his order at Bologna, Rome, and other places. He was a man of a very independent turn of mind and of a lively imagination, in consequence of which he showed from the first a great aversion to the scholastic theology which was then taught in the colleges of his order. He consequently became involved in various disputes with his superiors, but he distinguished himself so much, and showed such eminent talents, that in 1735 he was sent to Naples as professor of philosophy. His skill and acuteness attracted great attention, but he had reason to fear that the manner in which he treated his subjects displeased his superiors; and when, after the lapse of three years, he was summoned by the general of the Dominicans to come to Bologna, Ansaldi, either afraid or unwilling to enter into a defence of his mode of teaching, escaped from Naples. The Marquis of Cyragatti, who had a high esteem for his talents, gave him an asylum at Chieti, and concealed him for some time. But Ansaldi, either thinking his residence not sufficiently safe, or not wishing to trouble his noble friend any further, withdrew into the territory of Venice, where he wandered about for four years. Cardinal Quirini at last heard of

his unhappy life, and used his influence with Pope Benedict XIV. to bring about a reconciliation between Ansaldi and his superiors. The cardinal succeeded, and in 1745 Ansaldi was appointed first professor of theology in the college of the Dominicans at Brescia, from which place he was transferred in 1750 to Milan, and thence to Ferrara. About that time Maupertuis' "Essai de Philosophie morale" caused a great sensation in Italy. Ansaldi took an active part in the disputes about it, and defended Maupertuis against Zanotti in two Latin dissertations. These disputes, and the able manner in which Ansaldi maintained his positions, extended his reputation, and about 1760 he was appointed professor of philosophy in the university of Turin, whither his fame attracted great numbers of students. He held this office until his death in the year 1779. Ansaldi not only distinguished himself as a theological and philosophical writer, but also acquired some merit as a writer on antiquarian subjects. As to his views of philosophy, he was certainly superior to most of his countrymen, but his philosophy had not yet emancipated itself from theology, for he asserted that without the aid of theology no sound philosophy can exist. His works are very numerous, and some have great merit, if we consider the time and circumstances under which he wrote. Some are written in Latin, and others in Italian. The following list contains the principal:—1. "Patriarchæ Josephi Religio a Criminationibus Basnagii vindicata," Naples, 1738, 8vo., reprinted at Venice, 1741, and at Brescia, 1748, 8vo. 2. "De veteri Ægyptiorum Idololatria ac Moribus, Editio ii. et aucta," in the "Opusculi scientif. e filol." vol. xxiii. 3. "De Inopia veterum Monumentorum pro Copia Martyrum dignoscenda, adversus Dodwellum," Milan, 1740, 8vo. 4. "De Traditione Principiorum Legis naturalis," Milan, 1742, 4to. 5. "De Diis multarum Gentium Romam evocatis, sive de Obtinente olim apud Romanos Deorum Præsidium in Oppugnationibus Urbium Evocatione," Brescia, 1743, 8vo. 6. "De Martyribus sine Sanguine, altera adversus Dodwellum Dissertatio," Milan, 1744, 8vo. This dissertation, and the other against Dodwell mentioned above, appeared together at Venice, 1756, 4to. 7. "De Forensi Judæorum Buccina," Brescia, 1745, 4to. 8. "Herodiani Infanticidii Vindicatio. Accedit Dissertatio de Loco Johannis aliter atque habet Vulgata a nonnullis Patribus lecto," Brescia, 1746, 8vo. This work was attacked by P. Barzani, and Ansaldi answered him in 9., "De authenticis SS. Scripturarum apud SS. Patres Lectionibus," Verona, 1747, 4to. 10. "De futuro Seculo ab Hebræis ante Captivitatem cognito: adversus J. Clericum," Milan, 1748, 8vo. 11. "De Hercule Tarsensi in viridi Jaspide insculpto Epistola," Brescia, 1749, 4to. 12. "De Baptismate in Spiritu S. et Igni," Milan, 1752, 4to. 13. "De sacro et publico apud Ethnicos pictarum TabularumCultu," Venice, 1755, 4to., reprinted at Turin, 1768, 4to. 14. "Vindiciæ Maupertuisianæ." Turin, 1756. An Italian translation of these Vindiciæ is printed in the "Raccolta di Trattati concernenti alla Religione naturale," Venice, 1756, &c. 2 vols. 4to. 15. "Trattato della Speranza di rivedere i Cari nostri nell' altra Vita," Turin, 1772, 8vo. 16. "Saggio intorno alle Imaginazioni," Turin, 1775, 8vo. 17. "Riflezzioni sopra i Mezzi di perfezionare la Filosofia morale," Turin, 1778, 8vo. 18. "De Profectione Alexandri Magni Hierosolymam Dissertatio posthuma," Turin, 1780. (Mazzuchelli, *Scrittori d' Italia*; *Annali letter. d' Italia*, 1756, p. 185, &c.)

L. S.

ANSA'LDI, INNOCE'NZIO, an Italian painter, born of a good family at Pescia in Tuscany in 1734. He was educated at the college of Florence, but showed such a decided taste for the arts of design, that his parents consented to his becoming a painter; and with that view sent him to Rome that he might have every advantage calculated to advance him in his art. After spending some years in Rome, Ansaldi returned to Florence, an easy and a graceful painter, and he executed several pictures for its churches. What time he could spare from painting he devoted to literature. He made many communications to Bartoli, Cicognara, and Lanzi, such as he thought might be useful to them in their historical works, for he was as well versed in the history as he was skilful in the practice of his art. He died in 1816.

He was author of the following literary works:—"Descrizione delle Pitture, Sculture, ed Architetture, della Città e Subborghi di Pescia nella Toscana," Bologna, 1772, 8vo.; "Catalogo delle migliori Pitture, &c. della Valdinievole," inserted in the "Istoria di Pescia" by P. O. B.; a translation in "verso sciolto" of Du Fresnoy's Art of Painting, "De Arte Graphica;" and a didactic poem, entitled "Il Pittore Istruito," published in 1820 by the Canon Moreri, preceded by a notice of the author. (Lanzi, *Storia Pittorica, &c.*; *Biographie Universelle, Suppl.*) R. N. W.

ANSA'LDO, ANDRE'A, one of the most celebrated of the Genoese painters, was born at Voltri in 1584. He learnt painting at Genoa of Orazio Cambiaso, whom he soon greatly surpassed; and being a great admirer of Paul Veronese, he borrowed a picture of that master, and copied it repeatedly until he felt that he had mastered his manner of colouring. Upon this he returned to his native place, and acquired considerable reputation by two pictures he painted for the church of Santi Niccolo ed Erasmo, and by another for the church of San Rocco, for which he painted the Beheading of John the Baptist. These were followed by a still finer work for the oratorio of Sant' Ambrogio, in which he represented that saint

absolving the Emperor Theodosius, a picture as remarkable for the beauty of its architecture, as for the invention, disposition, and general execution of its other parts. Shortly after this he had occasion to visit Tortona, not long before the celebration of the day sacred to one of the tutelar saints of that place, for which occasion the citizens of Tortona had ordered a new picture of the saint from one of its painters ; but the work was so little advanced that the citizens, anxious about its completion at the appointed time, entreated Ansaldo to finish it. This he declined to do, but to their great astonishment and utmost satisfaction he presented them, a few days afterwards, with a masterly picture of the saint in question, and acquired their warmest gratitude. He had scarcely returned to Voltri, when he received some handsome presents from Tortona, and commissions for several pictures from its citizens, two of which, a Martyrdom of St. Sebastian and another of St. Catherine, were among his most successful works. After these works, he painted several others at Voltri, the best of which is his admirable picture for the church of SS. Niccolo ed Erasmo of San Carlo Boromeo staying the Plague at Milan. His next great work was a Last Supper for the oratorio di Sant' Antonio Abate at Genoa painted in 1629. In this work Ansaldo displayed his skill in the inferior as well as the superior departments of painting. The table service and other accessaries for the meal were painted with the skill and fidelity of imitation of the Dutch painters. Shortly after the completion of this work he nearly lost his life in a quarrel with Giulio Benso, a young and able rival, who gave him a serious wound ; but they became friends after the recovery of Ansaldo.

Ansaldo's works are very numerous, both public and private, in fresco and in oil. Lanzi terms him one of the few who have painted much and well. Among the best is an altar-piece of the Martyrdom of St. Sebastian in the cathedral of Cadiz ; a View of the Fortifications of Genoa ; some frescoes, which are considered his best works, in the Palazzo Spinola in the suburb of San Pier d'Arena, illustrating the feats of the Marquiss Federigo Spinola in Flanders. He painted some other good works in the same palace, and the frescoes of the cupola of the church of the Nunziata, in which he represented the Assumption of the Virgin. These last works were so much injured by damp, that in 1700 they were ordered to be restored by Gregorio de' Ferrari, who executed his commission with great diligence, but produced a very inferior work to the original of Ansaldo. During the progress of this cupola, Ansaldo received another serious wound, from an unknown hand, as he was leaving the church, and he was confined some months to his bed. He appears to have been rather unfortunate : he was confined to his bed several times by illness, and shortly before he commenced the cupola of the Nunziata, he had the misfortune to break one of his thighs. He was not idle during these periods of confinement ; he made many excellent designs, and wrote several good comedies. He died at Genoa in 1638, aged fifty-four, having acquired the reputation of one of the first painters of his time in oil and in fresco. He is commonly called Giovanni Andrea Ansaldo, but Ratti assures us that his name was simply Andrea Ansaldo. He left several distinguished scholars — Orazio de' Ferrari, Giovacchino Assereto, Giuseppe Badaracco, and Bartolomeo Basso. (Soprani and Ratti, *Vite de' Pittori, &c. Genovesi.*)

R. N. W.

ANSALO'NI, GIORDA'NO, was born about the beginning of the seventeenth century at S. Stefano, a town in the diocese of Girgenti, in Sicily, from which he is sometimes called Giordano di S. Stefano. He early entered the order of Preachers, and having heard of the persecutions suffered by the Roman Catholics in Japan, he became anxious to die a martyr in the cause of Christianity. With this express view he removed to Spain to a convent of his order at Truxillo, and in 1625 obtained permission to go out as a missionary to the East. One of his brethren asked him in Mexico, where he stopped for a short time, if he did not feel a temptation to return to Spain, to which he replied, in a pun on his name, that he was not a Jordan (Giordano) to turn back. On his arrival in the Philippines he was sent for some time on duty to the hospital of the Chinese at Manilla, where, says Aduarte, he did not content himself with learning to talk their language, but learned to read and write their characters also, "a thing in which very few people have succeeded." He was thus enabled to pass for a Chinese on his entering Japan, in 1632, in company with some real Chinese, and dressed in their fashion. For two years he continued to officiate as a priest in Japan, but on the 4th of August, 1634, was discovered and made prisoner in the city of Nangasaki. After suffering a variety of the most dreadful tortures, he was hung up with the head downwards, and left to starve, in which horrible condition he lived seven days, dying on the 18th of November, 1634. Another priest, his companion, Father Tomas de San Jacinto, was executed in the same manner, and at the same time sixty-nine Christians were beheaded for their faith.

Aduarte mentions two works by Ansaloni, one an abridged translation into Latin of the lives of the saints of his order, written in Spanish by Hernando del Castillo, and the other a work on the idols and sects of China, with a confutation of the errors of the Chinese, which was never finished. Aduarte does not mention in what language the latter was

written. The manuscript of the former was preserved in Mongitore's time (1708) in Seville. Ansaloni was master of seven languages — Italian, Spanish, Latin, Greek, Chinese, Japanese, and the language of the Indians of New Segovia. (Aduarte, *Historia de la Provincia del Santo Rosario de Filipinas*, edit. of 1693, i. 687—697.; Mongitore, *Bibliotheca Sicula*. i. 368.; Quetif and Echard, *Scriptores Ordinis Prædicatorum*, ii. 478.) T. W.

ANSALONI, VINCE'NZIO, a very able painter of the Bolognese school, a scholar of Ludovico Carracci. There are only two public works by him in Bologna, but these are alone sufficient, says Lanzi, to establish the reputation of a great painter,—a St. Sebastian in the Fioravanti chapel in the church of St. Stephen; and the Virgin seated in the clouds with St. Sebastian and St. Roch below, in the church of the Celestines. Ansaloni lived at the beginning of the seventeenth century. (Malvasia, *Felsina Pittrice*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ANSARI (Abú-l-kásim), a celebrated Persian poet and philosopher, who lived at the court of Mahmúd of Ghizni in the early part of the eleventh century of the Christian æra. He was deemed the greatest genius of that brilliant period of Persian literature. He was not only a first rate poet, but at the same time profoundly versed in the language and sciences of the Arabs. It is said by Ferishta that "four hundred poets and learned men, besides the students of the university of Ghizni, acknowledged him for their master." He was appointed by Mahmúd to superintend the literature of the day, and no work could be presented to the king without being previously submitted to Ansarí. Among the works of this poet mention is made of an heroic poem on the actions of Mahmúd. In Stewart's catalogue of the library of Tipú Sultan we see the "Dewán of Ansery" mentioned (page 78), but we have not had the means of ascertaining whether it be that of the poet laureate of Ghizni or another of the name. Ansarí would have rendered himself immortal had he done nothing more than to have patronised and introduced to Mahmúd, Firdausí of Tus, the Homer of Persia. [FIRDAUSI.] It is said that Mahmúd directed seven of the most distinguished of his poets to versify the ancient chronicles of Persia. Ansarí's version of the story of Rustam and Sohráb was deemed the best, and was the theme of admiration when the nameless Firdausí reached Ghizni. On his arrival he happened to meet with Ansarí in a garden, where he was soon recognised as a congenial spirit. Thence may be dated Firdausí's advance to fame and honour. Ansarí* died about A. D. 1040. (Daulatsháh, *Persian Poets*; Ferishta, *History*.) D. F.

ANSART, ANDRE' JOSEPH, was born in Artois in 1723, and entered the order of the Benedictine monks. Having gained the confidence of his superiors, he was entrusted with the management of the financial matters of the convent, but one day he disappeared with the funds which he had under his care. The sum does not appear to have been of any great amount, and the matter seems to have been hushed up, for after having been connected for some time with the knights of Malta he returned to Paris, and was not only left unmolested, but obtained the office of avocat to the French parliament and some other distinctions. During the last years of his life, he was curé-prieur of Villeconin, and died about the year 1790. Ansart is remarkable for nothing but his dishonesty, hypocrisy, ignorance, and idleness. The impunity with which he had committed the robbery in his convent, encouraged him to follow the same practices in literature, and his countrymen have expressed in several quarters the suspicion that among the nine or ten works which he published, there is perhaps not one which he wrote himself, but that they were stolen from the archives of St. Germain. These works are: — 1. "Dialogues sur l'Utilité des Moines rentés," 1768, 12mo. 2. "Exposition sur le Cantique des Cantiques de Salomon," 1770, 12mo. 3. "Histoire de S. Maure, Abbé de Glanfeuil," 1772, 12mo. 4. "Eloge de Charles V., Empereur," 1777, 12mo. This work is known to be a mere translation of a Latin work by Masenius. 5. "Esprit de S. Vincent-de-Paul, ou, Modèle de Conduite proposé à tous les Ecclésiastiques," 1780, 12mo. 6. "Histoire de Sainte Reine d'Alise et de l'Abbaye de Flavigny," 1783, 12mo. 7. "Histoire de S. Fiacre," 1784, 12mo. 8. "Bibliothèque Littéraire du Maine," 1784, 8vo. This work contains accounts of a great number of obscure literary persons; it was to have been continued in several volumes, but Ansart published only one volume. 9. "La Vie de Grégoire Cortez, Bénédictin, Evèque d'Urbin et Cardinal," 1786, 12mo. (Quérard, *La France Littéraire*; *Biographie Universelle*.) L. S.

ANSBERT. [ASPERTUS.]

ANSBERT, ST., bishop of Rouen, lived during the latter part of the seventh century. He was a son of Sivinus, born at Chaussy in Vexin, and belonged to a noble family. His birth and great talents brought him to the court of Chlotar III., king of the Franks. Robert, the king's chancellor, wished to bring about a marriage between his daughter Angradisma and Ansbert, but Ansbert had already made up his mind to devote his life to the service of God and his church, and he refused the fair virgin, who afterwards became a saint herself. Ansbert gradually rose

* According to the *Kashf ul-loghat* (an esteemed Persian dictionary) the name ought to be written "Unsarí," but we have followed the usual mode of spelling.

to the office of chancellor under King Theodoric III., but his love of a quiet and retired life induced him on a sudden to quit the king's court, and to enter the abbey of Fontenelle, of which, in 678, he became abbot. In this new sphere he imitated the example of earlier saints, by founding hospitals and other benevolent institutions. After the death of St. Ouen, archbishop of Rouen, Ansbert was elected to the see, in 683. King Theodoric summoned him to Clichi, where he was to be consecrated by Lambertus, archbishop of Lyon. Ansbert was at first unwilling to undertake the arduous duties of this post, but the entreaties of the king prevailed upon him. Although Ansbert was a man of the greatest benevolence, and did everything to relieve the poor, he was extremely severe towards the clergy of his diocese, and Pepin of Heristal, then major domus of the king, was prevailed upon to banish the archbishop from his diocese to the abbey of Haimont (Haut-Mont) in Hainault. Here he died on the 9th of February in the year 695, just at the time when preparations were made for restoring him to his see of Rouen. His body was buried, at his own request, in the abbey of Fontenelle. The church of Rome regards him as a saint, and celebrates his memory on the 9th of February. Ansbert wrote some works of a religious character, principally for the instruction and edification of monks, but none of them has come down to our time. The life of Ansbert was written by Angradus, a monk of Fontenelle; it is printed in the "Acta Sanctorum," Feb. 9. vol. ii. p. 349, &c. (Compare *Histoire Littéraire de la France*, iii. 646, &c.) L. S.

ANSBERTUS, an Austrian priest who lived about the end of the twelfth and the beginning of the thirteenth century. He accompanied the German emperor Frederic I. on his crusade, A. D. 1189, of which he wrote a description. His work was for centuries supposed to be lost, but some years ago it came to light again by accident. The MS. had fallen into the hands of persons who did not know its value, and were on the point of destroying it. Some portions were already torn to pieces, when it was discovered and purchased by J. Dobrowsky. Further inquiries showed that another and more complete MS. existed in the convent of Rayhrad, and with the assistance of it Dobrowsky published the work under the following title, "Historia de Expeditione Friderici Imperatoris. Nunc primum e Gerlaci Chronico," &c. cura J. Dobrowsky, Prague, 1827, 8vo. The work is written in the form of a chronicle, and not only embraces the crusade of Frederic I., but also that of Philippe Auguste of France, and goes down to the crusade of Henry VI. The language is often very barbarous, but the tone of the narrative is generally pleasing. The work is of great value, as the author was himself an eye-witness of some of the events which he describes; besides which it contains information not to be found in any other contemporary historian. (Dobrowsky, *Introduction to his edition.*) L. S.

ANSCA'RIUS, or ANSGA'RIUS, called "The Apostle of the North," because he was the most successful, although not the first, propagator of Christianity in Denmark and Sweden, was born in Picardy in the year 800, or 801. In his fifth year his father placed him in the school of the Benedictine monastery of Old Corbie in that province. About the year 813 he entered that monastic order, and, in 820, became chief master in the school there. As the Emperor Louis le Débonnaire sought out a learned man for a teacher in the Benedictine monastery of New Corvei, which he had recently founded on the Weser, near Höxter, Anscarius was recommended to him as an eligible person. He accordingly removed thither, but did not remain there long. For, when Louis, in his zeal for propagating the Gospel among the Danes, — who were still in a very uncivilised state, notwithstanding the labours of several missionaries in the seventh and eighth centuries, — endeavoured to find a fit person to undertake so perilous a mission, the abbot of Corvei proposed Anscarius. In the year 826, therefore, he set out for Denmark with his colleague Audibert, penetrated into the interior of the country, and preached the Gospel amidst many difficulties and persecutions. Such success, however, attended his efforts, that he was emboldened to extend his mission into Sweden. In the year 830 he arrived, having been plundered by pirates, at the town of Birka, and converted the king of Sweden and several of his subjects. The year after he returned to Germany, upon which the emperor, who conceived that the introduction of Christianity in the North would be materially furthered by an ecclesiastical head, made Hamburg an archiepiscopal see, and appointed Anscarius the first archbishop, the monastery of Turhout in Flanders being assigned for his support. Pope Gregory IV. sent him the pallium, and nominated him Apostolical Legate to the northern heathen.

One of the most effectual means which Anscarius employed for the diffusion of religion was the establishment of schools for the education of missionaries. He moreover founded a Benedictine monastery in Hamburg, and made frequent journeys for the superintendence of his diocese. In the year 845, the Danes and Normans sacked Hamburg, and burned the monastery, the archbishop hardly escaping their violence. A pious matron afforded him and other fugitives an asylum on her estate of Ramesloh, in the district of Verden; and he afterwards, out of gratitude, founded a convent there. At length Louis the German provided for his security, by transferring the

seat of the archbishopric to Bremen, and by uniting it with Hamburg. About this period, Anscarius made a second journey to Denmark, and so far prevailed on King Eric I., who, although he had been baptised, had apostatised, that he granted the Christians the free exercise of their religion, and even allowed the archbishop to lay the foundation of a church at Haddebye, near the modern Schleswig. Being thus countenanced by the Danish king, he made another voyage to Sweden, and obtained sufficient influence over the king, Olaus, to prevent his actually opposing the baptism of his subjects. Under the successor of Eric new persecutions were instituted against the Christians; but Anscarius so far overcame them, that the king permitted the erection of a church at Ripen, and received baptism himself, in the year 858. Anscarius died the 3d of February in the year 865. The Catholic church has canonised him; and a church at Bremen bears his name. The only work ascribed to him which has appeared in print, is his "Liber de Vita et Miraculis S. Willehadi, Bremensis Episcopi," which was first published by Philip Cæsar, in his "Triapostolatus Septemtrionis," Cologne, 1642, 8vo., and afterwards by Langebek, in his "Scriptores Rerum Danicarum Medii Ævi." Anscarius's own journal of events, which was extant in the thirteenth century, has been in vain searched for in Rome, and is probably lost. A biography of Anscarius was written by his successor in the archbishopric, Rembert, and is found in the "Triapostolatus," and in Langebek, and has been published separately by C. Arrhenius, Stockholm, 1677, 4to. Gualdo, a monk of Corbie in the eleventh century, also wrote his life in wretched Latin verse; and both the metrical biography and that of Rembert are preserved in Mabillon's "Acta SS. Ordinis S. Benedicti." According to Cave, Albert Krantz, in his "Metropolis," speaks of a small summary of the Psalms made by Anscarius, which was extant in his time, and which was a favourable evidence of his piety. (Dörfer, in the *Allgemeine Encyclopädie*; Cave, *Historia Literaria*, i. 523.)

J. N—n.

ANSEAUME, N., a dramatic poet, was a native of Paris, and was born about the year 1720. He early entered the congregation of La Doctrine Chrétienne, but quitted it, was successively a boarding-house-keeper and a journeyman upholsterer, and ultimately devoted himself to the theatre and dramatic composition. He aided in the establishment of the Opéra Comique, of which he was submanager from 1753 to 1757, and prompter from 1758 to 1761. On the re-union of the Opéra Comique with the Théâtre Italien, he became secretary, private instructor, and prompter to the company, for which he composed the farewell addresses from 1763 to 1778. He died at Paris in the month of July, 1784. His principal pièces are—1. "Le Chinois poli en France," Paris, 1754, 8vo. 2. "Berthold à la Ville, Opéra Comique," Paris, 1759, 4to., jointly with P. A. Lefevre de Marcouville. 3. "Les Amans trompés, Opéra Comique," Paris, 1756, 8vo., jointly with Marcouville. 4. "Le Peintre amoureux de son Modèle, Opéra Comique," Paris, 1757, 8vo. 5. "La fausse Aventurière, Opéra Comique," Paris, 1757, 8vo., jointly with Marcouville. 6. "Le Docteur Sangrado, Opéra Comique," Paris, 1758, 8vo. 7. "Le Médecin de l'Amour, Opéra Comique," Paris, 1758, 8vo. 8. "L'Ivrogne corrigé, Opéra Comique," Paris, 1759, 8vo. 9. "Le Soldat Magicien, Opéra Comique," Paris, 1760, 8vo. 10. "Le Milicien, Opéra Comique," Paris, 1763, 8vo. 11. "L'Isle des Fous, Comédie Vaudeville," Paris, 1760, 8vo. 12. "La Clochette, Comédie," Paris, 1766, 8vo. 13. "Les Deux Chasseurs et la Laitière, Opéra Comique," Paris, 1763, 8vo. 14. L'E'cole de la Jeunesse, ou, le Barnevelt François, Comédie, Paris, 1765, 8vo. The above pieces with others have been collected together in three volumes, and published under the title of "Théâtre de M. Anseaume," Paris, 1766, 8vo. 15. "La Coquette de Village, Comédie Vaudeville," Paris, 1770, 8vo. 16. "Semire et Mélinde, Comédie," Paris, 1773, 8vo. 17. "Cendrillon, Opéra Comique," Paris, 1759, 8vo. A tolerably complete list of his pieces, upwards of thirty in number, will be found in Quérard.

Grimm speaks very favourably of this author, whose compositions he describes as characterised by truth, simplicity, and great facility of expression. "Le Peintre amoureux," "Le Médecin de l'Amour," "L'E'cole de la Jeunesse," and "Les Deux Chasseurs," appear to have been among the most successful of his dramatic efforts. (*Des Essarts, Les Siècles Littéraires de la France; Annales Dramatiques*; Origny, *Annales du Théâtre Italien*, iii. 199.; Grimm and Diderot, *Correspondance Littéraire, Philosophique et Critique*, iii. 453., iv. 318.; Quérard, *La France Littéraire.*)

J. W. J.

ANSEGI'SUS, or, as the name is variously written, Ansusus, Ansersus, Anseisus, and Ancigisus, was appointed Bishop of Troyes, A. D. 912, according to Mabillon, though an ancient chronicle published by Martene (*Thesaurus Anecdotorum*, tom. iii. col. 1450) gives A. D. 914 as the date. He appears to have been in favour with Raoul or Rodulf, king of France (A. D. 923—936), and held, as Mabillon concludes, the office of high chancellor (archicancellarius) under him. In 925 he was wounded in a conflict with the Northmen, who were ravaging Burgundy. In A. D. 949 he was sent by Hugues le Grand, Duke of France, on an embassy to Louis IV. d'Outre-mer, with whom he (Hugues) was at war. In A. D. 965 a quarrel having arisen between Ansegisus and Rodbert or Robert,

Count of Troyes, the Bishop was expelled from the town. On this he went into Germany to the Emperor Otho I., and having obtained from him a body of German (the chroniclers call them Saxon) troops, returned and besieged Troyes. A part of the Germans having been defeated in an attempt to plunder Sens, their countrymen raised the siege and returned home. The authors of "Gallia Christiana" place this event in A. D. 859, and state that Ansegisus was restored next year by Bruno, Archbishop of Mayence; but the date given above is probably correct, and there seems no reason to connect the siege of Troyes by Bruno, A. D. 860, with the quarrel of Ansegisus. The year of Ansegisus's death is not known: it was before A. D. 871. (Frodoardus, *Chronicon*; Hugo Floriacensis, *Chronicon*; Ordericus Vitalis, *Historia Ecclesiastica*; all given in Bouquet's *Recueil des Historiens des Gaules et de la France*, tom. viii. and ix.; Mabillon, *Annales Ordinis Sti. Benedicti*, tom. iii.; *Gallia Christiana*.) J. C. M.

ANSEGI'SUS, or ANSIGI'SUS, an eminent French ecclesiastic of the eighth and ninth centuries. The year and place of his birth are not known. He was the son of Anastasius, a Frank of good family, and Himildrida. He became a monk in the Benedictine abbey of Fontanelle otherwise St. Wandrille, near the right bank of the Seine, below Rouen, over which his relative Geroald or Gervold presided as abbot.

Geroald, anxious to promote the interests of his young kinsman, took him with him to Aix-la-Chapelle, the residence of Charlemagne, and recommended him to the patronage of that prince. His earliest appointments were to the abbacy or priory of two religious houses, that of St. Sixtus at Reims, and that of St. Memmius or St. Menge (of the order of St. Augustin) near Châlons-sur-Marne. These, however, he gave up on receiving from Charlemagne (A. D. 807) the abbacy of St. Germer or Flay (of the Benedictine order) in the diocese of Beauvais. While he held this abbey he was "exactor operum regalium," clerk or master of the works to the Emperor, at Aix-la-Chapelle, under Eginhard, or, as the biographer of Ansegisus writes the name, Heinhardus. In A. D. 817, the emperor Louis le Débonnair, son and successor of Charlemagne, conferred on him the abbacy of the Benedictine abbey of Luxeuil in the diocese of Besançon; and, in 823, he was made by the same prince abbot of St. Wandrille or Vandrille, in which he had originally entered the monastic life. Beside these monastic offices he was frequently charged with commissions by Louis le Débonnair and other princes. He was sent, probably about A. D. 830, into "the March of Spain" (the country between the Pyrenees and the Ebro), then subject to Louis, to inquire into the conduct of Gautselin or Gaucelin, who was then warden of the March. The death of Ansegisus occurred on Sunday, 20th July, 833.

Ansegisus has a high character both for intellectual power and moral worth. He appears to have been eminently a practical man. His appointment as clerk of the works; the exertions he made to restore the decayed revenues, and to rebuild with greater elegance the dilapidated structure of his abbey of Flay; the abundant crops which his agricultural skill raised on the lands of his monasteries; the diligence with which he accumulated rich gifts for their treasuries and libraries; not to mention the vast property which he accumulated for himself, and which he bequeathed wholly for pious purposes, attest this. He is praised by his biographer for restoring the relaxed discipline of his monks, for his great charity and care of the poor, the clergy, and the monks, of widows, orphans, and travellers; for his truth, constancy in adverse circumstances, and fidelity to his engagements; and for his carefulness, while strict towards himself, not to pry too curiously into the faults of others, or to judge severely of them. In the distribution of his wealth which he made during his last illness, above fifty abbeys or monasteries participated in his bounty. The commendation bestowed on him of abstaining from impure language of every kind is worthy of notice, as implying that the opposite practice was common among ecclesiastics.

In the "Chronicon" of Sigebert he is said to have been "abbas Lobiensis" (abbot of Laubes) in the diocese of Cambray; but this is probably a corruption of "abbas Luxoviensis" (abbot of Luxeuil), arising from the employment of contractions. No abbot Ansegisus is found in the list of the abbots of Laubes. Trithemius has enlarged the error of Sigebert, making Ansegisus to have been, not only abbot of Laubes, but archbishop of Sens, thus confounding him with another ecclesiastic of the same period. He states that he was the author of several works, though he (Trithemius) knew not what they were; but the authority of Trithemius is here not to be trusted.

The first collection of the "Capitularia" or Capitularies, that is, the laws or edicts, of Charlemagne and Louis le Débonnair was made by Ansegisus; and though it has been disputed who this Ansegisus was, it is now generally agreed that he was the abbot of St. Wandrille. These capitularies, which had been written on separate pieces of parchment at various times, were in danger of being lost; and Ansegisus, moved, as he tells us in his preface, by love and reverence for the princes by whom they had been issued, collected all he could find, and transcribed them in one volume. He arranged them in four books, two relating to ecclesiastical and two relating to secular affairs; one book in each division was composed of the capitularies of Charlemagne, the other of those of Louis. He added to the

fourth book three appendixes, comprehending imperfect capitularies, or rather titles of capitularies, or notices of the subject to which they related; capitularies which were repetitions of others previously issued; and others which for different reasons were not included in the body of the collection. The third appendix contains some capitularies of the Emperor Lothaire, son and associate, and afterwards successor of Louis le Débonnair. This collection of Ansegisus received the sanction of Louis, and was cited by Charles le Chauve, as having the authority of law. Several years after Ansegisus had made his collection, another was formed by Benedict of Mayence, which comprehended several capitularies both of Charlemagne and Louis that had escaped the notice of Ansegisus, as well as some of Pepin, the father, and Carloman, the brother of Charlemagne. The collection of Benedict appears to have acquired similar authority to that of Ansegisus. Some MSS. have three or four supplements or additions, but it is questioned if these are by Benedict. A selection of these two compilations was made by the Emperor Lothaire (A. D. 845) after the death of Louis le Débonnair, and published by him with a capitulary of his own, confirming those which his selection contained. This selection was the first printed: it appeared at Ingolstadt A. D. 1545; at Mayence, appended to the letters of Hincmar, A. D. 1602; and at Frankfort, in Goldast's "Collectio Consuetudinum et Legum Imperialium," A. D. 1613. The collections of Ansegisus and Benedict were first printed at Paris in 12mo., A. D. 1548; but the work was not completed, though some copies of it got abroad. It was edited by Jean du Tillet, bishop of St. Brieuc. An edition of the two collections complete, with their respective supplements and a glossary, was published at Paris, A. D. 1588, in one volume 8vo. by Pierre Pithou, but it is not accurate. Another, but not more correct, edition was published at Paris, A. D. 1603, in one vol. 8vo. by François Pithou, brother of Pierre. This edition was followed by Lindebrog, who reprinted the capitularies in his "Codex Legum Antiquarum," Frankfort, A. D. 1613. The collections of Ansegisus and Benedict were republished at Paris, A. D. 1620, and with the notes of Sirmond A. D. 1623, 1640, and 1696. Baluze has inserted these collections in his "Capitularia Regum Francorum," 2 tom. folio, Paris, A. D. 1677. Le Cointe, in his "Annales Ecclesiastici Francorum," has noticed that the edition of the compilations of Ansegisus and Benedict in Baluze differs considerably from the earlier editions. An edition of the work of Baluze with the latest MS. corrections of the author was published in two volumes, folio, Paris, 1780, by M. de Chiniac.

The only other extant writings of Ansegisus are his will, or deed for the distribution of his property, and the "Constitutio," or arrangement which he drew up for the regulation of the monks of St. Wandrille; both preserved by his contemporary biographer. (The chief authorities for the foregoing article are the life of Ansegisus in the *Gesta Abbatum Fontanellensium*, drawn up apparently by a contemporary. The life is given by Mabillon in his *Acta Sanctorum Ordinis Sti. Benedicti*, sæc. iv. tom. i. and the whole of the *Gesta*, &c., by D'Achéry, *Spicilegium*, tom. iii. of the first edition, and by Pertz, *Monumenta Germaniæ Historica*, tom. ii. The account of the Capitularies with the editions they have gone through is from Baluze's Preface to his edition of the "Capitularia," from the *Histoire Littéraire de la France*, tom. iv., from Le Long's *Bibliothèque de la France*, and from the Supplement to the *Biographie Universelle*. See also Bouquet, *Recueil des Historiens des Gaules et de la France*, tom. v. vi.; Ceillier, *Auteurs Sacrés*, tom. xviii.; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*; and Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis*.) J. C. M.

ANSEGI'SUS, archbishop of Sens, in the ninth century. The time and place of his birth are not known. In the notice of him in the "Gallia Christiana" (tom. xii.), he is said to have been the son of Ardradus and Witela, and brother of Wala, bishop of Auxerre. He was a priest of the diocese of Reims, and abbot of St. Michael; but where this abbey of St. Michael was is a matter of dispute.

In the year 870 Ansegisus was sent by Charles le Chauve, in conjunction with Lothaire or Liethard, a layman, on a mission to the Pope, Adrian II., who had sent messengers to Charles, forbidding him to take possession of the dominions of his deceased nephew, Lothaire, King of Austrasia or Lorraine. Ansegisus carried with him letters and rich presents, to propitiate his holiness; but the result of the embassy does not appear, except from the fact that Charles retained possession of Lorraine, which he had occupied before the arrival of the Pope's messenger.

In 871 Ansegisus was elected archbishop of Sens, after the see had been vacant a year from the death of Egil or Egilo, who had last held it. He was present at the synod of Douzi les Près in August, that same year, and concurred in the condemnation of Hincmar, bishop of Laon. In the year 875, according to Mabillon and the account in "Gallia Christiana," he was sent again to Rome to induce Pope John VIII. to exert his influence in procuring the imperial crown for Charles le Chauve; and was so successful, that on his return, accompanied by three Italian bishops as papal legates, he invited Charles to Rome, where he was crowned Emperor by the Pope on Christmas day. It was probably in return for this important service, and at the desire of Charles, that

Ansegisus received of the Pope early in the year 876 an appointment as papal vicar and legate in France and Germany (per Gallias et Germanias), with the amplest powers.

On the return of Ansegisus into France with the Bishops of Toscanella and Arezzo, his co-legates, Charles le Chauve appointed a council to meet in the middle of June at Pontion or Ponthion, between Châlons and Vitry-sur-Marne. Here the validity of the papal appointment was questioned, especially by Hincmar, Archbishop of Reims; but it was strenuously supported by Charles, who ordered a seat to be placed for Ansegisus above the bishops and metropolitans, who were his seniors, and this seat Ansegisus occupied, notwithstanding the protest of Hincmar. Whether the council consented absolutely to admit the appointment of Ansegisus is not clear. The "Annales Bertiniani," or "Annals of St. Bertin," the fullest authority, say that the prelates gave only a conditional assent to the appointment; but those annals, written, as some think, by Hincmar himself, at any rate by one of his admirers, are perhaps scarcely to be trusted. According to one copy of the acts of the council, the claims of Ansegisus were admitted and confirmed, and it is probable that these acts are referred to by the annalist of St. Bertin when he says that "Odo, bishop of Beauvais, read certain decrees (capitularia) dictated by the papal legates and by Ansegisus and by Odo himself, without the knowledge of the council, contradictory one to the other, not only useless, but even destitute of reason and authority." In fact, the opposition of Hincmar seems to have been overruled; and the annalist of St. Bertin has sought to depreciate the character and validity of the acts of the victorious party.

After the breaking up of the council, Ansegisus was again sent, in the latter part of A. D. 876, to Rome by Charles, and met with an honourable reception from the Pope, whose displeasure however he soon incurred by some intrigues, real or supposed, with Landbertus or Lambert, Duke of Spoleto. In the year 877 he was present at the coronation of Louis II., le Bègue, son of Charles, at Compiègne; and next year (878) assisted at a council of the Gallic and Belgian bishops at Troyes, at which the Pope (John VIII.) was present, and in the latter part of its session, Louis le Bègue, king of France. At this council the excommunication which the Pope had denounced against Lambert of Spoleto and others was repeated by the council. Among those on whom the sentence fell was Formosus, bishop of Porto; and an ancient chronicle (that of Clarius, otherwise the "Chronicon St. Petri Vivi Senonensis") affirms that he was left (apparently under restraint) in the charge of Ansegisus. Both the Pope and Formosus are said to have brought with them some relics which were bestowed partly on Ansegisus, partly on various monasteries in that part of France. In 879 Ansegisus assisted in crowning the young kings, Louis III. and Carloman, who had succeeded their father, Louis le Bègue, at the monastery of Ferrières, on the Loing, in the diocese of Sens.

These are the only acts of Ansegisus to which we can affix a date. In the "Chronicon Odoranni," a monk of St. Pierre-le-Vif (St. Petri Vivi) at Sens, he is said "from a particular cause to have expelled the Jews and the nuns from Sens, and to have prohibited them from having any fixed abode there." The expulsion of the Jews was in accordance with the spirit of the age, but for that of the nuns there must have been some particular reason. Ansegisus died November 25, 882, and was buried in the chapel of St. Bartholomew in the monastery of St. Pierre-le-Vif, at Sens. (Bouquet, *Recueil des Historiens des Gaules et de la France*, tom. vii. viii. ix., where the ancient authorities for this notice are to be found; Mabillon, *Annales Ordinis Sti. Benedicti*, tom. iii.; *Gallia Christiana.*)

J. C. M.

A'NSELIN, JEAN LOUIS, a French engraver, born at Paris in 1754, was the pupil of Augustin de St. Aubin, and engraved several good plates, after French masters. The best are — Adam and Eve, after Lebarbiez the elder, in 1808; the Siege of Calais, after Barthelemy; Madame de Pompadour, after Boucher; several scenes of Bacchanals, after Carème; Molière reading his "Tartuffe" before Ninon de Lenclos and others, after Monsiau, in 1814; Portrait of Lally-Tolendal, after Verhulot; and Sabinus discovered in his retreat, after Taillasson, in 1819: also Anacreon, after Restout, and some vignettes for the complete works of Rousseau. He died in 1823. (Gabet, *Dictionnaire des Artistes, &c.*)

R. N. W.

ANSELM, an old sculptor of Milan called Dædalus, who lived about the end of the twelfth century; he is mentioned in Hagen's letters "Briefe in die Heimath." On one of the gates of Milan there is a coarse bas-relief of the expulsion of the Jews and Arians from that place, with a Latin inscription recording the sculptor's name. The figures are short and ill-proportioned. (Nagler, *Neues Allgemeines Künstler Lexicon.*)

R. N. W.

ANSELM, bishop of HAVELBERG, in Saxony, was sent by the Emperor Lotharius II. to Constantinople on an embassy to the Emperor John Comnenus, probably on some subject connected with the mission which Comnenus sent to Lotharius in 1137. During his stay at Constantinople, Anselm held public and private conferences with members of the Greek church relative to the points of difference between the Greek and Latin churches. He was at Tusculum in the month of March, 1145, where he met the

Pope, by whom he was requested to draw up an account of all that had been said on both sides in these conferences. In compliance with this request, Anselm composed a work, which he entitled Ἀντικείμενα, "Things set over against each other," and which D'Achéry has printed in his "Spicilegium," tom. 1. 2nd ed. It consists of three parts. The first is a small treatise on the perpetuity and uniformity of the church; in which he shows that the points of belief have always been the same from the beginning of the world, though the observances have been different. The second contains an account of a public conference, which Anselm held with the archbishop of Nicomedia relative to the procession of the Holy Spirit. The archbishop allowed that the Holy Spirit "is of the Son, is sent by him, receives from him, and hears from the Son what he says," but he would not say that the Holy Spirit "proceeds from the Son," as the Gospel does not declare it in express terms. The first part of the third book is a narrative of another conference with the same archbishop on the primacy of the Roman church. The archbishop allowed to the church of Rome the first rank amidst her sisters, that is, the patriarchal churches, and its right to preside in a general council, but denied its authority to pass decrees without the knowledge or consent of the Greek church, which should be binding on the Greeks, or that they ought to renounce their own rights and follow the usages of Rome, without testing them by reason or Scripture, and walking after it with closed eyes, wherever it might go. The rest of the third book treats of the Greek customs, of using leavened bread in the celebration of the holy communion, of anointing with oil the Latins whom they received into communion with themselves, and putting water into the cup after consecration. These last two books are written in the form of a dialogue. Anselm states the points of difference fairly, and does not attribute to the Greeks opinions which they do not hold. Frederic Barbarossa sent him on a second embassy to Constantinople to negotiate an alliance with the Emperor Emanuel Comnenus against the King of Sicily. He returned from this mission in 1155, and was elected archbishop of Ravenna by the clergy and the people, and Frederic gave him the exarchate of the province as a reward for his services. He died in the winter of 1159. One of the miracles attributed to St. Bernard was wrought upon Anselm. (Fleury, *Histoire Ecclésiastique*, liv. 69. chap. 17. and 42. liv. 70. 4. and 29.; Dupin, *Histoire des Controverses &c. dans le XIIme Siècle*, p. 609.; Oudinus, *Commentarius de Scriptoribus Ecclesiæ antiquis*, tom. ii. col. 1428.) C. J. S.

ANSELM, SAINT, archbishop of Canterbury, was born at Aosta, in Piedmont, about the year 1034. His father, Gundulphus, and his mother, Hemeberga, were both of noble extraction. The mother of Anselm was a woman of piety, and her lessons of religion and virtue early made a deep impression upon her son. Brought up amidst the Alps, he used to "fancy that Heaven rested on the mountain-tops." He soon distinguished himself in the public schools, and at the age of fifteen he felt a strong desire to enter the cloister; but his wishes were checked by his father, and were diverted by the prospects which his rank opened before him. As he grew up his religious impressions and even his love for study gave way before the amusements of youth. While his mother lived his regard for her kept him in check; but she died in his youth, and then "the ship of his heart, having lost its sole anchor, drifted off almost entirely into the waves of the world." (Eadmer, *Vita S. Anselmi.*) But he was arrested in his irreligious career in a singular way. The harshness of his father, increased if not caused by his follies, drove Anselm from his home. He went into Burgundy and thence into France, and at the end of three years he came to Avranches in Normandy. Here he heard so much of Lanfranc, the prior of the abbey of Bec, and of the school which he had opened there, to which scholars of all nations flocked, that he conceived a strong desire to know so celebrated a man, and went to Bec. Here his ardour for study revived, and he sacrificed his sleep to satisfy it. His untiring industry attracted the attention of Lanfranc, who employed him to teach under himself. His early desire for a monastic life returned, but he hesitated long, and it was not till after many internal struggles that he became a monk of Bec, in 1060, at the age of twenty-seven. Three years afterwards he succeeded Lanfranc as prior, Lanfranc being made abbot of St. Estienne in the city of Caen. Amidst the duties of the office he found time for those metaphysical inquiries and those logical speculations in which he delighted. (*Vita S. Anselmi*, p. 6.) In moral philosophy we are told that he made such progress that he could lay open to each applicant the secrets of his heart, point out the source and trace the progress of virtue and vice, and teach men how to acquire the one and avoid the other. He was also greatly interested in the correction of manuscripts, which were vitiated by the carelessness of copyists. Many came to him personally to propose the doubts and difficulties of their conscience; others consulted him by letter; and he gave his advice to all. The school of Bec, so flourishing under Lanfranc, lost none of its reputation under Anselm. His fame spread through the other provinces of the kingdom, reached England, and brought from all parts many nobles and knights to Bec. He paid particular attention to the young. His system was to treat them with mildness and discretion, and not with harsh-

ness and passion. Occupied as he was, he never omitted his prayers and usual acts of penitence. At the end of fifteen years (20th August, 1078), Herluin, the abbot and the founder of Bec, died, and Anselm was unanimously elected his successor. He did not however receive the abbatial benediction till the 22d of February in the succeeding year, when he was forty-five years old. His first step was to give the administration of the temporalities to such of the brethren as he could trust, while he reserved to himself the spiritual direction of the abbey.

The abbey of Bec had possessions in England, which required at times the presence of the abbot in that country. This was the case in the year of Anselm's election to the office. There was another strong motive which induced him to cross the sea, and this was the desire of seeing his old master Lanfrane, who had been archbishop of Canterbury for nine years. He was received in England with the greatest honour. His manners were affable; and he had the art of accommodating himself to the habits, and suiting his conversation to the profession, of all classes. The king himself, William the Conqueror, stern as he was to others, was so affable towards him, that he seemed to become another man in his presence; and "there was no earl or countess, or great person, who did not think that they missed favour in the sight of God, if they haply had not an opportunity of rendering some service to Anselm, abbot of Bec." (*Vita S. Anselmi*, p. 11.) Such was the character which Anselm had left behind him in England, when at the end of thirteen years he visited it again. The affairs of his monastery required his presence, and many of the nobles whose consciences he directed by letter, urged him to come over; but a rumour had spread abroad, that if he came to England, he would be made archbishop of Canterbury, which see had been vacant for more than three years by the death of Lanfranc. Anselm therefore hesitated to go, but Hugh, count of Chester, one of the most powerful of the conqueror's barons, and a particular friend of Anselm, was attacked with a dangerous sickness, and pressed him so earnestly, that he determined to visit England. He arrived at Canterbury the 7th September, 1092, the eve of the Nativity of the Virgin; the clergy and people welcomed him as their future archbishop. This induced him to depart early the next morning without celebrating the festival. He went to court to pay his respects to William Rufus who was now king. Rufus received him with a politeness which he did not generally show to ecclesiastics; he rose from his throne, met the abbot at the door of the chamber, and after embracing him, gave him his hand, and led him to a seat. In this first interview, Anselm told the king all that he had heard of his ecclesiastical administration. Whenever a bishopric or abbey became vacant, the king's commissioner went and took possession, and the place was kept vacant, the revenue going meanwhile into the exchequer, or the benefice was sold to the highest bidder. The see of Canterbury had been thus unoccupied for many years. In five months Anselm had accomplished the objects of his visit, and requested permission to return into Normandy, but the king refused to grant it. The motives which determined William to detain Anselm cannot easily be discovered. When Anselm's disinterestedness was once praised in his presence, and the speaker remarked, that the Abbot of Bec had no wishes for any thing earthly, William added, "no, not even for the archbishopric, but by the holy face of Lucca (his usual oath; the holy face was a picture of our Lord) there shall be no archbishop besides me." However, when his nobles petitioned him to allow prayers to be offered up throughout the kingdom, that God would be pleased to put it into the king's heart to institute a worthy pastor to the church of Canterbury, William consented, and the bishops requested Anselm to draw up the form of prayer. Shortly after this William fell sick; his danger became imminent; and in a moment of terror, when he was urged among other acts of atonement to fill up the archbishopric, he nominated Anselm. The scene which followed is one, with respect to which it is impossible to express any decided opinion; but Anselm's character leads to the belief that he was not dissembling. When the bishops came to lead Anselm into the king's presence, he refused to go: he said "that he had not health and vigour sufficient for so weighty a charge; that his inclination was entirely for the cloister; and that he always declined concerning himself in secular affairs;" and therefore he begged they would not endeavour to drag him out of his repose and force him upon his aversion: he was abbot of a monastery in a foreign dominion, bound to canonical obedience to the archbishop of that province, and owed allegiance to the prince of the country, and was bound to assist his convent to the best of his power, and he could not receive investiture without their consent and permission. He was forced into the king's sick chamber: the king asked him with tears, "Why he wished to destroy him in the other world, as would be the case, if he died without filling up the archbishopric." Anselm continued to refuse. He was dragged to the bedside, and his right hand was held out by the bishops to receive from the king the pastoral staff. But he kept his hand firmly closed, and the force which was used to open it caused him to cry out. The bishops then led him out to a neighbouring church, and the Te Deum was sung; but Anselm continued to deny the validity of the act.

All this took place at Gloucester, 6th March, 1093. The consent of the Archbishop of Rouen, the Duke of Normandy, and the monks of Bec was given; and Anselm, after doing homage to the king, according to custom, was consecrated at Canterbury by Thomas, archbishop of York, 4th December, 1093. But he first stipulated that all the lands of the see should be restored, and that the king should allow him still to recognise Urban II. as pope, to whom Anselm had vowed obedience while he was abbot of Bec.

From this time a life of anxiety and warfare began for Anselm. "From the first," says Eadmer, "he perceived and foretold that many would be the troubles he would have to endure during his pontificate." To the bishops who were so eager for his election at Gloucester he said, that they were yoking together an untamed bull and a weak old ewe, and that the bull would gore and trample upon his yokefellow. A dispute with William Rufus soon occurred. In 1094 William resolved to cross into Normandy and wrest that province from his brother Robert, and was raising money in all ways. Anselm was advised to make him a present; and he offered five hundred pounds, which was as large a sum as he could raise upon the wasted estates of the see without racking his tenants. The king at first was willing to receive it; but his courtiers representing that this was too small a present for the archbishop of Canterbury to offer, the king rejected it with expressions of anger. Anselm gave the money to the poor. The next year the king was at Hastings, waiting for a wind to carry him over to Normandy, and Anselm went to him, and desired permission to convene a national synod, to remedy the disorders of the church and state, and the general corruption of morals throughout the kingdom; but the king refused his request. Anselm became now so disheartened, that he thought of renouncing his bishopric; but his friend the archbishop of Lyon, whom he consulted, dissuaded him from this step. He waited for the return of the king from his unsuccessful expedition into Normandy, and then intimated to him his desire of going to Rome to receive the pall (pallium) from pope Urban II. This request supplied two new subjects for quarrel: first, because the king wished the archbishop to receive from him the pall; and next, because the English church had not yet declared for either of the two who disputed the papal throne — Urban or Guibert. This happened at the beginning of 1095, and the king summoned a general assembly of both the spiritual and temporal lords to meet on the 11th of March and consider this important point. The council lasted three days. The result was that the bishops, from fear of the king, abandoned their metropolitan, but the temporal lords refused to desert him. The king, however, wished to proceed to extremities and to have the archbishop deposed by the council; but even the bishops refused to carry their obedience so far; and the king seeing that he could not effect his object, put off the affair till the following Whitsuntide, with a promise that matters should continue as they were till that period. But he did not keep his word, for during this time he banished from England the monk Baldwin, who directed the archbishop's household, and ordered Anselm's chamberlain to be carried off before his master's eyes. However, Walter, bishop of Albano, the pope's legate, arrived from Rome with the pallium; and by his address he contrived to secure the good graces of the king, who acknowledged Urban. In return for this concession William expected that Anselm should be deposed. The legate replied that it was impossible; and the king, to save appearances, made a show of reconciliation with the archbishop. They met at Windsor, and it was agreed that they should both forget the past. The question with respect to the pallium was thus settled: the legate was to carry it to Canterbury and lay it upon the altar, and the archbishop was to take it thence. The ceremony was performed with great solemnity on the 10th of June.

When Robert, duke of Normandy, was preparing to go on the Crusades, and ceded his duchy for three years to his brother William for a certain sum which William advanced, Anselm presented to the king three hundred marks of silver. But William soon showed that he retained feelings of ill-will towards the archbishop. He marched his troops into Wales, and Anselm furnished his quota. The king declared that they were not properly accoutred for the expedition, and he threatened to punish the archbishop for a misdemeanour, and ordered him to hold himself in readiness to make his appearance at the first summons. The archbishop returned no answer to the message. But a more serious question now arose between them. Anselm determined to go to Rome to consult the pope on the means of remedying the evils which afflicted the church of England. He requested the king to grant his permission, and twice the king refused. The king seems to have treated the petition as a crime, and "gave me," says Anselm (Ep. iii. 40.), "the choice either of making amends for this as an offence, and giving him security, that I would never ask leave again or appeal to the apostolic see, or else of taking my speedy departure from his realm. I chose rather to depart than to agree to such a scandalous act." At the last interview which they had, Anselm offered the king his benediction, not knowing when he should see him again, as a spiritual father to his son, and as archbishop of Canterbury to the king of England. As the king said he did not refuse it, Anselm made the sign of the cross while the king bowed his head, and thus

they parted, never to meet again. Anselm left England in October, 1097.

Anselm went to Lyon, and thence to Rome, accompanied only by Eadmer, the historian of his life, and the monk Baldwin, and they arrived safely at Rome after the Easter of 1098. The pope received him with the highest honour, lodged him in the Lateran palace, and kept him at Rome for two days, during which he wrote to William enjoining him to restore to Anselm the revenues and privileges of his see, for William, as soon as Anselm left England, had seized upon the archbishopric, and made void every thing which he had done. Anselm also wrote himself. From Rome Anselm went to a monastery, of which the abbot had been one of his disciples at Bec. Here he resumed his philosophical studies, and finished his treatise, "Why God had become man," which he had commenced in England. In this retreat he remained till the council of Bari (1st October, 1098), except on one occasion, when he had an interview with the pope, and conjured him to relieve him from the burden of his episcopal functions. At the council of Bari, as a mark of honour, he was placed next the pope, who called him "the pope of the other world." This council was held to oppose the errors of the Greek church, which does not hold that "the Holy Ghost proceeds from the Son." Anselm spoke on this subject on the second day, and he refuted the Greeks out of Scripture, and not out of the Fathers, for the Greeks would not allow the authority of the Latin fathers, and if the Greek fathers were quoted against them, they used to object to the authenticity of the copy. (Baronius, *Annal.* i. 2. ad annum 1097.) The arguments which he used in this council he published in the treatise which he afterwards composed on this subject. The bishops of the council advised the pope to anathematise the king of England for his outrages on the church, but Anselm interposed and arrested the sentence. After the council Anselm returned to Rome. An ambassador came from England, who informed the pope that the king was surprised at his order that Anselm should be restored to his see. He had told him that if he left England he would seize it. The pope threatened the king in his first passion with the highest censure of the church, if he did not forthwith restore Anselm to all his rights; but the envoy, by presents and promises, succeeded in getting a delay allowed till the eighth day of May of the next year, 1099. Anselm was detained at Rome by the pope till the council, which he was to hold according to custom, in the third week after Easter. It was about this time that Anselm requested the pope to appoint the monk Eadmer, as his superior, to order all his actions; and we read that Anselm's submission to his superior was such, that, "when he had placed him in his bed, not only would he not rise without his command, but he would not even turn in his bed." At the council of Rome nothing was done, and Anselm, the day after the council broke up, set out for Lyon, where his friend the archbishop received him with his usual kindness. Here he composed his treatises "On the Conception of the Virgin," "On original Sin," and his "Meditation on the Redemption of Man." Hearing of the death of Urban, which occurred on the 29th July, and the election of Pascal II., he wrote to the new pope, representing to him his situation, and that he was subsisting on the bounty of the archbishop of Lyon. In a visit to the abbey of La Chaize-Dieu, he heard of the death of William Rufus, who was killed 2d August, 1100; and receiving letters urging his return, he went back to Lyon, and began his journey to England without delay. Before he reached Cluni, a letter met him on the road from Henry I., who had succeeded his brother William, and who expressed a great desire to see him in England, and the intention of following his counsels. (Anselmi *Epistol.* liv. iii. Ep. 41.) Anselm reached Dovor, 23d September, and was well received by Henry.

But a dispute between Anselm and this new king soon arose. It was required of Anselm that he should be re-invested by the king, and do homage according to the custom of all his predecessors; but Anselm refused. He alleged the canons which had been passed in the late council of Rome, which excommunicated all laymen who should give investiture, and all ecclesiastics who should receive investiture from lay hands, or do them homage. As Henry was not firmly established on his throne, he did not wish to come to any rupture; and it was agreed to apply to the pope, Pascal II., and that the question of homage and re-investiture should in the meantime remain undecided. The negotiations at Rome lasted a long time, and meanwhile Anselm rendered Henry an important service in a critical conjuncture. Robert, duke of Normandy, had returned from the Crusade, and laying claim to the English throne he invaded England. He landed at Portsmouth, and many of the nobles were on the point of joining him. But Anselm summoned them together, and spoke to them so strongly of the allegiance which they had sworn to Henry, that they desisted from their purpose, and Robert, disappointed in his expectations, renounced his claims upon the throne. The question as to homage and investiture still remained undecided. When the first embassy came, the pope refused to dispense with the decrees of the Roman council concerning investiture, and the king resolved not to give up the royal prerogative. Fresh deputies were sent to Rome, and as the answer of the pope was variously interpreted, it was determined that Anselm should go there himself, and that the king should send

ambassadors again. Anselm began this second journey to Rome on the 27th April, 1103, and arrived there some days after the king's envoys. The pope persisted in refusing to grant the king the right of investiture. Anselm went from Rome to Lyon, and wrote to the king, stating the decision of the pope, and requesting to know whether the king would allow him to return to England on condition of abiding by that decision. As the king's answer was not favourable, he stayed at Lyon sixteen months. However, Henry was in Normandy 22d July, 1105, and Adela, his sister, countess of Blois, took Anselm to meet the king, and endeavoured to bring about a reconciliation. In the interview the king agreed to restore to the archbishop the revenues of his see, which he had seized, but he would not allow him to return to England unless he consented to receive investiture at his hands. At last the pope gave an answer which satisfied the king; he did not yield the point of investiture, but he permitted bishops and abbots to do homage for their temporalities. Henry gained a great point by this decision, for the right to demand homage from ecclesiastics made him their feudal superior. After this answer arrived from the pope, as Anselm was sick at the abbey of Bec, Henry paid him a visit, and all their differences were settled. Anselm returned to England, and he passed the rest of his life in writing some of those works which have come down to us, holding councils to remedy abuses, and providing in various ways for the well-being of the church. He was engaged, however, in one more contest a short time before his death. Thomas, elected archbishop of York, delayed his consecration beyond the usual time: his object was to disengage himself from a dependency upon the see of Canterbury, and to avoid making the customary profession of canonical obedience; and he hoped, as Anselm's health was now very infirm, that his death would soon take place, and he might be consecrated while the see of Canterbury was vacant. Anselm wrote to Thomas a letter, prohibiting him from exercising any priestly function, and to the bishops, forbidding them, under pain of excommunication, from consecrating him. Before this affair was determined, Anselm died on the 21st April, 1109, at Canterbury, in the sixteenth year of his episcopacy and the seventy-sixth of his age. He was buried in the cathedral at the head of Lanfranc, his master and predecessor in the see. A few days before his death he said that he was resigned, and yet he would feel thankful if God willed to prolong his days till he had finished a treatise which he was meditating on the origin of the soul. Many miracles were said to be wrought by Anselm, which are related in the life of the the archbishop, written by John of Salisbury (Johannes Sarisburiensis, *De Vitâ Anselmi*), who died seventy-two or seventy-three years after the death of Anselm. Anselm was canonised in the reign of Henry VII. at the instance of Cardinal Morton, then archbishop of Canterbury.

To estimate rightly the motives of Anselm in his disputes with the English kings, it is necessary to remember that he lived at a time when piety was almost measured by obedience to the see of Rome, and ecclesiastics considered it a duty to resist any interference of the temporal authority with the affairs of the church. Anselm was considered in his day the man of the church, and he seems to have been sincere. His intellect was of the highest order, and a more profound and original writer had not appeared in the church since the times of St. Augustine. Anselm may be considered as the reviver of metaphysics. In his works he treats of all the fundamental points of religion, the existence of God, his divine perfections, the incarnation of the Word, the fall of the angels, the procession of the Holy Spirit, the origin of evil, original sin, and freewill. He is now ranked among the fathers of the church. There is no proof that he knew Hebrew, but his writings show some acquaintance with Greek. The first edition of Anselm's works appeared in folio, in 1491, at Nürnberg, and was reprinted at the same place in 1494. It contains most of his writings, and some which are not his. The best edition was published at Paris by Dom Gabriel Gerberon, in one volume, folio, first in 1675, with two appendices, one containing the works of Eadmer, the inseparable companion of Anselm. The first is a life of Anselm, another is a history of the troubles which Anselm experienced while archbishop of Canterbury, and it is entitled "*Historia Novorum.*" These two works and Anselm's letters are the original sources from which all accounts of Anselm should be derived. A second edition of Gerberon's work appeared at Paris in the same form in 1721, with no alteration, except that it contains fourteen letters of Anselm, and two elegies in his praise, which were not contained in the first edition. Joseph Saenz de Aguirre, afterwards a cardinal, first attempted to reduce to a system the theology of Anselm in a work which he published at Salamanca in Spain, in three volumes folio, 1679, 1681, 1685, a volume each year. A revised edition was published at Rome in the same form in 1688, 1689, 1690. At Delft in Holland a small anonymous volume in 12mo. appeared in 1692, entitled "S. Anselmus Cantuariensis Archiepiscopus per se docens;" of which the author is probably Gerberon. In consequence of the great reputation which Anselm had, many works have been attributed to him which he never wrote, and they are inserted in the various editions of his works. However, the following list contains all the

genuine works of Anselm : — 1. "Monologium;" 2. "Proslogion." These two treatises are Anselm's great works; the first he had originally entitled "Monologium, Exemplum meditandi de Ratione Fidei," and he wrote it about 1070 : the second, "Alloquium, Fides quærens Intellectum." He subsequently prefixed his name, at the request of his friends, and altered the titles to "Monologium" and "Proslogion." In the preface to the "Proslogion" the author tells us that, after composing the "Monologium," in which he establishes, by several arguments, the existence and attributes of God, he conceived a desire to prove by one *à priori* argument the existence of God; and this desire was so intense as to deprive him of sleep and all relish for food till he discovered it. This argument, which is developed in the "Proslogion," may be reduced to this syllogism : the most perfect of beings is not in thought only, but also in reality; God is the most perfect of beings; therefore God is not in thought only, but also in reality. As soon as this work appeared, Gaunilo, a monk of Marmoutier, in a book entitled "Liber pro Insipiente," showed the fallacy of the argument by this popular illustration : — The Happy Island, which is said to lie in the western ocean, is the best of all lands; and as the best of things possible must exist in reality, as well as in the mind, therefore the Happy Island exists. The invention of this argument, that existence, being a perfection, enters of necessity into the idea of the being who is supremely perfect, has been wrongly attributed to Descartes. 3. An answer to the book of Gaunilo, entitled "Liber Apologeticus pro Anselmo contra Gaunilonem respondentem pro Insipiente." 4. "Liber de Fide Trinitatis, et de Incarnatione Verbi, contra Blasphemias Ruzelini sive Roscelini." Anselm began this work, while he was abbot of Bec, shortly before September, 1092, and finished it in England, after he was ordained archbishop of Canterbury. Urban II., to whom it was dedicated, made use of some of the arguments contained in the work at the council of Bari to refute the errors of the Greeks touching the procession of the Holy Spirit. 5. "Liber de Processione Spiritûs Sancti, contra Græcos," written probably between the end of 1100 and 1103. 6. "Dialogus de Casu Diaboli." Eadmer says that this was Anselm's first work, and that he wrote it soon after he became prior of Bec. 7. "Cur Deus Homo, Libri duo." This treatise is written in the form of a dialogue, and was composed before October, 1098. 8. "Libri de Conceptu Virginali et Originali Peccato." Both these subjects form only one work; it was written in 1099 or 1100. 9. "Dialogus de Veritate." 10. "Liber de Voluntate." 11. "Dialogus de Libero Arbitrio." 12. "Tractatus de Concordiâ Præscientiæ et Prædestinationis necnon Gratiæ Dei cum Libero Arbitrio." This is the last work which Anselm wrote. 13. "De Tribus Walerani Quæstionibus, ac præsertim de Azymo ac Fermentato." In answer to the questions of Valeran, or Galeran, bishop of Naumburg, Anselm argues that it is more conformable with the practice of Jesus Christ to use unleavened bread than leavened bread which the Greeks use in the holy communion. 14. "De Sacramentorum Diversitate ad Waleranum Episcopum." This is an answer to the same bishop, who had complained of the different ceremonies used in the administration of the sacraments. 15. "De Presbyteris Concubinariis, seu Offendiculum Sacerdotum." 16. "De Nuptiis Consanguineorum." In this treatise Anselm carries the prohibition to marry to the sixth degree of relationship, 17. "Dialogus de Grammatico," or as Anselm himself describes it, an "Introduction to Logic." 18. "De Voluntate Dei." 19. "Homiliæ XVI." 20. "Exhortatio ad contemptum Temporalium, et Desiderium Æternorum." 21. "Admonitio Morienti, et de Peccatis suis nimium formidanti." 22. "Meditationes XXI." on various subjects, but all are not the work of Anselm. The editions of these meditations are very numerous. 23. "Orationes LXXIV.," prayers to the Holy Trinity, or the several persons of the Trinity, the Virgin, and various saints. Anselm composed other prayers besides these : one has been published by Mabillon in his "Vetera Analecta," tom. iv. p. 401. 24. "Hymni et Psalterium de S. Virgine Mariâ." All the hymns are in iambic verse. The psalter consists of verses chosen from the Psalms, and each verse is accompanied with four iambic verses, of which the first always begins with the word "Ave." 25. "Epistolæ," divided into four books. Gerberon has not collected in his edition all the letters of Anselm : the authorities where they may be found are detailed in the "Histoire Littéraire de la France." 26. "Tractatus de Pace et Concordiâ." 27. We should add to these works the "Statuta," which Anselm passed in various councils, and which are inserted by Eadmer in his "Historia Novorum," p. 63, 64., and reprinted from his work in the general collection of councils by Labbeus and Cossartius, tom. x. p. 728—731. by Willelmus Monachus Malmesburiensis in his life of Anselm, "De Gestis Pontificum Anglorum," lib. i. p. 228, 229. 28. A poem in heroic verse upon the death of Lanfranc, archbishop of Canterbury, which Anselm wrote while abbot of Bec. D'Achéry published it at the end of the life of Lanfranc, "Lanfranci Vitâ," p. 17, 18. and Mabillon reprinted it in his "Acta Sanctorum Ordinis S. Benedicti," tom. ix. p. 659, 660. It is not inserted in the edition of Gerberon. 29. Several speeches which Anselm delivered on various occasions, and which may be found in Eadmer, "Historia Novorum," and in "The Life of Anselm." A list of the spurious works

attributed to Anselm is given in the "Histoire Litéraire de la France." (Eadmerus, *Historia Novorum* and *De Vitâ S. Anselmi*, published at the end of Anselm's works, fol. Paris, 1675.; *Histoire Litéraire de le France*, tom. ix. p. 398—465.; *Biographia Britannica*; Franck, *Anselm von Canterbury*, 8vo. Tübingen, 1842; Möhler, *The Life of St. Anselm, &c.; a Contribution to a Knowledge of the Moral, Ecclesiastical, and Literary Life of the Eleventh and Twelfth Centuries. Translated from the German by H. Rymer*, London, 1842.) C. J. S.

ANSELME, ANTOINE, abbot of SAINT-SÉVER, in Gascony, and preacher in ordinary to the king, was born the 13th January, 1652, at l'Isle-Jourdain, in the comté d'Armagnac. His father was a surgeon. He received his first instruction from an uncle, who was a curé of a parish in the neighbourhood of his native place; afterwards he was sent to the college of Gimont, and finally to Toulouse. His memory at the age of twelve was so great, that he could repeat a sermon after hearing it once delivered. He twice gained the prize, which is given by the Académie des jeux floraux of Toulouse for the best ode. When he had finished his course of theology, he began his career as a preacher at Gimont. Here he was so admired, that he received the title of le Petit Prophète, "the little prophet," an appellation which he retained through life. He next went to Toulouse. The Marquis de Montespan who heard him in this city, was induced, by his eloquence and learning, to appoint him tutor to his son, the Marquis d'Antin, who was then ten years old. Anselme went with his pupil to Paris, where his sermons were equally admired. In 1681, the French academy chose him to deliver before it the panegyric upon St. Louis. From this time Anselme was invited to preach in all the distinguished parishes of Paris, and it was requisite to bespeak his services four or five years beforehand. He preached before the court in 1683 on Holy Thursday and Whit Sunday, in 1698 during Advent, and in 1709 during Lent. After continuing this successful career for thirty years, he retired to the house of his former pupil, who was now a duke, and was very much attached to him, and devoted himself chiefly to literature and the arts, though he did not entirely give up preaching. He was soon admitted as an honorary member of the Academy of Painting; the Duc d'Antin succeeded in having the office of historiographer of buildings revived and conferred upon him: and in 1710 he became an associate of the Academy of Inscriptions and Belles Lettres. He rendered the Academy such services that it gave him the title of supernumerary pensionary with the promise of the first pension which should become vacant. At the age of seventy-two he retired to the abbey of Saint-Séver, of which he had been made abbot by Louis XIV. in 1699. Here he passed the rest of his life, occupying himself with his books and his garden, and performing numerous acts of charity. He did much good to the parishes which depended upon his abbey: he opened new roads, ornamented the churches, and founded some hospitals: but he was particularly anxious to reconcile friends and relations, between whom any quarrels had arisen. He quitted his abbey twice to make two journeys to Paris, one at the age of seventy-nine, and another at the age of eighty-one, years. He died at Saint-Séver on the 8th August, 1737, aged eighty-five. The oratorical productions of Anselme are characterised by elegance and purity of language; but they are deficient in force and warmth of feeling. They are no longer read, admired as they were in the lifetime of Anselme. His works are—1. Some "Odes" printed in the "Recueil de l'Académie des Jeux Floraux" of Toulouse. 2. "Panégyriques des Saints, et Oraisons funèbres," 8vo. Paris, 1718, 3 vols. 3. "Sermons pour l'Avent et le Carême, et sur divers Sujets," printed at Paris in 1731, 8vo. 4 vols. and 12mo. 6 vols. The opinion of Madame de Sévigné on these sermons is this (*Lettre du 8me Avril*, 1689), "The Abbé Anselme had de l'esprit, devotion, grace, and eloquence, and there was no preacher whom she considered superior to him." The following dissertations are printed in the "Mémoires de l' Académie des Inscriptions et Belles Lettres." 4. "Des Monuments qui ont Suppléé au Défaut de l'E'criture," and which served as materials for the ancient historians, tom. iv. and v. 1723—1729. 5. "Dissertation sur ce que le Paganisme a publié de merveilleux," tom. iv. 1723. 6. "Dissertation sur le Dieu inconnu des Athéniens," tom. iv. 1723. 7. "Dissertation Analysée pour prouver que les Lettres ont été cultivées dans les premiers Temps," tom. v. 1729. 8. "Réflexions sur l'Opinion des Sages du Paganisme," on the subject of the happiness of man, tom. v. 1729. (*Biographie Universelle; Dictionnaire Biographique et Bibliographique des Prédicateurs*, 8vo. Paris, 1824; Quérard, *La France Litéraire.*)

C. J. S.

ANSELME OF GEMBLOU, whose latinised name is Anselmus Gemblacensis, became at an early age a monk of the abbey of Gemblou, a town in Brabant, which is also written Gemblours, Giblou, Gembloux. Anselme received his education from a relation named Guerin, who was a member of the same monastery, "whose prudence, elegance of manners, and assiduity in prayer he imitated." Gaining reputation as a scholar, he was invited first to the abbey of Hautvilliers, and soon afterwards to that of Lagni, to direct the schools attached to these communities. He remained at Lagni for several years, and when he quitted it he left scholars who were capable of taking his place. Returning to his own mo-

nastery, he was entrusted with the care of its library and the superintendence of the school. He was passionately fond of books, he increased the number of volumes in the library, and corrected the faults which he found in them. The abbotship became vacant in 1113, and he was elected to the office, which he discharged with great diligence, extending his vigilance over all the houses which depended upon his abbey. He tells us himself that he re-established the strict rules of his order, which was that of St. Benedict, in the priory of Mont St. Wibert. Anselme died in 1136, after suffering much throughout his life from bad health. He was the eighth abbot of Gemblou. Anselme has left one work, a continuation of the Universal Chronicon of Sigebert, who was also a monk of Gemblou. Sigebert had carried his chronicle to the year 1112, in which year he died on the 5th of October, and Anselme continued it from this date to the year 1136. The Chronicon of Anselme is very accurate, and the chroniclers who wrote after him have made great use of it. Portions of it are inserted in the Chronicon of Alberieus Trium Fontium.

Guillaume de Nangis has made it the foundation of his own for those periods of time which Anselme embraced in his work.

The Chronicon of Anselme has been continued by three Benedictines, the first a monk of Gemblou, the second of the abbey of Affighem, the third of the abbey of Anchin. The names of these three authors are unknown, but the first carries his Chronicon to the year 1148; the second beginning from this year continues to 1164, and the third to 1224. These last three writers are inexact in dates. All these Chronica, including that of Sigebert, were edited by Aubertus Miræus (Aubert le Mire), from the original manuscripts, and published at Antwerp in one vol. 4to. 1608. Le Mire has discharged his task with the greatest care, marking by italics all the additions of subsequent copies which are not found in the original manuscripts, and correcting in the margin the inexact dates of the last three authors. The Chronicon of Anselme is the second in the collection after that of Sigebert. The title of this work, as given by Le Long, *Bibliothèque Historique de la France*, tom. ii. No. 16630, 16641, is "Sigeberti, Genblacensis Monachi, Chronicon, ad Autographum, veteresque Codices comparatum usque ad annum 1112. Accessit Anselmi Gemblacensis Chronicon, cum auctuariis Gemblacensi, Affligemensi, Vallicellensi, et Aquicinctino, usque ad annum 1225, primum nunc typis editum studio Auberti Mirœi, Bruxellensis, Canonici et Bibliothecarii Antwerpiensis." There was a manuscript poem in praise of St. Bernard, and of the monastery of Clairvaux, preserved at the abbey of Anchin, with this inscription, "Venerabili Abbati Claravallensi Bernardo Anselmus." This may be the production of Anselme of Gemblou, but it is more probably the work of another Anselme, who from being a monk of Saint Médard de Soissons, became abbot of St. Vincent de Laon, and bishop of Tournai in the year 1146. This bishop was a man of learning, though there is no work which can with certainty be attributed to him; but he was an intimate friend of St. Bernard, and owed to him his promotion to the episcopal dignity. (*Histoire Littéraire de la France*, tom. xi. p. 623—626, and tom. ix. p. 100. and p. 542.; *Histoire de l'Académie des Inscriptions*, tom. xiv. p. 211.; Miræus, *Sigeberti Chronicon, &c.* p. 203.)

C. J. S.

ANSELME, JACQUES BERNARD MODESTE D', was born at Apt 22d July, 1740. When he was five years old, 27th September, 1745, his name was placed, as the son of an officer, according to the custom of the time, on the roll of the regiment of Soissonnais. He was ensign 27th March, 1752, at the age of twelve; colonel of the second regiment d'état-major 1st January, 1784; and maréchal-de-camp 20th May, 1791. He was serving at Perpignan in 1792, when five companies of the regiment of Vermandois, entering the city on Easter day, became intoxicated, and began to commit acts of violence upon the townsmen. Anselme went to the barracks with the magistrates of the town, and by his addresses brought the soldiers to a sense of their duty. He was appointed lieutenant-general 22d May of the same year, and sent to join the army of the Var, which was commanded by Montesquiou. He was ordered to effect the conquest of the Comté of Nice. Anselme crossed the Var 28th September, 1792, took possession of Nice, captured the fort of Montalban and the castle of Villefranche with scarcely any resistance. This conquest was important, as a hundred pieces of artillery, five thousand muskets, a million of cartridges, a frigate and a corvette, which were in the harbour at the time with their cannon on board, and a well-furnished arsenal, fell into his hands. Anselme was next appointed commander-in-chief of the army of Italy, and he continued his operations but with less success. The rain, the snow, and the destitute state of his troops, who were without shoes, clothes, and ammunition, compelled him, after a fruitless attempt upon Saorgio, to confine himself to the occupation of Sospello, and to take up his winter quarters in the environs of this town. However, the orders of the government and the necessity of providing supplies for his troops led him to renew offensive operations. In concert with Admiral Truguet, he formed a plan for taking possession of Oreglia, near Genoa. The fleet presented itself before this place 23d November, and an officer was despatched in a boat to hold a parley with the magistrates, and induce them to receive the

French. The inhabitants made signals to the officer who was charged with this commission, which seemed to invite his approach; but as soon as the boat drew near the shore a sudden discharge of musketry wounded the officer, and killed seven of those who accompanied him. But this treachery was quickly punished: the town was bombarded the same day, carried the next, pillaged and reduced to ashes. All discipline was now at an end in Anselme's army; the soldiers began to plunder all the country round about, and were guilty of every species of violence. Anselme was accused of want of energy in not checking these excesses; he was even charged with countenancing them, for the purpose of plundering the inhabitants himself and committing exactions upon them. He published in the course of December, 1792, a memoir in justification of his conduct, in which he endeavoured to prove that he had checked the excesses of his troops, and that so far from "looking calmly upon murder," as was charged against him, he had rescued several persons from the fury of the soldiers. He imputed the destitute state of his soldiers to Montesquiou and the negligence of the administration, and he declared the purity of his republican sentiments. Commissioners were sent by the convention to examine into his conduct, and they declared that all these disorders were owing to his carelessness and want of spirit, and suspended him from his command in December, 1792. General Brunet was appointed his successor provisionally. The national convention, in its sitting of the 14th February, 1793, decreed upon a report drawn up by Collot d'Herbois, that General Anselme should be arrested, and he was immediately put into prison. His papers, his correspondence, his military registers were taken from him, and sealed up, yet Anselme wrote and published, in March, 1793, a new memoir in justification of his conduct, consisting of thirty-five pages in 4to., in which he gave a detail of his actions from the day in which he received the command of the army of the Var, and in which he declared that at that period the army was destitute of every thing, and in a state of insubordination, and that he ought to receive thanks for having led it to victory against forces much more numerous and better organised. This memoir produced a good effect, the "Moniteur" spoke favourably of it, and Anselme was left unmolested in his prison. He remained here till the revolution of the 9th Thermidor, 27th July, 1794, when he recovered his liberty. He retired immediately from the army, and received a pension, upon which he lived in peace and obscurity till the day of his death, which took place about 1812. In this second memoir Anselme promised a third, which should contain the documents necessary to substantiate his statements, and which he proposed to publish when he recovered his papers. It does not seem ever to have been published. (*Biographie Universelle, Supplément;* De Courcelles, *Dictionnaire des Généraux Français.*)

C. J. S.

ANSELME or ANSEL of Laon, was one of the most celebrated theological teachers of the eleventh and twelfth centuries. His latinised name is Anselmus Laudunensis, and he is generally called Scholasticus, or the Schoolmaster. Anselme was born before the middle of the eleventh century at Laon, a town of France, which was then the capital of the Pays Laonnais, and is now the capital of the department of the Aisne. The parents of Anselme were agricultural labourers. Nothing is known about his early years, but it is supposed that he was sent to the abbey of Bec to study under St. Anselm, who was then prior of that abbey. But wherever he studied, Anselme soon qualified himself to give public lessons at Paris, in conjunction with Manegolde, who was called "the Master of the Doctors" of his times; and their lessons were so successful, that it was said the sciences had passed into Gaul. It was about the year 1076 that Anselme began to teach at Paris. This was the epoch of the revival of literature, and of the study of theology in that capital; and Pope Eugenius III. (Marlot, *Metropolis Remensis Historia*, tom. ii. p. 285, 286.) attributes this revival to Anselme. He may therefore be considered one of the founders of the university of Paris, for he was the earliest teacher of the "school of Paris," from which sprang the University. But however successful Anselme was as a teacher at Paris, he obtained that celebrity which has transmitted his name to posterity at his native town of Laon, whither he returned before the commencement of the twelfth century, to superintend the schools connected with the cathedral church of Laon, having been elected chancellor or scholasticus of the church. He had been previously made a canon, and he was subsequently dean of the church. Under the direction of Anselme, the school of Laon became the most celebrated in Europe. He himself gave lessons in theology, while his brother Raoul or Radulphe taught the Literæ Humaniores and dialectic. Anselme laboured more to form the heart than to cultivate the mind of his pupils; "he paid more regard to God than to man." Having in view only the glory of God, he cared not for the birth or wealth of his pupils, but he directed his attention particularly to those whom he found humble and docile. In such as were of high birth he strove to repress all feelings of pride and vanity. His principal endeavour was to inspire them all with a love for truth and a profound respect for revealed religion. He was averse from all subtleties, and saw the danger of seeking to penetrate too far in theological inquiries. His theology consisted of a simple exposition of the Holy Scriptures,

supported by the authority of the Fathers, whom he studied all his life. Thus "he made more good Catholics than any heretic of his times succeeded in perverting." (Guibertus, Abbas B. Mariæ de Noviginto, *Prologus ad Genesim.*) His brother Raoul seconded him in this system of teaching. Pupils came to them from all parts, from Italy, Spain, Germany, England, and the extremities of the north. Even the most celebrated doctors and professors became their disciples. Vicelin, the apostle of the Vandals and the Bohemians, had presided for several years over the school of Bremen, under the Archbishop Frederic, when he came to Laon with his disciple Thietmar, and spent three years in the study of the Scriptures under Anselme. Guillaume de Champeaux, who was bishop of Châlons sur Marne in 1113, was advanced in age, and had been an admired teacher of philosophy at Paris, when he became one of Anselme's pupils. Many of the bishops who were distinguished for piety and learning at the commencement and middle of the twelfth century had studied at Laon. Among them were the famous Gilbert de la Porée or Porrée, bishop of Poitiers, who differed from his master in his passion for metaphysical refinement upon the doctrines of the gospel; Geofroi le Breton and Hugues d'Amiens, successively archbishops of Rouen; Mathieu, cardinal bishop of Albano; Gui d'Etampes, bishop of Mans; Guillaume de Corbeil, archbishop of Canterbury in 1123, and Robert de Bethune, bishop of Hereford. In a word, "the school of Laon was almost as celebrated in its age under Anselme, as the school of Alexandria under Origen." (*Histoire Litéraire de la France.*) But the period of its greatest celebrity was the immediate close of the eleventh and the first seventeen years of the twelfth century. Accordingly many authorities have represented Anselme of Laon as a writer of the twelfth century, though he spent the greater part of his life, and gained a high reputation, both as a writer and teacher, in the eleventh century. The later and more brilliant part of his career has caused his earlier success to be overlooked. In 1113 Abailard was attracted by the reputation of Anselme, and came to Laon to hear his lectures; and he has expressed in one of his letters this contemptuous opinion of Anselme's merits: "I drew near this tree to gather from it fruit, but I perceived that it was a barren tree, like the fig-tree of which Scripture speaks, which was cursed by the Saviour of the world." Anselme had no love for those metaphysical subtleties in which Abailard delighted.

Anselme never lost sight of the meanness of his birth, and from this motive he refused several bishoprics which were offered him, and among them the bishopric of Laon; and when Etienne de Garlande, who was successively chancellor of France and grand seneschal, offered to ennoble his nephews and advance their fortunes, he replied, "Let them remain in their condition; I would rather that I had never given lessons on the Holy Scriptures than contribute by so doing to procure them honours, which might cause them to lose humility of mind." After the death of Couci, bishop of Laon, which occurred about 1107, great disturbances arose in that town. The canons of the church elected Gaudri for their bishop at the solicitation of the king of England. Anselme alone opposed the election, and he went for this purpose to Pope Pascal II., who was then at Dijon, but his efforts were ineffectual. The people of Laon irritated by the conduct of Gaudri, massacred him, and after insulting his dead body, set fire to the house of the treasurer, which communicated with the church, and thus the church was reduced to ashes, together with the episcopal palace. Massacre and pillage commenced throughout the town. Then Anselme, "whom God had preserved," says Herman the monk, "like another Jeremiah to console the remains of his people in this desolation, collected several passages from the Holy Scriptures, the most suitable to inspire the people with patience and submission to the orders of Providence" (Guibertus Novig. *De Vitâ suâ*, p. 528.); and he succeeded in quelling the commotion. Anselme died 15th July, 1117, and was buried in the abbey of St. Vincent, and an epitaph was placed on his tomb, which has been erroneously supposed by some to be an epitaph upon Anselm of Canterbury. The works of Anselme have all been attributed to various authors, particularly to Anselm, the archbishop of Canterbury, but the authority of manuscripts, which date up to the time of Anselme of Laon, proves that he was the author of the following works: — 1. His great work is an interlinear gloss upon all the Old and New Testament, in which the text of Scripture is explained by short notes, drawn chiefly from the Fathers. This gloss has been a sort of foundation upon which subsequent expositors of Scripture have worked. Gilbert de la Porée and Peter Lombard in their explications of the psalms and the canonical epistles, and Lipoman in his "Chain upon Genesis," have made great use of it. Anselme also revised and augmented the "Glossa Ordinaria," as it is called, or "Marginal Gloss," of Walafridus Strabo, or Strabus, which consisted of short notes upon the text of the Bible. [STRABO.] In 1330 Nicolas Lyranus in Normandy wrote a third gloss, entitled "Postillæ Perpetuæ," which, with the first two and some other works, form a large collection, which was preserved in manuscript in the libraries of several chapters, monasteries, and ancient colleges. There is no work even of the fathers of which the manuscripts are more numerous than those of these glosses. This collection

was one of the first works which appeared at the time of the invention of printing, and the number of editions which were published shows the value which was attached to this explanation of Scripture. Le Long gives this list of the editions under the name of Anselmus Laudunensis, "Glossa Interlinearis in totum Vetus et Novum Testamentum, una cum Glossâ ordinariâ edita," fol. Basle, 1502, 1508, and elsewhere 1524, 1528, 1539, 1545, 1588, 1617, 1634. This last edition, which was published at Antwerp, is considered the best. This "Glossa Interlinearis" has been attributed to Gislebert or Gilbert, canon of the church of Auxerre. 2. "Commentarius in Canticum Canticorum." 3. "Commentarius in Apocalypsin." These last two works are generally attributed to Anselm of Canterbury; and Gerberon assigns them to Hervé, a monk of Bourg-Dieu in Berri. Simon Fontaine was the first who endeavoured to restore these two commentaries to their real author: he published them in 1549 at Paris with this title, "Enarrationes Anselmi Laudunensis in Cantica Canticorum et in Apocalypsin;" yet these two commentaries continued to be confounded with the works of Anselm of Canterbury in the editions of that author which were published at Cologne in 1573 and 1612. 4. "Commentari[illegible] in Matthæum," 8vo. Antwerp, 1651. This has been attributed to Anselm of Canterbury, and also to Guillaume d'Auvergne, bishop of Paris, who died in 1248. 5. "Commentarius in Psalterium." This has been assigned to Anselme, canon of Auxerre, who lived about 1136 and 1145. 6. "Commentarius in Johannem." Le Long makes no mention of this work, and it is assigned to Anselm of Canterbury in the editions of his works of the years 1573 and 1612. Le Long ascribes to Anselme of Laon another work, "Commentarius in Epistolas D. Pauli," and this is also assigned to Anselm of Canterbury (*Opera*, folio, Cologne, 1612), but it is the production of Hervé, monk of Bourg-Dieu. 7. A letter, inserted by D'Achéry in his notes on Guibert de Nogent (Guibertus, *Opera*, Paris, 1651, folio, p. 642.): it is addressed to Héribrand, abbot of St. Laurent de Liege, and treats of a question which was agitated in the abbey. There appear to be other letters which have never been published. Sanderus (*Bibliotheca Belgica Manuscripta*, Insulis, 1641, 4to. part ii. p. 171.) speaks of two letters which he saw at Louvain in the "Bibliothèque du Parc." 8. Sanderus (*Bib. MSS. Belg.* part i. p. 2. in MSS. 121.) says that he found among the manuscripts of the library of St. Amand a work with this title, "Flores Sententiarum ac Quæstionum Magistri Anselmi et Radulphi Fratris ejus." This work, which is the most ancient of its kind, may have served as a model for those systems of theology which were afterwards written by Abailard, Robert de Melun, the Master of Sentences and others. 9. At Oxford among the manuscripts of the college of St. Magdalen, and at Cambridge among those of the old monastery of St. Benedict, there was a work with this title, "Anselmus de Antichristo." If this is not Anselme's commentary upon the Apocalypse, it is the work of Adsoe, abbot of Montier-en-Der. 10. Le Long gives this title for another work, "Explanationes in varia Loca Evangeliorum." (*Histoire Littéraire de la France*, tom. vii. p. 89—92., tom. ix. p. 35., tom. v. p. 62.; Le Long, *Bibliotheca Sacra*, p. 610.) C. J. S.

ANSELME, canon of the cathedral of LIEGE, whose latinised name is Anselmus, Canonicus Leodiensis, was a writer of the eleventh century, of whose life little is known. He was descended from a noble family, possessed the confidence of Vazod or or Wathod, an eminent bishop of Liege, and of Theoduin, the successor of Vazod. In 1053 Anselme accompanied Theoduin on a pilgrimage to the tombs of the apostles, Peter and Paul, at Rome. After his return to Liege he became dean of the cathedral. In 1055 the abbotship of the monastery of St. Hubert became vacant; and as the monastery had fallen into disorder under the rule of the late abbot, it was important that a pious and zealous man should be appointed to succeed him. Anselme secured the election of his friend Thierri (Theodericus). Several modern writers have supposed that Anselme was dean of the church of Namur and scholasticus (teacher) of the church of Liege, but there is no authority for the supposition. Anselme has left one work, a history of the bishops of Liege, the whole of which has never been published. From an old manuscript copy, which was once in the library of the abbey of St. Hubert in Ardennes, it appears that Anselme divided his work into two parts. The first contained the history, which was written by Heriger, abbot of Laubes, of the first twenty-seven bishops of Liege, up to the time of St. Remaclus. The only alteration which Anselme made in the work of Heriger was, to divide it into chapters, and give each chapter a title, whereas in the original the history was written consecutively, without any divisions. The second part was the original production of Anselme himself; it contained the history of the bishops from St. Theodard up to Vazod inclusively. Anselme assures us that he has introduced nothing into his work which he had not found in previous accounts, or learned from trustworthy authorities, or seen himself. His chief authority was the history of the bishops of Liege, which had been written a few years, before, about 1048, by another canon of Liege, named Alexander. This history of Alexander did not give satisfaction, and therefore Anselme undertook a new history about the year 1056, at the command

of his superior, Anno II., the archbishop of Cologne, his metropolitan, to whom he dedicated his work; and of Ide, abbess of Sainte Cécile at Cologne. Chapeaville (Chapeavillus) professed to publish this history in his "Leodiensium Historia, seu Historia Sacra et Profana, necnon Politica," &c. tom. i. p. 99—318., 4to. Liege, 1612, under this title, "Anselmi, Canonici Leodiensis, Gesta Pontificum Leodiensium à beato Theodardo usque ad Obitum Wazonis, cum Additionibus Ægidii de Leodio." But this is, in reality, an abridgment of Anselme's work, though the original expressions of the author are generally preserved, and the text is so mixed up with the additions of Giles of Liege, that it is impossible to distinguish them from the text of Anselme. A new edition of the second part of Anselme's work was given by Martene and Durand in 1729 in their "Veterum Scriptorum et Monumentorum, &c., amplissima Collectio," Paris, folio, tom. iv. p. 843. The work of Anselme contains the principal events of the civil history of Liege, as well as the ecclesiastical, and many details as to the state of literature in the times. The article in the Supplement to the Biographie Universelle is very inaccurate. (*Histoire Littéraire de la France*, tom. vii. p. 472—476.) C. J. S.

ANSELME, a monk of the abbey of St. Remi (Sanctus Remigius) of Reims, was a writer of the eleventh century; of whom nothing is known, except that he wrote a work, which is sometimes called the "Itinerarium Papæ Leonis," but of which the correct title is "Historia Dedicationis Sancti Remigii apud Remos, factæ a Leone IX. Papa, Auctore Anselmo, ejusdem Loci Monacho et æquali." The origin of the work is this: Herimar, abbot of St. Remi of Reims, built a church in honour of St. Remi, who was once bishop of Reims, and requested the pope, Leo IX., to perform the ceremony of its dedication to the saint. Leo came from Rome for this purpose in the year 1049, and Herimar chose Anselme to write an account of all that passed at Reims on the occasion of the pope's visit. Anselme did not execute his task till several years after the event, certainly not before the year 1055, for in his work he speaks of Gervais as Archbishop of Reims, and Gervais became archbishop in 1055. Although the work has for its title "the History of the Dedication of the Church of Saint Remi of Reims," Anselme has introduced into it several events which preceded and followed the ceremony. After describing the construction of the new church, he narrates all that Leo did on his journey from Rome to Reims; and this is the reason why Sigebert (*De Scriptoribus Ecclesiasticis*, chap. 152.) calls it the "Itinerarium" of Leo IX. But what constitutes the value of the work is, the account which it contains of the sittings of the council, which Leo held in the new church after its dedication on the 3d of October, 1049, and the two following days. The pope summoned to this council bishops not only from Gaul, but from other nations. Among those who attended were one bishop and two abbots from England: hence the council is frequently called by ancient writers, a general council. The writer of the article in the Supplement to the Biographie Universelle says that the king of the French was present at this council; but it is expressly stated by Mabillon, that he was absent in consequence of an insurrection which had broken out. The best edition of Anselme's work was published by Mabillon from the manuscripts of St. Remi de Reims with a preface containing some historical and critical observations, in the "Acta Sanctorum Ordinis S. Benedicti," &c. Sæculum vi. pars prima, p. 711—727. The next best edition is that by Marlot, "Metropolis Remensis Historia," &c. tom. ii. p. 88—104. The greater part of the work is inserted in the general collection of councils by Labbeius and Cossartius. (*Concilia*, tom. ix. p. 1028—1045.) François Juret had formerly in his possession a manuscript poem in Latin iambic rhyming verse, which was dedicated to the emperor Henry III., by a monk of Reims, named Azelinus, who is probably the same as Anselme. The poem is a translation in verse of a prose work entitled "Cæna," which has been erroneously attributed to St. Cyprian, of Carthage. Salmasius cites several verses from it in his notes on the Life of the emperor Aurelian by Vopiscus, "Historiæ Augustæ," tom. ii. Leyden, 1671, 8vo. notæ variorum, p. 557. and 586. (Preface to the edition in the *Acta Sanctorum Ordinis S. Benedicti*, p. 711.; *Histoire Littéraire de la France*, tom. vii. p. 477—479.; Fleury, *Histoire Ecclésiastique*, liv. lix. chap. 59—63.) C. J. S.

ANSELME, count of Ribemont, a town of France, and lord of several other lands, was a soldier and writer of the eleventh century, whose munificence, magnanimity, and generalship are extolled by various chroniclers. He was descended from the ancient counts of Valenciennes. His parents made him study, although it was not the custom for the nobles of those days to give any education to their children, unless they were destined for ecclesiastical dignities. Several acts of liberality towards the church are recorded of Anselme. In 1070 he became master of his property by the death of his father, and with the consent of his mother, Agnes, he ceded a portion of it to the abbey of Saint Amand. In 1079, when the abbey of Anchin was built, at the distance of about six miles from Mons, he gave the small island on which the abbey is situated. Four years afterwards he founded and endowed the monastery of Notre Dame de Ribemont, and this last act was subsequently confirmed by his son Godefroi. When the council of Clermont, in 1095, de-

termined upon the famous crusade for the delivery of the Holy Land, Anselme was one of the nobles who took a part in the expedition. His name is mentioned immediately after that of Godefroi de Bouillon, who was the leader of the crusade. (Guillelmi Abbatis *Chronicon Andrensis Monasterii*, printed in the ninth volume of the "Spicilegium Dacherianum," p. 375, &c.) After escaping the dangers of the sieges of Nicæa and Antioch, Anselme was killed by a stone which fell upon his head during the siege of the castle of Archos or Arcas, situated about six miles from Tripoli. His name is mentioned very early in the list of those who were killed, and therefore we may suppose that he died in February or March, 1099. The crusaders recovered his body, and buried it with suitable honours. The night previous to his death he was warned of it by a vision, and prepared for his end. Anselme wrote two narratives of all the memorable events which occurred during the crusade, both of which he addressed to Manassé II., archbishop of Reims, to whose care he had intrusted his domain of Ribemont. The first of these narratives, in which he detailed the capture by the crusaders of Nicæa in Bithynia, and all that happened to them during their journey through Romania and Armenia, is lost. The second narrative was published by D'Achéry from a manuscript, which was once in the possession of Baluze, in the seventh volume of his "Spicilegium," p. 191—196. It contains the recital of the siege and capture of Antioch, and of the various battles between the Christian army and the infidels. This narrative is too succinct, though it gives a detail of all the events; but it is lively and animated, and it is evidently the production of an eye-witness and an actor in the scenes which it describes. Anselme wrote it, after the Christians had obtained possession of Antioch, in the beginning of July, in the year 1098. Guibert de Nogent, in his history of the crusade, has made great use of Anselme's two narratives, and he preferred him as an authority above all the other historians of the Holy War, though they were numerous enough at the time when Guibert wrote his work. (Guibertus de Noviginto, *Gesta Dei per Francos, seu Historia Hierosolimitana*, p. 426. 447.) Fabricius ("Bibliotheca Latina," lib. i. p. 310.) attributes to the author of these two histories a detailed description of the Holy Land, which was published by Canisius in his "Antiquæ Lectiones," tom. vi. p. 1287—1320, and which bears the name of Anselmus; but there is evidence in the work itself that it was the production of an author who lived several centuries subsequently to Anselme of Ribemont. (*Histoire Littéraire de la France*, tom. viii. p. 499.)

C. J. S.

ANSELME, DE LA VIERGE MARIE, commonly called Le Père Anselme, was born at Paris in the year 1625. His original name was Pierre de Guibours, which he changed to that of Anselme at the age of nineteen, when he entered the order of Augustins Déchaussés. Though he was of infirm health, he observed all the austerities of his order throughout his life. He died on the 17th of January, 1694, at the age of sixty-nine. Anselme applied himself particularly to the study of heraldry, and he left the following works: — 1. "Le Palais de l'Honneur, contenant les Généalogies historiques des illustres Maisons de Lorraine et de Savoye et de plusieurs nobles Familles de France; ensemble l'Origine et Explication des Armes, Devises, et Tournois, &c. enrichi des Armes et Figures en taille-douce," 4to. Paris, 1664. Le Long says that an edition of this work was published at Paris in the same form in 1663, and also in 1688; but the edition of 1664, from which this title has been copied, has every appearance of being the first. This is a work of great labour and research: but it is not free from inaccuracies. 2. "Le Palais de la Gloire, contenant les Généalogies historiques des illustres Maisons de France, et de plusieurs nobles Familles de l' Europe, où est compris l'Origine, le Progrés, et la Fin de diverses Familles avec leurs Eloges," 4to. Paris, 1664. 3. "Histoire généalogique et chronologique de la Maison Royale de France, des grands Officiers de la Couronne, avec les Qualités, l'Origine, et le Progrès de leurs Familles; ensemble le Catalogue des Chevaliers du Saint-Esprit, le tout dressé sur Chartres, Titres, et autres Preuves," &c. 4to. Paris, 1674, 2 vols. Anselme was preparing a second and improved edition of this his great work, when he was attacked by a malady, which carried him off in eight days. He intrusted his papers to a friend, named Honoré Caille, sieur du Fourny, giving him permission to make such alterations as he thought proper. Du Fourny, who was very learned in heraldry, revised the work, and published a second edition with considerable additions, in 2 vols. folio, Paris, 1712, but did not put his name to it. An edition appeared at Amsterdam, fol. 1713, but it is worthless. A third edition, with numerous improvements and additions, was published in 9 vols. fol. Paris, 1726—1733, by the fathers, Ange de Sainte Rosalie (that is, François Raffard, who died on the 4th January, 1726) and Simplicien (that is, Pierre Lucas, who died 10th October, 1759), both Augustins Déchaussés. The first portion of this work, which was written by Anselme, is not so accurate as the part written by his continuators. 4. "La Science Héraldique," 4to. Paris, 1675. (Le Long, *Bibliothèque Historique de la France*, tom. ii. No. 24837., where several sources of fuller information are indicated; tom. v. *Table des Auteurs*, p. 382.; Clément, *Bibliothèque Curieuse et Historique*, &c. tom. i. p. 355.)

C. J. S.

ANSE'LMI, BATISTA, was born in Liguria, and practised medicine at Genoa in the middle of the seventeenth century. He wrote — 1. "Breve Discorso della Peste," Genoa, 1630, 4to. 2. "Opera nella quale si dichiara l'Essenza della Peste," Genoa, 1638, 4to. 3. Consultatio pro Ill. Pellina Spinula," Bologna, 1643, 4to. (Mazzuchelli, *Scrittori d'Italia.*)
J. P.

ANSE'LMI, MICHELA'NGELO, a painter of Lucca, in which town he was born in 1491; he is called Michelangelo da Lucca, but more commonly da Siena, which place also claims him, but Lanzi says without any further title to him than that he studied there. His family was of Parma. He studied first in Lucca, under Sodoma, or under his son-in-law Riccio, then spent some time in Siena, and finally settled in Parma, where, when in 1522 Correggio was commissioned to paint the celebrated cupola and the great tribune of the cathedral of Parma, Anselmi with Rondani and Parmigiano were commissioned to paint the contiguous chapels; and although the work was never accomplished, it is evident that Anselmi was held in great estimation at Parma. Anselmi was an ardent imitator or follower of Correggio, though his senior in years. He executed many works in the churches of Parma, of which the best and most graceful, says Lanzi, and which approaches nearest to the style of Correggio is a painting at San Stefano representing St. John the Baptist and St. Stephen kneeling at the feet of the Madonna. There is a picture of this subject by Anselmi in the Louvre at Paris; the Virgin is presenting her son to the adoration of the angels, and in the lower part of the picture are John the Baptist and St. Stephen kneeling: Dr Waagen calls this work a bad imitation of Correggio; it is probably not the same as that mentioned by Lanzi. Before the Restoration in 1815 there were two other works by Anselmi in the Louvre; his pictures are however rare and seldom seen in galleries. Anselmi's most extensive works are some frescoes in the Madonna della Steccata, the Adoration of the Magi and the Coronation of the Virgin, painted, according to Vasari in the life of Garofolo, from cartoons by Giulio Romano; but this, says Lanzi, is contradicted by a document existing, which assigns a room to Anselmi for the purpose of making his cartoons in, for these works: Giulio Romano may have made the sketches. Anselmi was weak in composition, but large and full in his outlines, studied in his heads, and gay in his colouring: he was fond of red, of which he introduced various tints in the same picture. He died in 1554.

Another clever fresco painter of this name was GIORGIO ANSELMI, born at Verona in 1723. He was a scholar of Balestra, and distinguished himself by the frescoes he painted in the cupola of Sant' Andrea at Mantua. He died in 1797. (Affò, *Il Parmigiano Servitore di Piazza, &c.*; Lanzi, *Storia Pittorica, &c.*)
R. N. W.

ANSELMO, ANTO'NIUS, a native of Antwerp, was for several years a magistrate (scabinus) of that city, and fiscal advocate to the bishop. He had a high reputation as a lawyer. He died in 1668, when he had nearly completed his eightieth year. His works are — 1. "Plaecaten, Ordonnantien, Privilegien ende Instructien van de Hertoghen van Brabant, t' sedert het jaer 1220," &c. fol. Antwerp, 1648, 4 vols. 2. "Codex Belgicus, seu Jus Edictale à Principibus Belgarum sancitum, e quatuor Tomis Edictorum Antwerpiæ et Gandavi editis, collectum," fol. Antwerp, 1649. 3. "Tribonianus Belgicus, sive Dissertationes forenses ad Belgarum Principum Edicta," fol. Brussels, 1663. There is appended at the end "J. Rommelii, J. C. Brugensis, Dissertatio ad Articulum XIX. Edicti perpetui." 4. "Commentaria ad perpetuum Edictum Sereniss. Belgii Principum Alberti et Isabellæ evulgatum 12 Julii, 1611," &c. fol. Antwerp, 1656. 5. "Consultationes seu Resolutiones et Advisamenta diurna, ad Quæstiones à Consultoribus et Litigantibus propositas," &c. fol. Antwerp, 1671. (Foppens, *Bibliotheca Belgica*, i. 66.)
C. J. S.

ANSELMO, GIO'RGIO, a mathematician and astronomer of Parma, who died in 1440, was the grandfather of Giorgio Anselmo, the writer of Latin poetry. In the Vatican library at Rome there is a manuscript with this title, "Georgii de Anselmi Astronomia." In the poems of the grandson there are two epigrams, one with this title, "In Dialogos de Harmoniâ Georgii Anselmi Avi," the other, "In Libros Astrologicarum Institutionum Georgii Anselmi Avi." The grandson placed the following inscription in honour of his grandfather in the church of St. Thomas at Parma: "Memoriæ Georgii Anselmi Avi Viri Illustr. Qui Mathemat. Duo De XX. Voluminibus In Lucem Revocavit, Georgius Anselmus Pientiss. Nepos Posuit. H. M. H. N. S." (Mazzuchelli, *Scrittori d'Italia.*)
C. J. S.

ANSELMO, GIO'RGIO, a writer of Latin poetry, who lived in the beginning of the sixteenth century, was born at Parma, and was descended from an ancient family. He was also a physician of the college of Parma. His works are — 1. A volume of poems, which is very rare, printed at Venice, 1528, in 8vo., with this title, "Georgii Anselmi Nepotis, Epigrammaton Libri Septem; Sosthyrides, Palladis Peplus, Æglogæ Quatuor." An edition of six books of Anselmo's Epigrams appeared two years before at Parma in 8vo. 2. Some other poems by Anselmo are inserted in the "Deliciæ Italorum Poetarum" of Gruterus, p. 230—239. in

the "Aggiunte all' Appendice di vari Soggetti Parmigiani" of Ranuccio Pico, in the preface to the "Faloniere del Tuano" of Bergantini, in the "Libro d'Arme e d'Amore de' Philogine," (4to. Parma, 1508,) of Andrea Bafardo. The verses of Anselmo are harsh. 3. Besides these poems, Anselmo wrote a work to which he gave the title of "Epiphyllides," and in which he illustrated some of the comedies of Plautus. This work was printed first in the edition of Plautus which was published at Parma in 1509, folio, and subsequently in the edition of the same author, which appeared at Venice in 1518. 4. A life of Jacopo Caviceo, a celebrated writer of romances, who died in 1511, and who was a native of Parma as well as Anselmo. This life was published together with the romance of Caviceo, which is entitled "Libro del Peregrino" at Venice, 8vo. 1526 and 1547. (Mazzuchelli, *Scrittori d'Italia.*) C. J. S.

ANSELMO, ST., bishop of Lucca in Tuscany, and a distinguished ecclesiastical writer of the eleventh century, was born either at Mantua or at Milan, about the year 1036. His uncle was the Pope Alexander II., who in 1066 appointed him director to the Countess Matilda, and sent him, in 1073, to the emperor Henry IV. to receive the investiture of a bishopric; but although it is evident from this, that Alexander did not disapprove of the secular powers disposing of ecclesiastical dignities, Anselmo was of a different opinion, and he would not receive investiture from the emperor. In the same year, 1073, the pope-bishopric of Lucca became vacant by the death of Alexander II., who retained it till his decease; and Anselmo was elected to succeed him. He consented to receive investiture, and to take the ring and pastoral staff from the hands of Henry, but afterwards he felt such scruples about the act, that he left his bishopric, and retired to the monastery of Cluni, where he became a monk, and an order from Gregory VII. was requisite to induce him to quit it. Anselmo returned into the hands of Gregory the ring and the staff which he had received from the emperor, and the pope re-established him in his ecclesiastical functions, allowing him at the same time to retain his monastic dress. From the commencement of his episcopate, Anselmo endeavoured to establish a reform among the canons of his cathedral church. The Countess Matilda and Pope Gregory seconded him in his attempts, but the canons refused to obey. At last a council was held near Lucca; the canons were excommunicated; and the pope wrote on the 1st of October, 1079, to the clergy and people of Lucca, forbidding them to allow the canons to retain their prebends, or to give them any aid. The canons becoming desperate, joined the party of the Antipope Guibert, who came into Tuscany in 1081, and gave the bishopric to one of the canons named Peter, who succeeded in driving Anselmo out of Lucca in 1083. Anselmo went to Mantua and fixed his abode there. Pope Gregory soon after appointed him legate for all Lombardy, to act as bishop for the whole country, to confirm, ordain, absolve, and particularly to endeavour to win over the adherents of the antipope. Anselmo had shown his zeal for the cause of Gregory VII. in 1081, when the emperor Henry IV. marched against Rome, and took with him Guibert, whom he wished to have recognised as pope in the place of Gregory. The expedition was unsuccessful, and the most determined resistance was made by the Countess Matilda, who spared neither her vassals nor her wealth in defence of Gregory. She sent continual supplies to the pope at Rome, and received the bishops, monks, and clergy, whom Henry deprived of their benefices and drove from their homes. All this she did under the direction of Anselmo. He survived Gregory, whom he regarded as his master and model, only ten months. He died in Mantua 18th March, 1086, and was buried in the cathedral. The "Vita Anselmi" speaks of many miracles which were wrought at his tomb; and during his lifetime he is said to have wrought several, especially with the mitre of Gregory, which that pope had sent him when he was dying. Anselmo was very abstemious, drank no wine, and never ate any delicate food; he slept little, said mass every day, and shed tears at it; he was very particular about the psalmody being sung with proper gravity. He was canonised, and the church of Rome honours his memory on the day of his death. The works of Anselmo are — 1. "*Libri II.* contra Guibertum Antipapam pro Gregorio VII." This work was first published by Canisius in his "Antiquæ Lectiones," 4to. Ingolstadt, 1604, tom. vi. p. 199. It was reprinted in the Supplement to the "Bibliotheca Patrum" of Paris, 1639; in the "Bibliotheca Patrum," of Cologne, 1618, tom. xi.; and of Lyon, tom. xviii. p. 602., and elsewhere. 2. "Collectanea ex variis Auctoribus, Ecclesiæ Facultates non esse in Potestate Regis, aut Cæsaris," published in Canisius, "Antiquæ Lectiones," tom. vi. p. 235., and in the "Bibliotheca Patrum" of Lyon, tom. xviii. p. 613. 3. "Meditatio in Orationem Dominicam." 4. "Meditatio in Ave Maria." 5. "Meditatio super Salve Reginâ." 6. "Meditationes de Gestis Domini Jesu Christi," first published by Wadding, as Mazzuchelli says, about the year 1654, but probably in 1657 at Rome, and inserted in the "Bibliotheca Patrum" of Lyon, tom. xxvii. p. 436. 7. "Epistolæ." One of these letters was published by Tegnagellus in his collection of "Ancient Monuments" in 1612, another may be found in the chronicle of Verdun, in the year 1078; others were published by Rota at the end of his "Notizie di S. An-

selmo," p. 359. and 366. 8. "Oratio ad Consolationem Dominæ Comitissæ Mathildis." 9. "Alia Oratio ad Corpus Christi, quam dicta Domina dicebat, quando communicare debebat." These two prayers were first published by Rota in his "Life of Anselmo," p. 368. 375. 10. "Collectionis Canonum, Libri XIII." This is Anselmo's great work. The whole of it has never been published, but portions of it were printed by Holstenius, in his "Collectio Romana bipartita veterum aliquot Historiæ Ecclesiasticæ Monumentorum," 8vo. Rome, 1662, pars i. p. 215, and pars ii. p. 214. It exists in manuscript in various libraries. The most ancient copies are four, which are in the Vatican library at Rome. All the thirteen books are in the codex marked No. 4983. The three other manuscript copies in the same library, Nos. 1364. 6361. and 3531. are incomplete. A detailed account of this work is given by Fabricius in his "Bibliotheca mediæ et infimæ Latinitatis," i. 115. ed. Mansi; and in his "Bibliotheca Græca," xii. 254. ed. Harless, and by Oudin, "Comm. de SS. Eccles." tom. ii. col. 719, &c. ad. an. 1070. 11. "Commentarii in Psalmos." This work is supposed to be lost; Anselmo undertook it at the request of the Countess Matilda, and he carried the commentary to the end of the 128th Psalm. A portion of it was published by Rota, in the "Scriptores Rerum Italicarum," tom. iii. p. 351. 12. "In Threnos Jeremiæ." This is supposed to be lost. (The original source of information relative to Anselmo is the *Vita S. Anselmi Episcopi Lucensis in Italiâ Auctore B. ejus Discipulo et Pœnitentiario*, which is published in the "Acta Sanctorum Ordinis S. Benedicti, Sæculum VI. Pars Secunda," p. 469—486. Rota, a Jesuit, composed with great care a life of Anselmo, entitled *Notizie Istoriche di S. Anselmo, Vescovo di Lucca, e Protettore di Mantova*, 8vo. Verona, 1733; Fleury, *Histoire Ecclésiastique*, liv. lxii. ch. 4., liv. lxiii. ch. 12. 21. 28—30.; Mazzuchelli, *Scrittori d'Italia.*) C. J. S.

ANSE'LMUS, AURE'LIUS, or AURELIO ANSELMI, was a native of Mantua, and was first physician to the Duke of Mantua, when, in 1606, he published "Gerocomica, sive de Senum Regimine Opus," Venice, 1606, 4to.; a learned but tedious book in praise of old age (which he had not yet nearly attained), and on the signs, the appropriate regimen, and the treatment of the diseases to which it is peculiarly liable. (Aurelius, *Gerocomica.*) J. P.

ANSE'LMUS DE JA'NUA, was a surgeon in the thirteenth century. It is supposed from his name that he was of Genoa, but Astruc suggests that as his name is found in a list of the old physicians of the faculty of Montpellier, he may have been born at Porte, a village of Languedoc. He is called by some Anselmus de Porta, or Porta. Sprengel refers to him, but without any apparent authority, under the name of Baptista Anselmi (*Hist. de la Médecine*, vii. p. 10.), confounding him with the Genoese physician of that name. His practice is quoted in Lanfranc's "Surgery" in proof of the ill-success of the operation of trepanning; and he is mentioned by Guy de Chauliac, under the name of Ansericus de Janua, as the inventor of a plaister for wounds of the head, consisting of resin, turpentine, vinegar, and certain herbs, which he is said to have presented to Pope Boniface VIII. (Astruc, *Mémoires . . . de la Faculté de Médecine de Montpellier*, p. 150.; Haller, *Bibliotheca Chirurgica.*) J. P.

ANSE'LMUS OF PARMA, a writer on music, who lived in the fifteenth century, but of whom or his works little was known till lately, except that he is frequently noticed by Gaforio, and mentioned with emphatic commendation by Padre Affò, in his "Memorie degli Scristori e Letterati Parmiggiani;" who also deplores the loss of a dialogue which he was known to have written on the subject of music. In 1824 this manuscript was accidentally discovered in a grocer's shop at Milan, where a part of its contents had been torn up; what remains of it is now deposited in the Ambrosian library. This copy probably belonged to Gaforio, for, in a different hand, on the last page, is written "Liber Franchini Gafori laudensis Musicæ Professoris," &c. It is divided into three dialogues or dissertations:—I. De Harmoniâ cœlesti. II. De Harmoniâ instrumentali. III. De Harmoniâ cantabili. Unfortunately the accompanying examples and illustrations have been destroyed. Padre Affò says that Anselmus died in 1443. (Affò, *Memorie degli Scrittori e Letterati Parmiggiani*; Fétis, *Biographie Universelle des Musiciens.*) E. T.

ANSE'LMUS, SAINT. [ANTHELMUS, SAINT.]

ANSE'LMUS, THOMAS BADENSIS, wrote a work entitled "Rationarium Evangelistarum, omnia in se Evangelia, Rosa, Versibus imaginibusque mirifice complectens," 4to. 1508. The book is very scarce. (Watt, *Bibliotheca Britannica.*) C. J. S.

ANSERSUS. [ANSEGISUS.]

ANSGARIUS. [ANSCARIUS.]

ANSHEL, RABBI, (ר' אנשיל) a German Jewish writer, the author of a work called "Mirkebbeth Hammishne," ("the Second Chariot," Gen. xli. 43), which is also well known by the title of "Sepher Shel Rabbi Anshel" ("The Book of R. Anshel"). Bartolocci, following Buxtorff, calls it "Sepher Hasharashim Milashon Hackkodesh Veashkenazi" ("A Book of Roots of the Holy Tongue and German"), *i. e.* a Hebrew and German Lexicon; but this, as will be seen, is not the nature of the work. It is a sort of lexicon and concordance of the Bible in Hebrew and German, in which the Hebrew words, in the form in which

they are found in the Scriptures, are placed alphabetically in one column; another column contains the places or texts of scripture in which they occur; and a third contains their signification in German. It was printed at Cracow A. M. 5312 (A. D. 1552); and again A. M. 5344 (A. D. 1584), 4to. In the "Theatrum Anonymorum et Pseudonymorum" of Placcius, p. 708., this work is erroneously stated to be in Hebrew and Latin. We find no account of the exact period at which this author lived and wrote. There is also among the manuscripts of R. Oppenheimer's library, a 4to. volume with the title "Cabbala Shel R. Anshel Micabbala Shel R. Shemuel" ("The Cabbala of R. Anshel, from the Cabbala of R. Samuel"), which is most probably the work of the same R. Anshel. (Wolfius, *Biblioth. Hebr.* i. 206, 207., iii. 130.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 423.)

C. P. H.

A'NSIAUX, JEAN JOSEPH ELEONOR ANTOINE, one of the most distinguished historical and portrait painters of the modern French school, was born at Liège in 1764, and was the scholar of F. A. Vincent at Paris. His first works which attracted notice were a Sappho, and a Leda, exhibited in the Louvre in 1801. In 1804 he exhibited a portrait of General Kleber; and in 1812 and 1814 three very large pictures of the Assumption, the Resurrection, and the Conversion of St. Paul, which are now in the cathedral at Liège: for the picture of the Assumption a medal was awarded to him. He is distinguished also for the following works: — The Cardinal Richelieu presenting Poussin to Louis XIII., now in the museum of Bordeaux; the Return of the Prodigal Son, in the prefecture at Liège; Cupid taught by Mercury, and the Judgment of Paris; St. John reproving Herod, the Discovery of Moses, and Christ blessing little Children, exhibited in 1822, the first two in the museum at Lille, the third in the queen's apartments at Versailles; St. Paul at Athens, in the Polytechnic school at Paris; the Annunciation of the Virgin, in the chapel of the Infirmary of Maria Theresa; the Flagellation of Christ, at Metz; the Adoration of the Magi, in the cathedral of Mans; the Resurrection of Christ, in the cathedral of Arras; an Elevation of the Cross; a Crucifixion, and some others; besides many portraits, as Marshal Kellermann; the ministers of the interior, Champagny and Cretet; Mlle. Mézeray, &c. Ansiaux was still living in 1831. (Gabet, *Dictionnaire des Artistes de l'Ecole Française, au XIXe Siècle.*)

R. N. W.

ANSIDE'I, GIUSE'PPE, born at Perugia, of a noble family, in 1642, was sent by his father to Florence at an early age to act as page to Ferdinand II., grand duke of Tuscany. After some years Ansidei returned to Perugia, and applied himself to poetical and other studies. He became a member of the academy of the Insensati of Perugia, and of the academy of Ravenna, and of the Crusca academy. He was particularly well acquainted with the science of chivalry, and was frequently called upon to give his opinions on controversies concerning points of honour and precedence. He wrote a useful and moral work against the long continuance of private enmities: — "Trattato cavalleresco contra l' Abuso del Mantenimento delle private Inimicizie, diviso in tre Libri," 8vo. Perugia, 1691, which was highly praised in the "Giornale de' Letterati," Modena, 1692. He left also two works in MS. on subjects connected with chivalry: — "Risposte e Decisioni cavalleresche," and "I Simboli morali e cavallereschi." Ansidei wrote also Italian poetry: — "La Beltà di Fillide ammaestra à non amarla, Ode Platonica," and "Rime," or Sonnets, and other short poems. He edited the poems of his friend Ricci after the death of the latter: — "Poesie del Sig. Dott. Costanzo Ricci," 4to. Perugia, 1673. Ansidei died in 1707. One of his sons, MARCANTONIO ANSIDEI, became a cardinal, and died in 1728. (Mazzuchelli, *Scrittori d'Italia.*)

A. V.

ANSIGISUS. [ANSEGISUS.]

ANSLAY, BRIAN, sometimes called Brian Annesley, is known as the author or translator of a very curious volume printed by Henry Pepwell in 1521, respecting which Warton has some remarkable misstatements in his "History of English Poetry," where it is said to have been translated from "a popular French poem into *English rhymes*, at the exhortation of the gentle earl of Kent," and to be called "The Citie of Dames." The copy of this work preserved in the British Museum, which formerly belonged to George Steevens, has no titlepage, but commences with an analysis of the contents, headed "Here begynneth the boke of the Cyte of Ladyes." A prologue in quaint rhyme, by the printer, states, that there lately came into his custody

> "This foresayd boke by Bryan Anslay,
> Yoman of the seller with the eyght Kynge Henry;"

but that he hesitated to print it until he had shown it to "the gentyll Erle of kente," who, having read it, exhorted him "to prynte it in his name." The body of the work is in *prose*, and the whole is printed in black letter, and illustrated with curious woodcuts. Warton does not say who the original French poem was written by; but Ritson, who prints the heading or title of the work, the prologue, and the colophon, in his "Bibliographia Poetica," says that it is probably a translation of the "Tresor de la Cité des dames," by Christine de Pisan, or, as he incorrectly gives her name, Christian of Pisa. Though the book itself does not appear to contain direct evidence on this point, the heading of most of the chapters state that "Christine telleth howe iij ladyes ap-

pered to her," &c.; the name Christine being abbreviated in a manner formerly very common. J. T. S.

ANSLO, REINIER, a Dutch poet of considerable note in his time, was the son of Cornelis Claaszoon Anslo, pastor of the Waterlandsche Doopgezinde at Amsterdam, and grandson of Claas Claaszoon Anslo, who settled in that city about 1580, and there founded the charitable institution called Anslo's Hofje. Reinier, whose mother, Hester Willems Rodenbergh, was of noble family, was born at Amsterdam in 1626. His abilities began to display themselves at an early age, and while yet a youth he was not only acquainted with, but attracted the encouraging notice of Vondel and other distinguished literary persons, and obtained from some of them the title of the "young prince of the Amsterdam poets," while Vondel himself praised him for the elegance of his style. One of his earliest productions is his "Martelkroon von Steven," written in his twentieth year; and of about the same date, although not published till 1649, is the "Parijsche Bruiloft, of Bartholomeus Nacht," a dramatic poem on the subject of the massacre of the Protestants at Paris, in which the character of Charles IX. is delineated with considerable skill, and so as to show the compunctious workings of conscience in that weak and miserable prince. It is rather remarkable that neither of the productions just mentioned displays any tendency towards or prepossession in favour of the Roman Catholic creed, to which he shortly after became a convert. In the very same year that the "Parijsche Bruiloft" appeared, he went to Italy, and although that work, supposing it to have been at all known or heard of there, was ill calculated to recommend him, he obtained the notice of the pope himself (Innocent X.), who bestowed on him a gold medal for some Latin verses which he had written on the Jubilee. From Christina, queen of Sweden, he also received flattering attentions, and a gold chain as a token of her favour. Having changed his religion, Anslo also changed his country, continuing thenceforth to reside in Italy, where he died at Perugia, in 1669, at the age of forty-three. He did not, however, abandon his attachment to his native muses, for the majority of his poems were composed after he had settled in Italy. Among his most remarkable compositions of this period is that on the pestilence of Naples, "De Pest te Napels," a poem abounding in powerful but painful and even revolting descriptions, full of physical horrors; and as his poetry was generally of a gloomy cast, it is not to be wondered at if it is now valued more for the talent displayed in it, than for the subjects themselves. The first entire edition of his works was published by J. D. Haes at Rotterdam, in 1713, with a portrait of him by Flinck, engraved by Folkema. (De Vries, *Nederduitsche Dichtkunde*; Van Kampen, *Beknopte Geschiedenis, &c.*; Wagenaar, *Amsterdam.*) W. H. L.

ANSON, GEORGE, LORD ANSON, BARON SOBERTON, admiral of the White, third son of William Anson, Esq., of Shugborough in Staffordshire, by Elizabeth, daughter and co-heiress of Robert Carrier, Esq., of Wirksworth in Derbyshire, was born at the manor of Shugborough on the 23d of April, 1697. His father's family was respectable, and had long been settled in Staffordshire; a sister of his mother, marrying Sir Thomas Parker, became afterwards Countess of Macclesfield.

The history of his boyish days is a blank. He entered the navy at an early age, as his name appears on the books of the Ruby in January, 1712. On the 9th of May, 1716, he was made second lieutenant of the Hampshire ship of war, by Sir John Norris, commander of the Baltic squadron. From this period till the year 1724 George Anson saw a good deal of service, in various seas, and advanced in rank with the equable, and not tedious, progress of a respectable officer who has good connections to back him. In 1717 he was in the Baltic under Sir George Byng. In March, 1718, he was appointed second lieutenant of the Montague, one of Byng's squadron on the expedition to Sicily, and was present in the action with the Spaniards off that island. On the 29th of June, Anson was promoted to be master and commander of the Weazel sloop; and on the 1st of February, 1724, he was raised to the rank of post-captain, and the command of the Scarborough man-of-war.

During the greater part of the period which intervened between 1724 and 1735, Captain Anson was placed on the Carolina station. He was sent to South Carolina soon after his appointment to the Scarborough, and remained there till he was commanded home in October, 1727. He arrived in England in May, 1728. His ship was immediately paid off. On the 11th of October of that year he was appointed to the Guarland man-of-war, and sent back to Carolina, whence he was recalled in December, 1729, and the ship put out of commission at Sheerness. On the 19th of May, 1731, he obtained the Diamond, one of the Downs' squadron, but this vessel was paid off after he had held the command only three months. On the 25th of January, 1732, he was appointed to the Squirrel, and his ship was ordered in April to South Carolina. He remained there till the spring of 1735, when he was recalled, and his ship paid off in the month of June. In all these employments he appears to have acted with an ability and discretion that gave general satisfaction. He acquired a considerable property in South Carolina, on which he erected a town, Ansonburgh, which subsequently gave name to

a county. A letter from a lady in South Carolina, which appears to have been written about 1734, was published in London in 1747, at the time when Anson, who is the principal subject of the epistle, had obtained a reputation that rendered the most trivial discourse relating to him sure to sell. He is described in that document as quiet and pleasant in his manners, sagacious and benevolent, fond of music, averse to dancing, as having a reputation for being fond of a quiet carouse, and addicted to gallantry when he could engage in it without risk of scandal.

On the 9th of December, 1737, he was put in command of the Centurion, and stationed on the coast of Africa to protect the British traders from aggressions on the part of the French. He continued on this station till 1739, when he returned home by Barbadoes and South Carolina.

The high opinion entertained at the Admiralty of Anson's prudence, spirit, and seamanship, occasioned his being recalled in 1739, the year in which war was declared between Great Britain and Spain. The original intention of government was to despatch one squadron under Anson by way of the East Indies, and another of equal force under Cornwall by way of Cape Horn, to rendezvous at Manilla and await further orders, after having done the utmost possible damage to the trade and settlements of the enemy on their respective routes. The execution of this scheme was deferred, and ultimately fell to the ground. But to compensate Anson for his disappointment, he was informed that the part of the plan intended to have been intrusted to Cornwall was still to be carried into effect, and that he and his squadron were to be employed on that service.

The war of 1739 was forced upon Walpole by the mercantile interests, who were eager to share in the riches which they imagined Spain derived from her possessions in the South Sea. The expedition entrusted to Anson was of a motley character: viewed in one light it was little better than a buccaneering expedition against the Spanish trade and settlements; viewed in another it was the first step in that brilliant career of maritime discovery in which Cook, Vancouver, and others have earned such laurels, and of busy colonisation to which their discoveries have ultimately led. Anson entered upon this charge in a spirit worthy of its fairer features. Before sailing he took care to furnish himself with the best printed and manuscript accounts he could procure of the Spanish settlements on the coasts of Chili, Peru, and Mexico. But the persons upon whom devolved the charge of fitting out the expedition appear to have been animated solely by the avaricious disposition which had wrung its undertaking from a reluctant minister. Several of the vessels were inadequate to the voyage; they were insufficiently manned, and the troops sent on board were worn-out pensioners from Chelsea. The proper season was allowed to elapse before the fleet set sail. And what most of all revealed the character of those with whom the expedition originated, two persons, denominated agent victuallers, were sent along with it. These men had formerly been in the Spanish West Indies in the employment of the South Sea Company; they had persuaded the government that they might often have influence to procure provisions for the squadron by compact with the inhabitants where force of arms would be unavailing; and had, under this pretext, obtained permission to carry out goods to the value of fifteen thousand pounds on board the squadron to barter for supplies. It was in vain that Anson pointed out that the object of the agents was to enrich themselves by trading on the coast, and that if their views were acted upon, the military operations of the squadron must be frustrated. The jobbers were successful in carrying their point, but the trading speculation was a total loss. That was a trifle, but the mere shipping of their goods was the occasion of much suffering and loss of life.

The expedition sailed from St. Helen's on the 18th of September, 1740. Anson came to anchor at Spithead, after sailing round the world and encountering numberless hardships, on the 15th of June, 1744. This is not the place to give a detailed account of the adventures of the voyage. In doubling Cape Horn his ship (the Centurion) was separated from the fleet, part of which never rejoined him. By the time he reached Tinian, his squadron was reduced to a single ship. His crew and soldiers had been picked up at random instead of being selected with care for a voyage capable of trying the best constitutions. His ship was so deeply laden, in part with the merchandise of the victualling agents, as, in the words of Sir John Pringle, "not to admit of opening the gun-ports, except in the calmest weather, for the benefit of air." The misfortunes, increased by misarrangement against which Anson had in vain remonstrated, paralysed the expedition for any achievement of national importance; but afforded the commander an opportunity of showing what a powerful character can accomplish when thrown upon its own resources.

Before quitting St. Catherine's (Brazil), he gave directions to the other captains that would have rendered it unnecessary to abandon the undertaking even if he had been lost. When staying at Juan Fernandez after the passage of Cape Horn, he set his officers the example of labouring with his own hands, and obliged them, without distinction of rank, to assist in carrying the sick on shore. His assiduity in sowing

vegetables and planting fruit trees on the island for the better accommodation of his countrymen who might afterwards touch there, looks like a renewal of the taste which had made him a coloniser in South Carolina. He had every coast and road he visited surveyed according to his directions and under his eye, and he collected all the Spanish charts and journals he could procure. With his weak equipment he took Paita and a number of ships, among others the famous Manilla galleon. His conduct towards his prisoners, and especially the females, was humane and delicate as that of a hero of romance. When his ship drifted out to sea at Tinian, leaving himself with many officers and part of the crew on the shore, and when in the moment of victory the Centurion took fire near the powder room, he displayed the most imperturbable serenity and fertility of resource. At Macao he proved himself an able negociator. In short, his conduct was such that in perusing the narrative of his voyage, the fact of its being a total failure, in so far as the objects contemplated in fitting it out were concerned, is entirely forgotten: the reader feels only the personal triumph of a man over difficulties and dangers besetting him on all sides, the victory gained by his conduct over the misapprehension of the English character entertained by the Spanish Americans, and the re-discovery of the Pacific Ocean to the English public. In so far as the hero of this adventurous voyage was concerned, it ended most successfully. He conquered a fortune on board the galleon, and had the luck to carry his acquisitions safely, under the shelter of a fog, through the midst of a French fleet cruising in the Channel at his return.

A few days after Anson's return he was created rear-admiral of the Blue, and in a short time elected member of parliament for Heydon in Yorkshire. When the Duke of Bedford was appointed first lord of the Admiralty (27th of December, 1744), Anson was made one of the commissioners of the Admiralty. In June, 1749, he was made vice-admiral, also a civil appointment. On the 12th of June, 1751, he was made first commissioner in the room of Lord Sandwich; and he retained the office till the change of administration in November, 1756. While a member of the Admiralty he made two naval campaigns. He commanded the channel fleet during the winter of 1746-7. A plan which he had formed for attacking the French fleet under Admiral d'Anville was frustrated through the intelligence conveyed to the enemy of Anson's station and intention by the master of a Dutch vessel; but he had an opportunity of displaying, on this harassing service, the same patience and perseverance which had rendered his voyage round the world illustrious. In the spring of 1747 he was again at sea, and, falling in with a French fleet bound to the Indies with merchandise, treasure, and warlike stores off Cape Finisterre, obtained a brilliant victory on the 3d of May. Six French ships of war carrying 2719 men and 340 guns, and three East Indiamen fitted out as men-of-war, carrying 400 men and 80 guns, were captured. It was a scrambling fight. Anson formed his fleet in a line, but, inferring from the motions of the enemy that their object was to gain time, he made the signal for the whole fleet to chase and engage without any regard to the line of battle. Anson's old ship the Centurion, Captain Dennis, was the first to engage, and being a-head of her comrades, had to bear the brunt, for a time, of three of the enemy's largest ships. The Namur (Boscawen), Defiance (Grenville), and Windsor (Hanway), were next up, and, having disabled the three engaged with the Centurion, left them to their comrades astern, and made sail to prevent the van of the enemy from escaping. The Yarmouth (Brett), and the Devonshire (West), which carried rear-admiral Warren, came into action soon after; and as soon as the admiral's ship, the Prince George, ranged alongside of the Invincible, all the ships of the enemy struck their colours, as did his whole line before night. Anson brought to at the close of the action, and detached the Monmouth (Harrison), Yarmouth and Nottingham (Saumarez), in pursuit of the enemy, many of whom fell into the hands of the British. In reward for this severe blow to the naval power of France, Anson was created a peer in the month of June under the title of Lord Anson, baron of Soberton, in the county of Southampton. In his administrative capacity Anson was of still more use to the service he belonged to than at sea. He carried into the discharge of his official duties the same provident and scientific spirit with which he had prepared himself for the expedition round Cape Horn. In common with his colleagues, he was loudly accused of having been the main cause of Byng's discomfiture off Minorca. He and they were however acquitted of any blame or neglect of duty by the house of commons, after an enquiry instituted subsequent to their resignation. The general justice of this verdict may be questioned; but it seems clear that any faults committed attached to the higher branches of administration, not to the Admiralty. On the 24th of February, 1757, Anson was made admiral, and on the 2d of July he was reinstated at the head of the Admiralty, where he remained for the rest of his life.

Anson appears to have been a favourite with George II. He conveyed the king from England to Holland for the first time in 1748, and attended him on all his subsequent visits to the continent, both going and returning. He was one of the Lords Justices during the king's absence in 1752, and again

in 1753. He participated in the glory, and popularity of Pitt's great administration. His last campaign was in 1758. He cruised off Brest in that year with a formidable fleet, to cover the descents upon St. Malo, Cherbourg, and other places. As the French fleet kept in port, he had no opportunity of engaging; but he embraced the opportunity to introduce the practice of exercising the seamen, which he had found of so much use in his engagement with the Manilla galleon.

He was created admiral of the fleet on the 30th of July, 1761; and sailed in a few days from Harwich in the Charlotte yacht to convey the future queen of George III. of England. In February, 1762, he was ordered to accompany the queen's brother, Prince George of Mecklenburg, to Portsmouth; and on this visit of ceremony he caught a cold which, settling upon his lungs, carried him to his grave on the 6th of June, 1762.

Dr. Kippis, writing from documents communicated by the Earl of Hardwicke and Mr. Stephens, secretary to the Admiralty, says of Anson: "He was very assiduous at the admiralty board, and remarkably quick and ready in making naval dispositions of every kind, and in appropriating the proper strength and proper sort of ships to the different services. He liked to see his table filled with the gentlemen of the navy; and many eminent and valuable men of that profession frequently met there. Among the various services which will render the name of Anson illustrious, his discreet and successful choice of officers deserves particularly to be mentioned." In action, both as a warrior and navigator, he was approved by his deeds. There was nothing of brilliant promise about Anson to raise expectations, but he always rose with the occasion, and was found equal to the most trying emergencies. His was that tranquil greatness which is ever the most deeply and generally felt, and the space he occupied in the eyes of England towards the close of his career attests this. His foibles were as characteristic as his virtues. His aversion to gay society, his addiction to the social board, and the rumours of his taste for quiet gallantry have been noticed above. In after life he is said to have been noted for love of play, and for the impatience with which he bore the laugh of the "polite world."

Lord Anson married in April, 1748, Elizabeth, eldest daughter of Lord Hardwicke; who died without issue on the 1st of June, 1760. He left his fortune to his brother Thomas, at whose decease the family estates devolved upon a nephew, son of their eldest sister. (The authorities for the statements in this sketch are:—1. *The Life of Lord Anson*, by Dr. Kippis in his edition of the *Biographia Britannica*, the materials for which were supplied by Lord Hardwicke, Mr. Stephens, secretary of the Admiralty, and the Anson family; 2. *The Narrative of Anson's Voyage round the World*, attributed to Walker, the chaplain of the Centurion, but according to other accounts, by Mr. Benjamin Robins from materials furnished by Lord Anson; 3. *The Gazettes of the Day*; 4. A pamphlet published at London, without date, but apparently about 1747, entitled *The Private Character of Admiral Anson*; 5. *A Journal of Anson's Voyage*, published 1745, by Thomas Pascoe, teacher of the mathematics on board the Centurion.) W. W.

ANSON, PIERRE HUBERT, a French political and miscellaneous writer, was born at Paris on the 18th of June, 1744, and was brought up to the profession of the law, from which he was taken by D'Ormesson, commissioner of finances, who placed him in the office of his son, who was comptroller-general of finances. The "Biographie Universelle" contradicts assertions which had been made that Anson was a descendant of the English circumnavigator Lord Anson, and also that he was a native of Némours. Anson became successively receiver-general for the province of Dauphiné; a member of the central committee of receivers-general; a deputy or member of the constituent or national assembly; and farmer, and subsequently administrator-general, of the posts of France, an office which he held until his death, on the 20th of November, 1810. On the title-page of a printed discourse which was delivered by Anson in 1789, in the national assembly, he is styled secretary of the committee of finances; and in a political pamphlet published in the following year, he is called deputy of the city of Paris. Ersch states that he was elected deputy for the department of the Seine in October, 1795, but that he declined the appointment. He further calls him, in 1802, president of the general council of the department of the Seine; founder of the republican lyceum at Paris; and member of the "Société d'Emulation" at Abbeville and of the Athenæum of Lyon. During the reign of terror Anson was for some time concealed in the house of a member of the Jacobin club, to whom he subsequently allowed a pension. He was an able financier and a man of taste in general literature, as may be seen by the following list of his principal writings:—1. Among his earliest productions were anecdotes of the family of Le Fevre, of the branch of Ormesson, the ancestors of the minister D'Ormesson, which were published in the "Journal Encyclopédique," in 1770. 2. Historical memoirs on the towns of Milly and Némours, in the "Nouvelles Recherches sur la France," vol. i. pp. 492—506, and vol. ii. pp. 472—500, published in 1766. These papers bear the signature A. D. E. D. 3. A comedy, in two acts, in verse, entitled "Les Deux Seigneurs, ou l'Alchymiste," pub-

lished in 1783, and written in conjunction with M. L. Th. Hérissant. From the manner in which this work is mentioned by Quérard, it appears to have been published anonymously, or simply as by MM. A*** and H***. 4. A new translation, in French verse, of the odes of Anacreon, with a preliminary dissertation on Anacreon, published anonymously at Paris in 1795, in a small 12mo. volume. 5. A new French translation of the letters written by Lady Mary Wortley Montagu during her travels in Europe, Asia, and Africa, published in 1795, in two 12mo. or small 8vo. volumes. A second edition appeared in 1805, in the same form, augmented by a translation, the first which had appeared in the French language, of Lady Montagu's poems, by M. Germain Garnier. The "Biographie Universelle" observes that this work of Anson has caused two previous translations of the letters to be forgotten. In addition to the above, Anson published several of his discourses and reports delivered to the constituent assembly, and various short poems in the "Almanach des Muses," the "Etrennes Lyriques," and other collections. (*Biographie Universelle*; Ersch, *La France Littéraire*, and *Supplements* 1802 and 1806; Quérard, *La France Littéraire*,) J. T. S.

ANSPACH, MARGRAVES OF. Anspach, or Ansbach, formerly called Onolzbach (in Latin, Onoldum), at present a province of the circle of the Rezat in Bavaria, was formerly an appendage of the house of Brandenburg, and as such was held, sometimes singly, and at other times in conjunction with the margraviate of Baireuth, by successive collateral branches of that family, from the latter part of the fifteenth century to the year 1791. Frederic, the second son of the elector Albert commonly called "the Achilles," succeeded to Anspach on the death of his father in 1486, and to Baireuth on the death of his younger brother in 1495. He was born in 1460, and died in 1536, having married Sophia daughter of Casimir V. of Poland. He was deposed by his sons in 1515; when Anspach fell to the lot of George, called Der Fromme, or the Pious, born 1484, who died in 1543. George likewise obtained the principality of Jagendorf in 1523; and in 1527, on the death of his brother Casimir, he succeeded to Baireuth. He embraced Lutheranism in 1528. He was thrice married, his first wife being sister to King Matthew of Hungary. On the death of George, the two margraviates were again divided; Anspach falling to George Frederic (born 5th April, 1539), who succeeded to Baireuth on the death of his eldest brother, Albert Alcibiades, in 1557. George Frederic dying on 26th April, 1603, without issue, the principalities reverted to the electorate, when the elector Joachim Frederic bestowed them on his two brothers, Joachim Ernest (born 11th June, 1583) obtaining Anspach. Ernest died 25th February, 1625, leaving a son, Frederic, born 21st April, 1616, who was killed at the battle of Nördlingen 27th August, 1634. The succession was taken up by his brother Albert, who was born 16th September, 1620, and died 22d October, 1667. Albert was succeeded by his son John Frederic, born 8th October, 1654: he died 22d March, 1686, leaving as heir his eldest son Christian Albert (born 8th September, 1675), who died 8th October, 1692, before he was able to assume the government. Albert was succeeded by his brother George Frederic (born 25th April, 1678), who dying unmarried (29th March, 1703) was succeeded by his brother William Frederic, who was born 29th December, 1685, and died 7th January, 1723, leaving the principality during the minority of his heir to the management of his widow Christina Charlotte of Würtemberg. ● In 1729, his son Charles William Frederic (born 12th May, 1712) assumed the government. He married Frederica Louisa, sister of Frederic the Great, and died 3d August, 1757, when he was succeeded by his son, the subject of the following article. (Pütterus, *Tabulæ Genealogicæ*; Ersch und Gruber, *Allgem. Encyclop.*, voce "Ansbach;" Küsterus, *Bibliotheca Historica Brandenburgica*, 623—634, where references will be found to the local histories which contain accounts of the successive margraves.) J. H. B.

ANSPACH, CHRISTIAN FRIEDRICH KARL ALEXANDER, MARGRAVE OF, was born on 24th February, 1736. Of the character of his father, who was nephew to Queen Caroline of England, the wife of George II., some account will be found in the memoirs of his sister-in-law the Margravine of Baireuth, which show pretty clearly that whatever education he gave his son, he must have shown him a very poor example, whether for discretion as a ruler, or conduct as a man. The elder margrave having married a sister of Frederic the Great, his conduct towards her tended to alienate him from the royal family of Prussia, and he attempted to strengthen his position by an alliance with the house of Austria. To this end, his son was in 1754 married to Frederica Carolina of Saxe-Coburg, who, being born in 1735, was a few months his elder. She was feeble in health, plain, and according to some accounts deformed in person. To a man brought up in a court where each one followed the dictates of his own appetites, such a marriage was not likely to be attended with constancy and fidelity. The gallantries of the young margrave after his succession to his principality, in 1757, appear to have been numerous and notorious. According to his second wife, who introduces the statement as a part of an eulogium on his character, "he had mistresses of every country except Germany;" and she adds that he "was never known to

seduce or encourage the advances of a married woman; nor to remain long attached to any woman who practised coquetry or dissimulation." He attracted particular attention by his connection with the great French actress Clairon. Her influence over his vacillating mind appears to have been for a long time very powerful, and for seventeen years she resided at or paid visits to the court of Anspach, much to the annoyance of the petty courtiers whose influence yielded to hers. She was at last superseded by Lady Craven. The margrave's restless disposition prompted him, unlike the other German princes of his day, to travel through the greater part of Europe. In 1769, on the death of his cousin Frederic Christian, he succeeded to the margraviate of Baireuth. It was on a visit to France about the year 1783, that he met with Lady Craven, to the influence of whose stronger mind he became thenceforth subject for the remainder of his life. Before their marriage, Lady Craven was the companion of his travels and his most intimate adviser. Her influence seems to have produced a marked improvement on the court, which conciliated the first margravine, though it very naturally created jealousies and discontents among the officials, who supposed that the leading motive of Lady Craven must be the transference to herself and her relations of the offices and emoluments connected with the court. Lady Craven entertained the margrave with a perpetual succession of theatrical exhibitions and other entertainments, and she likewise conferred on him more substantial benefits, by turning his mind to the improvement of the internal economy of his dominions. She assisted him in introducing a system of dairy management, and the English plan of gardening, and in rearing a superior breed of horses. After the outbreak of the French revolution, between the ambitious views of Austria and Prussia on the one hand, and internal disputes on the other, the margrave seems to have found his principality too heavy a burden on his mind, and he commenced negotiations which terminated in his conveying it to the King of Prussia (who would have been his successor on his death, as he was childless) for an annuity of four hundred thousand Prussian thalers. This transaction was finished on 2d December, 1791, the margrave having been married to Lady Craven about three weeks previously, and very soon after the death of Lord Craven, which was preceded by that of the margrave's first wife. For the remainder of his history reference must be made to the memoir of his wife, which immediately follows. He died at Benham near Newbury, Berks, on the 5th January, 1806. The property he left behind him was supposed to amount to one hundred and fifty thousand pounds. (Ersch und Gruber, *Allgem. Encyclop.*; *Mem. of the Margravine of A.*; *Gent. Mag.* lxxvi. 91, 92.) J. H. B.

ANSPACH, ELIZABETH BERKELEY, MARGRAVINE OF, was born in December, 1750. She was the daughter of Augustus, fourth Earl of Berkeley, by his wife Elizabeth, daughter of Henry Drax of Charborough. She was brought up under the care of a native of Switzerland, the wife of a German tutor of her uncle. She describes herself as having been a delicate diminutive child, addicted at an early age to reading, and of timid and retired habits. She first beheld a play when she was twelve years old, and from that occasion she dates the growth of her subsequent partiality for theatrical entertainments. At the age of thirteen she paid a short visit to France with her mother and her elder sister, and at fourteen she had been, as she says she afterwards discovered, "in love without knowing it" with the Marquis de Fitz James. On the 10th May, 1767, she was married to William Craven, nephew and heir of the fifth Lord Craven, whom he succeeded in 1769. She professes to have felt indifference when receiving his addresses, but the marriage was for some time a happy one, and she says "my husband seemed to have no other delight than in procuring for me all the luxuries and enjoyments within his power, and it was an eternal dispute (how amiable a dispute!) between us; *he* always offering presents, and *I* refusing whenever I could." Gifted with genius and beauty, both of which she knew well how to apply, a woman of Lady Craven's rank naturally drew round her a large circle of admirers. She says of herself, very characteristically, "In London the Duke and Duchess of Marlborough showed their partiality to me, and Mr. Walpole, afterwards Lord Orford, Dr. Johnson, Garrick, and his friend Colman, were among my numerous admirers; and Sir Joshua Reynolds did not conceal his high opinion of me. Charles Fox almost quarrelled with me because I was unwilling to interfere with politics—a thing which I always said I detested, and considered as being out of the province of a woman."

It appears to have been in the year 1779 that Lady Craven discovered the infidelities with which she charged her husband, when she requested of him the favour "that he would not permit his mistress to call herself Lady Craven." After an interval of about three years spent in partial reconciliation, a separation took place. The indifferent tone in which she treats the whole of this transaction, and her professed readiness to overlook every slight that was not public and glaring are a stain on her character, which she has by her own animated pen exhibited to an age which had forgotten the accusations to which she was subjected. At the time of her separation from her husband she was the mother of seven children.

Lady Craven had in the meantime produced her first play "The Sleepwalker," a translation from the French, printed in 1778, at her friend Walpole's press at Strawberry Hill. In 1779 she published "Modern Anecdotes of the Family of Kinvervankotsprakengatchdern, a Tale for Christmas." This was a caricature of the ceremonious pomposity of the petty German courts; it was dramatised by Mr. M. P. Andrews. Soon after the separation, she passed some time in France, where she met with the Margrave of Anspach. They formed a sudden friendship for each other, and agreed to consider each other (we are told) as brother and sister. In June, 1785, Lady Craven commenced a tour, in which, starting from Paris, she passed by the Rhine to Italy, went thence by the Tyrol to Vienna, passed on to Warsaw, Petersburg and Moscow, proceeded by the Don to Turkey, and returned by Vienna, which she reached in August 1786. On this occasion she ran, by her own account, a serious risk of being made Empress of Austria. In 1789 she published an account of her tour (1 vol. 4to.), in letters addressed to the margrave, saying in the dedication, "Beside curiosity, my friends will in these letters see, at least for some time, where the real Lady Craven has been, and where she is to be found — it having been the practice for some years past for a Birmingham coin of myself to pass in most of the inns in France, Switzerland, and England, for the wife of my husband. My arms and coronet sometimes supporting in some measure this insolent deception; by which, probably, I may have been seen to behave very improperly." This work is interesting from the many sketches it contains of eminent people — such as the Empress Catherine, the Princess Dashcoff, Prince Potemkin, Count Romanzoff, Admiral Mordvinoff, the Duc de Choiseul, and others. It is full of accurate observation and lively description, expressed in clear and simple English — a style from which in later life she considerably diverged. She descended into the grotto of Antiparos, being the first female to undertake the adventure. The French biographers maintain that the tameness of her description of the scene shows a deficiency of appreciation of the wonderful and sublime. She does not indeed ornament her description with hyperboles and exclamations, but it is clear and expressive, and by the distinctness of the impression which it conveys to the reader, shows that the scene was fully noticed and comprehended by the writer. After her return from her journey, she visited England to see her children, and then proceeded to France, where she joined the margrave and accompanied him to Anspach. Here, during a residence of a few years, she established a theatre, which was chiefly supplied with dramatic entertainments of her own composition. They were collected into two volumes 8vo., under the title "Nouveau Théâtre d'Anspach et de Triesdorf," the latter being the name of a country seat nine miles from Anspach, where she laid out a park and garden in the English manner. She established at the same time "a society for the encouragement of arts and sciences." She soon afterwards visited, in company with the margrave, the congenial court of Naples, where she made the acquaintance of Sir William and Lady Hamilton. Her conduct was the subject of much censure both in England and among the officials of the court of Anspach, to whom her interference was a natural subject of distrust; and if it should even be admitted that her own account of the purity of her motives and conduct is correct, it cannot be denied that she afforded material for forming the worst interpretations of them. She maintains that she always opposed the cession of his dominions to the crown of Prussia by the margrave in 1791, but she was almost his sole adviser on the occasion. She states that she received the first hint of his design at Naples. One day while she was dressing for dinner, a servant intimated that the margrave desired to see her. On her appearance he said, "I must go to Berlin *incog.* — will you go with me? it is the only sacrifice of your time I will ever require of you." They set out together, and on the way through Anspach they found the establishment nearly in open revolt against her influence. The king, however, was kind and generous in the extreme, and the contracting parties are represented as only striving to excel each other in generosity. Meanwhile the margrave's first wife died, and Lord Craven's death occurred six months afterwards, on the 26th September, 1791. Immediately on hearing of this event Lady Craven was married to the margrave. "It was six weeks," she says, "after Lord Craven's decease that I gave my hand to the margrave, which I should have done six hours after, had I known it at the time." As the cession of the margraviate to Prussia dates 2d December, 1791, the marriage must have taken place about three weeks before it. The nuptials were solemnised at Lisbon, whence the new married pair passed through Spain and France to England.

The margrave, on the sale of his principality, resolved to spend his days with his wife in England. They had no sooner arrived, however, than the storm of family and public indignation which had been brewing against the margravine burst upon her head. She received a letter from her three daughters, saying, "with due deference to the Margravine of Anspach, the Miss Cravens inform her that, out of respect to their father, they cannot wait upon her," and her eldest son, Lord Craven, refused to countenance her. The margrave received a message from the

queen, through the Prussian minister, to the effect that his wife, though she had received a diploma from the emperor, could not be received at court as a princess of the empire. She says that she refused to derogate from her dignity by appearing merely as a peeress of England; but it is not clear that she would have been received in that capacity. She addressed a memorial on the subject to the house of lords, but they gave her no redress; indeed it would not have been consistent with the practice of that body to interfere on such an occasion. Soon after their arrival, the margrave purchased, through trustees, Lord Craven's estate of Benham, and the mansion of Brandenburgh House, a place celebrated as afterwards affording a retreat to Queen Caroline, the wife of George IV. Until the margrave's death in 1806, it was a scene of continued profusion and gaiety, in which the luxuries and amusements of an English mansion were united with those of a German court. "My whole enjoyment," says the margravine, "during the margrave's valuable life, was to do every thing in my power, to make him not only comfortable, but happy. Under my management, the world imagined that he spent double his income." Her attachment to her second husband was strong. She speaks of him with an enthusiasm and devotion which bear the stamp of sincerity. "I believe," she says, "a better man never existed. There never was a being who could act upon more sincere principles. Nothing could divert him from what was right. None could bear with patience, like himself, the ill conduct of those to whom he was attached. None could more easily forgive." After his decease, the margravine, who succeeded to the large property which he left, felt impatient to recommence her wanderings. On the restoration she sailed for France, and, after being interrupted in her movements by the reign of the hundred days, reached Rome, where it was said that she kept open house for all the revolutionists of all countries who chose to accept her hospitalities. The King of Naples afterwards presented her with a small estate, in which she built a palace, where she resided till her death, which occurred on January 13, 1828. Only two years previously, and when she was seventy-six years old, she surprised and delighted the English world by the publication of her well known memoirs. This work is perhaps one of the best examples of the French memoires which English literature possesses. It is indeed thoroughly French, not only in spirit but in idiom, and, to the reader, has all the appearance of a translation from that language. It thus affords, in its style, a remarkable contrast to the book of travels above noticed. It contains a vast variety of anecdotes and sketches of character, always amusing if not always accurate. It has no continuity of narrative, leaping backwards and forwards through all ages, and among every variety of subject: from a description of the monument which she erected to the memory of her husband, she takes occasion to give a rapid sketch of the history of the art of sculpture. The least pleasing feature in the work is its intense egotism. The margravine was a woman of wonderfully versatile genius. She wrote with fluency in French and German. She was an accomplished musician and actress; and she tells us, "I have executed many busts myself, and among others one of the margrave, which is generally allowed to be extremely like him." (*Memoirs of the Margravine of Anspach, written by herself*, 2 vols. 8vo. 1826; *Biog. des Hommes vivants*; *Biog. des Contemporains*; Collins, *Peerage*; *Gent. Mag.* xcviii. 466—468.) J. H. B.

ANSPRAND, one of the leading men among the Longobards, was appointed by King Cunibert, on his death-bed, as tutor to his infant son, Liutbert, A.D. 700. But Ragumbert, duke of Turin, and cousin of Cunibert, who had hereditary claims to the Longobard crown, collected an armed force, and marched upon the town of Ticinum or Pavia, the capital of the kingdom of the Longobards. He was met in the field by Ansprand, who had with him Rotaris, duke of Bergomum, and a battle took place, in which Ragumbert being victorious, entered Pavia and assumed the crown. Ansprand and his pupil Liutbert escaped to Bergomum. Ragumbert did not enjoy his success long; he died a few months after, A.D. 701, and was succeeded by his son, Aribert II. In the following year Ansprand and Rotaris, having collected an army in the name of young Liutbert, marched against Pavia, but were defeated by Aribert, who took Liutbert prisoner and caused him to be suffocated in a bath. Aribert followed up his success by pursuing Rotaris to Bergomum, which he took, and he put Rotaris to death. Ansprand took refuge in the island of Comacina, on the lake of Como, but being pursued by Aribert, he escaped into Rhætia, and from thence repaired to the court of Teudebert, duke of Boioaria, where he remained for nine years. A close connection had existed between the Longobards and the dukes of Boioarja ever since the marriage of Theudelinda with King Agilulfus. Aribert wreaked his vengeance against the family of Ansprand, by putting to death his elder son, Siegbert, and cruelly mutilating Ansprand's wife and daughter. Liutprand, the younger son of Ansprand, was spared on account of his youth, and he found means to join his father in Boioaria.

In the year 712 Ansprand, having obtained a body of troops from Duke Teudebert, marched into Italy and fought a battle against King Aribert, the result of which seems to have been doubtful; but in the night that

followed Aribert thought it prudent to fall back upon Pavia. This alienated from him the affections of his soldiers, who began to speak loudly in favour of Ansprand. Aribert, fearing for his life, secreted about his person all the gold that he could carry, and got out of Pavia, with the intention of escaping to France, but he was drowned in swimming across the river Ticino. Paulus Diaconus says that the weight of the gold which he had about him was the cause of his sinking. The chiefs of the Longobards proclaimed Ansprand. Ansprand reigned only three months. He died at Pavia in June, 712, and was buried in the church of S. Adriano. His epitaph, in which he is praised for his wisdom, prudence, and perseverance, and likewise for his captivating eloquence, is given by Muratori. He was succeeded by his son Liutprand. (Paulus Diaconus, *De Gestis Langobardorum*, lib. vi.; Sigonius, *De Regno Italiæ*; Muratori, *Annali d' Italia.*) A. V.

ANSPRAND, called by some Ansprand, was appointed duke of Spoletum by his uncle Liutprand, king of the Longobards, about A.D. 740, in the place of Trantmund, who had incurred the king's displeasure. After the death of King Liutprand it would appear that Ansprand was dispossessed of the dukedom, and Lupo was appointed in his place, A.D. 745. (Fatteschi, *Memorie Storico-diplomatiche del Ducato di Spoleto.*) A. V.

ANSSE DE VILLOISON. [VILLOISON.]

ANSTEY, CHRISTOPHER, the author of a poem of almost unequalled popularity in its day, "The New Bath Guide," was born on the 31st of October, 1724. He was the son of the Rev. Christopher Anstey, D.D. of Brinkley, Cambridgeshire; received the rudiments of his education at the free school at Bury St. Edmunds; was subsequently a king's scholar at Eton, and in due time became a scholar and a fellow of King's College, Cambridge. In 1746 he took his bachelor's degree. He was refused his master's degree, in consequence of a somewhat absurd opposition to the authorities of the university, who, having required the bachelors of King's to deliver certain declamations, Anstey, as senior bachelor, chose to turn the whole affair into ridicule, by reciting an incoherent rhapsody instead of the composition which was required. His biographer calls this "a popular and spirited opposition;" and it probably was in accordance with the principle still recognised, that King's College is, to a certain extent, independent of the university. The university, however, enforced their authority on this occasion by refusing Anstey his degree of master of arts. His son, who is his biographer, says that he was "exemplary and regular in his moral conduct at the university." He held his fellowship till 1754, when, upon succeeding to the family estates of his maternal grandfather, he resigned it, and quitted Cambridge. Two years afterwards he married. During the next ten years he was an occasional resident at Bath; but his celebrated poem was originally printed at Trumpington, near Cambridge, at which place he lived upon his own property. The first edition appeared in 1766, when the author was at the mature age of forty-two. Its success was decided. Dodsley, who purchased the copyright after it had been printed in the country, placed it again in the hands of the author, in 1777, saying that he had made more by it than by any book he had ever published, taking the length of time into account. It is easy to understand the reason of this success. Without any knowledge of the personalities involved in some of the descriptions, "The New Bath Guide" may still be read with pleasure, as a lively picture of a past state of society, droll if not witty, sparkling if not profound, and, with some exceptions, not more malicious in its satire than is agreeable to the mere reader for amusement. It is difficult, however, at the present day, to understand how some of its grossnesses could ever have been tolerated. Its chief subjects of ridicule were doctors and Methodists. All the world was ready to laugh, and without any great harm, at the clever caricature of a fashionable community whose rulers were the physicians; where the bumpkin of fortune who is come to drink the waters sends for the doctor, and the doctor sends for the nurse, and the nurse recommends a consultation, and they all meet together to talk politics, till the patient begs them to think of his stomach and nerves.

"But a tight little doctor began a dispute
About the administration, Newcastle, and Bute."

In his gross satire upon the followers of Wesley and Whitfield, who, in the cant of that day, were universally called hypocrites, the author refers as an authority to bishop Lavington's "Enthusiasm of Methodists and Papists compared." It is a worthy authority — worthy of an age when all religious earnestness was held to be folly or cunning; and the orthodox teaching interfered in no degree with worldly gratification. The son of a doctor of divinity was no doubt held to do good service, by writing indecent verses against those who sought, however mistaken they might appear in some points, to rouse men from the prevailing indifference to all things that belong to their spiritual nature. The last editor of "The New Bath Guide," Mr. Britton, omits some of the more offensive of these passages; but it is difficult to purify what is radically corrupt. The style of "The New Bath Guide," in its ease and playfulness, has been carried forward with a higher polish by the author of "The Twopenny Post Bag." It is in many respects original in Anstey, although it necessarily suggests some points of resemblance to Swift. Mr. Campbell, in his "Specimens of the

British Poets," is mistaken in his belief that the leading characters of "The New Bath Guide" are borrowed from Smollett. "Humphrey Clinker," to which he refers, was not published till 1771. Sir Walter Scott, in his "Life of Smollett," assumes the obligations of the author of Humphrey Clinker to "The New Bath Guide," as far as regards "the very ingenious scheme of describing the various effects produced upon different members of the same family by the same objects." Perhaps, after all, the supposed resemblance may very much depend upon the two authors (each writing from personal observation at the same period), describing scenes and characters that are peculiar to one locality. We find a similar resemblance to Humphrey Clinker in Sheridan's "Rivals;" but here, although the scene is still Bath, the identity has more relation to individual character, not dependent upon place or time. Mr. Anstey published several other poems, amongst which is the "Election Ball." Some of his own poems were translated by him into Latin verse, as well as some of Gay's "Fables," and Gray's "Elegy." All his works were reprinted in 1808, in one volume, quarto, with a memoir by his son, John Anstey, who was himself the author of a poem which used to be familiar to students of the inns of court, "The Pleader's Guide." This satirical poem, which professes to contain "the conduct of a suit at law, with the arguments of Counsellor Bother'um and Counsellor Bore'um, in an action betwixt John-a-Gull and John-a-Gudgeon, for assault and battery, at a late contested election," was published as "By the late John Surrebutter, Esq., special pleader, and barrister-at-law." The first book or part was originally published as an octavo pamphlet in 1796; and this was reprinted, in 1803, with the second and concluding part, in a small pocket volume. Christopher Anstey lived to the age of eighty-one, dying in 1805 at Chippenham. He was buried at Walcot, Bath; and there is a monument to him in Poet's Corner, Westminster Abbey, erected at a period when the world was not very discriminating in awarding the honours of that hallowed spot. C. K.

ANSTIS, JOHN, sometimes called, to distinguish him from his son and successor in the office of garter-king-at-arms, "the elder Anstis," was born at St. Neot's, in Cornwall, of a respectable Cornish family, about the 28th of September, 1669; educated at Exeter college, Oxford, where he was admitted in 1685; and three years afterwards was entered of the Middle Temple. He was elected one of the members for St. Germain's in the first parliament of Queen Anne, in 1702. Opposing what was called the Whig interest, he distinguished himself, observes Noble, "by his voting against the bill for occasional conformity, for which his name appeared amongst the 'Tackers' in the prints of that time." There is, however, evidently some error in this statement, as the bill alluded to was entitled "An Act for *preventing* Occasional Conformity," and was warmly promoted by the High-church or Tory interest in the house of commons, though eventually lost in consequence of the opposition it met with in the house of lords, who, according to Cobbett's "Parliamentary History," (vol. vi. p. 61.) "were so little fond of this bill, that apprehending it, or some other bill they did not wholly like, might one time or other be *tacked* to a money bill by the commons, they passed a vote 'that it would be an infringement of the privilege of their house.'" It is therefore more probable that Anstis voted *for* the bill alluded to.

In 1703 Anstis was appointed deputy-general to the auditors of the imprest, an office which he never executed; and in the same or the following year, he became one of the principal commissioners of prizes. His distinguished attainments in heraldry recommended him to the queen, who, on the 2d of April, 1714, gave him a reversionary patent for the office of garter-king-at-arms, an office which appears to be alluded to in a letter quoted by Noble and Nichols, addressed to the lord treasurer, March 14, 1711-12, in which Anstis expresses that he had reason to believe that his affair (what it was is not stated) would be ended forthwith if his lordship would speak to her majesty at once, which, in the name of the duke of Norfolk, he earnestly requests him to do. This may refer to the reversionary patent. Anstis represented St. Maws from 1711 to 1713, and in the last parliament of Queen Anne, elected in the last-mentioned year, he was returned a member for Launceston, or Dunheved. He was re-elected on the accession of George I., soon after which he fell under the suspicion of government, as favouring a design for the restoration of the Stuarts, on which account he was imprisoned with several other gentlemen. In a pamphlet published on this occasion, Anstis is styled "a gentleman as well known for his proficience in the study of heraldry, and his pretensions to garter-king-at-arms' place, vacant by the death of Sir Henry St. George, as his affection to the party that distinguish themselves by the name of high churchmen;" and it is stated that it would appear that the government obtained some intimation, from the papers seized at the time of his arrest, of the design of the conspirators "to raise an insurrection in Cornwall, the rather because their interest was very great amongst the tinners there, of whom Mr. Anstis was hereditary high steward." Anstis immediately claimed the office which, as above intimated, had just become vacant by the death of St. George; but his reversionary grant was disregarded, and on the 25th of October, 1715, Sir John Vanbrugh, the architect and dra-

ANSTIS.

natist, who had for some years held the office of Clarencieux-king-at-arms, was elected Garter. Anstis nevertheless persisted in his claim, first clearing himself from all criminality in having conspired against the succession of the House of Brunswick, and then asserting the validity of the queen's patent. In opposition to his claim it was argued that in a contest which had arisen in the reign of Charles II. respecting the right of nomination, the king had given it up, only retaining the confirmation of the earl marshal's choice; but Anstis urged that Charles had only waived, and not given up, his claim. The matter came to a hearing (before what court is not stated by Noble) on the 4th of April, 1717, when Anstis and Vanbrugh claimed under their respective grants, but the controversy was not terminated until April 20, 1718, when Anstis's patent was confirmed, and he was admitted to the office.* For some time previous to this decision, he had resided in the college; and he gradually gained the good opinion of the government so completely that he obtained on the 8th of June, 1727, a few days only before the death of George I., a patent under the great seal, securing the office of garter to himself and his eldest son, and to the survivor of them. Anstis died at his seat at Mortlake, in Surrey, on Sunday the 4th of March, 1744, and was buried on the 23d of the same month, at Dulo, in Cornwall. He was, it is observed by his biographers, an indefatigable and most able officer at arms; and though he lived to the age of seventy-six, there is room to wonder at the extent of his productions, especially as he was busied with many avocations out of the college. In him, it has been observed, were joined the learning of Camden, and the industry, without the inaccuracy, of Sir William Dugdale. The following were his principal works: — 1. "Curia Militaris: or a Treatise of the Court of Chivalry; in three books: — I. Concerning the court itself; its judges and officers. II. Of its jurisdiction, and causes therein determinable. III. Of the process and proceedings therein. With an Introduction, containing some animadversions on two posthumous discourses, concerning the etymology, antiquity, and office of the Earl-Marshal in England, ascribed to Mr. Camden, and published in the last edition of the 'Britannia.'" Of this curious work only a few sheets are known to exist, containing the title, as above, with the date, 1702, the introduction, and table of contents. Noble states that the whole of the work was printed, though probably only for private friends, but he gives no evidence in support of the assertion. The fragment alluded to is in small 8vo., and a copy is preserved in the British Museum. 2. A pamphlet, of the same size, entitled "Letters to a Peer, concerning the Honour of Earl-Marshal," but containing only "Letter I, shewing that no earl-marshal can be made during the minority, or other incapacity, of an hereditary earl-marshal." This seems to have been first printed in 1703, and it bears no author's name, but is signed N. S. Another edition appeared in 1706, in the same form, with an address to the reader, signed "Suffolke," and dated November 30, 1705, the writer of which states that he had with much difficulty procured the copy of the letter, which, he says, was "written, some time since, for the immediate service (I suppose) of the hereditary earl-marshal." 3. Noble mentions among the works of Anstis, "The Form of the Installation of the Garter," 1720, 8vo. 4. In 1724 appeared, in two large folio volumes, "The Register of the most noble Order of the Garter, from its Cover in Black Velvet, usually called the Black Book; with Notes placed at the Bottom of the Pages, and an Introduction prefixed by the Editor;" a work which, as avowed by Anstis in the introduction, is not a history of the order of the garter, "but a preparation or apparatus sent into the world to obtain, if possible, proper materials to compile a tolerable history." This work, which contains, by way of specimen, the lives of some of the knights of the order, was produced at Anstis's private expense. A few sheets, without any title, printed apparently as a prospectus or specimen of the above work, are bound up with a copy of Ashmole's "Institution, Laws, and Ceremonies of the most noble Order of the Garter," now in the library of the British Museum. 5. "Observations introductory to an historical Essay on the Knighthood of the Bath," forming a thin quarto volume, published in 1725, the greater portion of which consists of a collection of authorities for a regular and complete history of the order. 6. Watt mentions, in his list of the published works of Anstis, "Brook's Errors of Camden; with Camden's Answer, and Brook's Reply," 4to. 1724; and, 7., Noble states that sixty-four pages of his Latin answer to "The Case of Founders' Kinsmen" were printed in 4to., but gives no further particulars. Of detached pieces by Anstis in various works the following may be mentioned: — 8. A curious account of visitation books, printed in Gutch's "Collectanea Curiosa," vol. ii. pp. 210—256, under the title of "Nomenclator Fecialium, qui Angliæ et Walliæ comitatus visitârunt, quo anno et ubi autographa seu apographa reperiuntur." It is written in English, and was copied from a manuscript by Anstis in the library of All Souls college, Oxford. 9. "An Account of the Ceremonial of the Marriage between Frederick, Count Palatine of the Rhine, and the Princess Elizabeth, eldest Daughter of King James I.,

* So says Noble; but Sir N. H. Nicolas, in his "History of the Orders of Knighthood of the British Empire," gives April 29, 1719, as the date of Anstis's admission.

in the Year 1613;" and, 10., "Ceremonial of the Marriage between William, only Son of Frederick-Henry, Prince of Orange, and Mary, eldest Daughter of King Charles I., the 2d of May, 1641;" drawn up in 1733, and first printed, with other miscellaneous pieces illustrative of the history and antiquities of Great Britain, in the edition published in 1770 of "Joannis Lelandi Antiquarii de Rebus Britannicis Collectanea," vol. v. pp. 325. and 337., from the original MSS. in the possession of Joseph Edmondson, Esq., Mowbray herald. 11. "Extracts relating to the Burial of King Edward IV.," published from the MS. in Mr. Astle's possession, in the first volume of the "Archæologia," p. 348. 12. The "Gentleman's Magazine," vol. lxix. p. 194., in a letter from a correspondent, has some extracts from a letter of Anstis (apparently in MS.), dated November 13, 1731, "in which he answers queries that had been proposed to him, as to the pretensions a dean of Westminster might have to bear the ensign of the order of the bath; and, supposing them to be well founded, in what manner the shield was to be exhibited upon a sepulchral monument." Among the MSS. left by Anstis were, 13, "Aspilogia," a discourse upon seals in England, nearly fit for publication, of which Mr. Drake read an abstract to the Society of Antiquaries in 1735-6, and which was in Astle's collection. 14. Two folio volumes of sepulchral monuments, stone circles, crosses, and castles, in the three kingdoms, which were also purchased by Mr. Astle, and from which he published some extracts in the "Archæologia," vol. xiii. p. 208. 15. A good collection of epitaphs and other inscriptions in England and Wales, likewise purchased, with many other curious papers, by Mr. Astle. 16. Several folio volumes of collections for a history of heralds, which came into the possession of George Nayler, Esq., afterwards Sir George Nayler, garter-king-at-arms, and were made use of by Noble in compiling his "History of the College of Arms." 17. Memoirs of the families of Talbot, Carew, Granvile, and Courtney. 18. "The Antiquities of Cornwall." 19. Collections relative to the parish of Coliton, in Devonshire, containing matters relating to the tithes of that church, of which his son, the Rev. George Anstis, was vicar, in a dispute which he had with the parishioners, which came before the Court of Exchequer in 1742: these were, in 1780, in the possession of the late Dr. Ducarel. 20. Extensive collections relative to All Souls' college, Oxford, which were purchased by the college.

Anstis was one of the early members of the Society of Antiquaries in London, and he is mentioned by Nichols as a member of the Gentlemen's Society at Spalding. He married Elizabeth, daughter and heiress of Richard Cudlipp, Esq., of Tavistock, by whom he had three sons, John, George, and Philip, of whom the two younger entered the church, and three daughters. There are portraits of Anstis in the picture gallery at Oxford, and in the hall of the College of Arms. (*Archæologia*, vol. i. p. xxviii. of introduction, where is a brief memoir, partly from Latin memoranda by Anstis himself; Noble, *History of the College of Arms*, pp. 376—379.; Nichols, *Literary Anecdotes of the Eighteenth Century*, v. 269—272, &c.; Beatson, *Chronological Register of both Houses of the British Parliament*, i. 21. 40.; *A full and authentick Narrative of the intended horrid Conspiracy and Invasion, &c.*, 1715; Watt, *Bibliotheca Britannica, &c.*) J. T. S.

ANSTIS, JOHN, eldest son of John Anstis the Elder, born about the year 1708 or 1709, was educated as a gentleman commoner at Corpus Christi college, Oxford; and, on the revival of the order of the bath, in 1725, was made genealogist and registrar. Being associated with his father in the grant which passed the great seal in 1727, he was subsequently joined with him in the office of garter-king-at-arms, in which he was admitted, according to Nicolas, in 1730. On the 21st of July, 1736, he was elected fellow of the Society of Antiquaries; and on the 22d of April, 1749, on occasion of the opening of the Radcliffe library, he, with several other members of the university of Oxford, received the degree of LL.D. The Margrave of Anspach, on his investiture with the order of the garter, presented Anstis with three hundred ducats, the gold-hilted sword which he wore on the occasion, and one hundred ducats in lieu of his upper robe, which Anstis claimed by virtue of his office. He spent most of his time at Mortlake, where he died December 5, 1754, at the age of forty-six, having injured his health by excess in wine. Though a man of abilities, he disgraced them, observes Nichols, by his violent vindictiveness, especially towards the other members of the Heralds' college. Never having married, his brother George, vicar of Coliton, Devonshire, became his heir. The valuable libraries of the two garter-kings-at-arms, with additions by the Rev. George Anstis and Henry Anstis of Baliol college, (whose relationship is not specified), were, according to Nichols (vol. viii. p. 473.), sold in 1775, by Mr. Score, of Exeter. There appears, however, from a passage in a previous volume of the "Literary Anecdotes," (vol. v. p. 270.) to have been a sale of the MSS. of the elder Anstis in 1768. (Noble, *History of the College of Arms*, pp. 379, 380.; Nichols, *Literary Anecdotes of the Eighteenth Century*, v. 272, &c.; Nicolas, *History of the Orders of Knighthood of the British Empire*. J. T. S.

ANSUSUS. [ANSEGISUS.]

ANSTRUTHER, SIR ALEXANDER,

was the author of "Reports of Cases argued and determined in the Court of Exchequer from Easter Term 32 Geo. III. to Trinity Term, 37 Geo. III., both inclusive." These reports were first published in 1796 and 1797; and a second edition, which was merely a reprint of the first, appeared in 1817. The cases reported consist of decisions on the common law and equity sides of the Court of Exchequer, and also a few cases determined in the House of Lords and the Exchequer Chamber on writs of error. They are carefully and accurately compiled, and have always been considered as good authority in the courts of Westminster Hall. The author was the second son of Sir Robert Anstruther of Balcaskie in the county of Fife, baronet; he was admitted a member of the society of Lincoln's Inn in 1783, and was called to the bar in Michaelmas Term, 1792. In the year 1798 he went out to India with the appointment of Advocate-General at Madras. This office he held until the year 1812, when he was appointed Recorder of Bombay, upon the resignation of Sir James Macintosh, and was soon afterwards knighted. He died in July, 1819, at the Isle of France, to which place he had gone for the benefit of his health. (*Lincoln's Inn Registers*; Burke, *Peerage and Baronetage*; *Gentleman's Magazine.*) D. J.

ANTA'GORAS (Ἀνταγόρας), a Greek poet, was a native of Rhodes and a contemporary and friend of King Antigonus Gonatas, who reigned from B. C. 283 till 239, and whom the poet appears to have accompanied in some of his campaigns. Antagoras is said to have been particularly fond of good living, and Athenæus has preserved some witty answers of his when ridiculed for the delight he took in an exquisite dish. He wrote a great epic poem called "Thebais" (Θηβαΐς), that is, the tragic history of the royal house of Thebes; but the poem is said to have been so tedious, that when he read it to the Bœotians, they could not keep from yawning. A similar story is related of the poet Antimachus and his "Thebais;" but there does not seem to be much truth in either of the stories. The "Thebais" is lost, and all that Antagoras wrote has perished, excepting an epigram in the Greek Anthology (ix. 147.), and two little poems preserved in Diogenes Laertius. (iv. 21. and 26.) (Pausanias, i. 2, 3.; Athenæus, viii. 340.; Plutarch, *Apophthegmata Antigon.* 17.; *Symposiac.* iv. 4.; Anonymi *Vita Arati*, p. 444., &c. ed. Buhle; Mich. Apostolius, *Proverb.* v. 82.; Welcker, *Der Epische Cyclus*, p. 109.) L. S.

ANTA'LCIDAS (Ἀνταλκίδας), a Spartan who has become notorious in history on account of a disgraceful peace which he concluded in the name of Greece with Artaxerxes II., king of Persia. In order to understand this transaction, it is necessary to give an outline of the state of affairs in Greece at the time. The naval victory of Conon off Cnidus, in B. C. 394, the reviving power of Athens under the support of the Persian satrap Pharnabazus, and the few advantages which Sparta gained in the Corinthian war, determined the Spartans to send, in B. C. 393, Antalcidas, a very clever and intriguing politician, to Tiribazus, the Persian satrap in Asia Minor. His object was to deprive the Athenians of the support which they received from Persia, and to bring about a general peace which should restore to the Spartans their supremacy in Greece, while the Asiatic Greeks were to be abandoned to the Persians. When the Athenians heard of this embassy, they also, together with the Bœotians, Corinthians, and Argives, sent envoys to counteract the scheme of the Spartans. Tiribazus had, indeed, reason to be pleased with the proposals of Antalcidas; but the opposition of the Greek states allied with Persia did not allow him openly to enter into an alliance with Sparta, without the consent of the king. But at the same time Antalcidas was secretly supplied by the satrap with money for the purpose of raising a navy to carry on the war against the Greek states which were still allied with Persia. Artaxerxes himself, to whom Tiribazus communicated the proposals of Sparta, was not then inclined to enter into any negotiations. But an occurrence soon happened which changed the king's mind. In B. C. 390, Evagoras of Cyprus revolted from Persia, and was supported by the Athenians, whose condition was at the same time greatly improving through the skill and energy of Thrasybulus of Colythus (not the hero of Phyle) and Iphicrates. In B. C. 388 the Spartans determined to try once more what they could do by negotiation. Antalcidas, who was appointed admiral of the Lacedæmonian fleet, left it under the command of Gorgopas and Nicolochus, and went to the Persian court at Susa, where he renewed his proposals for peace. Antalcidas this time gained his point, the particulars of the peace were settled, and, after receiving the assurance that the Lacedæmonians should have every possible support from Persia in case the Athenians and their allies should refuse to accept the terms of the peace, Antalcidas returned to Asia Minor accompanied by Tiribazus B. C. 387. The war which had in the mean time been carried on, had exhausted the Greek states, and the fleet of Antalcidas had been increased to eighty sail. These circumstances made the Greeks anxious to conclude an honourable peace. When therefore Tiribazus summoned the Greeks to hear the proposals of his king, they readily sent their ministers to the congress. Tiribazus announced to them that King Artaxerxes was willing to conclude peace on the following conditions: — 1. That all the

Greek towns on the continent of Asia, together with Clazomenæ and Cyprus, should henceforth be subject to Persia. 2. That all the other Greek states, small and great, should be free, with the exception of Lemnos, Imbros, and Scyros, which were to remain subject to Athens as before. 3. That whosoever should refuse to accept these terms should be treated as an enemy of Persia and the other contracting parties. With this information the ambassadors returned to their respective homes, and all the states accepted the peace and swore to it, with the exception of Thebes, which alone had the courage to insist upon sanctioning the peace in the name and on behalf of all the Bœotian towns which were subject to her. But shortly after the Thebans also conformed to the terms, and allowed each Bœotian town the freedom stipulated in the peace. This peace, called "the peace of Antalcidas," because it was his work, which sacrificed all the Asiatic Greeks, had been planned with the view of dismembering the great states of Greece by making all the separate towns independent, while Sparta herself remained mistress of Laconia and Messenia. In order to avoid the appearance of too glaring selfishness, Sparta had left Athens in the possession of the three islands mentioned above, as if she respected the right of possession even in her enemy; but she well knew that these islands were too unimportant to enable Athens to maintain a powerful navy. This peace, however, did not last long, for the Spartans themselves, by their overbearing insolence, soon created new disturbances, and Antalcidas also had to do penance for what he had brought about. After the battle of Leuctra in B. C. 371, he went as Spartan ambassador to Artaxerxes to solicit a sum of money for the support of Sparta, and remembering the manner in which he had been received before, and relying upon his skill in negotiating, he had not the least doubt of his success. But the king had by this time acquired an insight into the man's impudent character, and treated him with contempt. Antalcidas was obliged to leave the Persian court without effecting any thing, and being ashamed to return and expose himself to the scorn of his enemies, or to the castigation of the ephors, he put an end to his life by starvation. (Xenophon, *Historia Græca*, iv. 8. 12, &c.; v. 1. 5—36.; Plutarch, *Agesil.* 23., *Artaxerx.* 21, 22.; Isocrates, *Panegyr.* 47, 48.; Polybius, vi. 49.; Diodorus Siculus, xiv. 110.; Strabo, vi. p. 287.) L. S.

ANTANDER (Ἀνταν̃δρος), a brother of Agathocles, the tyrant of Syracuse (B. C. 317—289). He is first mentioned in history in B. C. 317, when his brother, supported by the wealthy Damas, began to be a man of great influence at Syracuse. About that time Antander was one of the commanders of an army which the Syracusans sent to the assistance of the Crotoniats in Southern Italy against the Bruttians. In B. C. 310, after the battle of Gela, when Agathocles crossed over into Africa to attack the Carthaginians on their own ground, Antander was left in Sicily in the command of Syracuse. After the unfortunate turn in the African campaign, Hamilcar, to whom several of the Sicilian towns had revolted, marched with an army against Syracuse, but before he began his hostile operations, he sent an embassy to the town with an offer of safety to Antander and his friends, if they would surrender the town to him. At a meeting of the most powerful men of the place, in which this proposal was discussed, Antander, a man of effeminate character, advised the surrender. But his counsel was rejected, and Hamilcar made preparations for a siege. We now hear no more of Antander, till after the landing of Agathocles at Egesta in B. C. 307, when Antander was the person who executed at Syracuse the cruel and atrocious commands of his brother, and slaughtered more persons, as Diodorus says, than any one before him had ever done. Antander is mentioned as an historian (*συγγραφεύς*) among those who wrote the history of Agathocles; but whether Antander's work was only a biography of his brother, or a history of his time, is uncertain. (Diodorus Siculus, xix. 3., xx. 16. 72., xxi. 12. p. 278. ed. Bipont.) [AGATHOCLES.] L. S.

'ANTARAH IBN SHEDDA'D, surnamed Abú-l-fawáris, a celebrated Arabian warrior and poet of the times preceding Islám, was the son of Sheddád, a noble Arab of the tribe of 'Abs, by a negro slave. He seems to have lived about the middle of the sixth century of our æra, during the reign of Khosrú Anushirwán, King of Persia, for he distinguished himself greatly in the wars of his own tribe against the Beni Dhobyán, which, according to Abú-l-fedá and other Arabian writers, began in 531, and lasted for forty consecutive years. In one of the many encounters to which those wars led, 'Antarah, who was one of the most renowned warriors of his day, personally engaged Dhamdham, the commander of the enemy's forces, and put him to death. 'Antarah had a mistress named 'Ablah, on whom he doated, and for whom he is said to have encountered, paladin-like, all manner of dangers and adventures, although his extraordinary strength and courage always brought him out safe. 'Antarah died some time after the birth of Mohammed; he was the author of a kassídah or poem which is counted among the Mo'allakát or suspended poems of Mecca, and of which the prophet Mohammed is said to have been so fond that, whenever it was recited in his presence, he never failed to exclaim, "By Allah! I know of no poem which describes so well the manners and

feelings of my people, as that of 'Antarah." Besides the Calcutta edition of the seven Mo'allakát (1823, 8vo.), in which the poem of 'Antarah is included, it was published separately in 1816, with a Latin translation and notes by Vincent Elias Menil ("Antaræ Poëma Arabicum Moallacah, cum integris Zuzenii Scholiis, &c. Lips.," 4to,.) as well as by Alexander Boldyref, Göttingen, 1808, 12mo. Sir William Jones's English translation of all the Mo'allakát is well known. 'Antarah is best known to the European reader as the hero of a celebrated Arabian romance entitled "Seyrat 'Antarah Ibn Sheddád," or the high Deeds of 'Antarah, which was partly translated into English by Mr. Terrick Hamilton, oriental secretary to the British embassy at Constantinople. (*Antar*, a Bedúin romance, Lond. 1819, 4 vols. 8vo.) This composition is generally ascribed to 'Abdu-l-malek Ibn Koreyb Al-baheli, better known by his patronymic Al-asma'í, who compiled it for the khalif Hárún Ar-rashíd from the legendary tales and traditions of 'Antarah still existing in his time. ['Abdu-l-malek Ibn Koreyb.] The work is written in an elegant and pleasing style, interspersed with poetry, and without any of that turgidity and affectation so common in other Arabic works; but, on the other hand, there is too much sameness to render it very interesting to the European reader; as a picture of the manners of the Bedúin Arabs, which remain unchanged to this day, it is truly invaluable. It has always enjoyed considerable reputation in the East; and is still one of the favourite sources from which the professional story-tellers of Egypt, Syria, and Arabia draw their materials. The work is composed of forty-three parts, which are generally bound in sixteen or twenty volumes. Complete copies are exceedingly scarce. Professor Kosegarten, in his "Chrestomathia Arabica," p. 84., published the episodical history of Al-'abd dáj. M. Caussin de Perceval has also given some French extracts in one of the numbers of the "Journal Asiatique" for 1833. (Hájí Khalfah, *Lex. Bibl.*, voc. "Sirat;" *Journal Asiatique* for 1833; De Sacy, *Notice historique des Anciens Poëmes Arabes connus sous le nom de Moallacat*, p. 18.; Reiske, *Prologus ad Tharaphæ Moallakam* (Leyden, 1742), p. xxi. xxxii.) P. de G.

ANTELA'MI, BENEDETTO DEGLI, an old Italian sculptor of the twelfth century. He worked at Parma from 1178 until 1196; there is in the cathedral there a bas-relief of the Crucifixion or deposition from the cross by him, which, though a rough performance, is perhaps unequalled by the works of any of the old Italian sculptors anterior to Giovanni Pisano. It contains many figures, is simple in composition, and is marked with his name and date 1178. Antelami was likewise an architect, and is said to have built the baptistery of Parma. (Affò, *Il Parmigiano Servitor di Piazza*; Lanzi, *Storia Pittorica, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANTELLOTTO, BRACIOFORTE, a celebrated jeweller of Piacenza of the early part of the fourteenth century. According to an old chronicle of the city of Monza, by Buonincontro Morigia, Antellotto was called to that place in 1343 to repair some valuable jewellery, altar plate, and various vases of gold and silver, which had got very much damaged during transport. Antellotto restored them, partly remaking them in more beautiful forms, to the utmost satisfaction of the Archbishop of Milan, who spoke of his ability in the art of design in the following high terms: "Antellotum Brachium fortem de Placentia domicellum meum, plenum spiritu, sapientia, intelligentia, et scientia in omni opere ad excogitandum fabre quidquid fieri poterit ex auro et argento, ære, marmore, et gemmis. (Muratori, *Rerum Italicarum Scriptores*, vol. xii.; Cicognara, *Storia della Scultura, &c.*) R. N. W.

ANTELMI or ANTHELMI, CHARLES LE'ONCE OCTAVIEN, a French ecclesiastic of the seventeenth and eighteenth centuries. He was a canon of Fréjus, and was in 1702 elected prevôt (præpositus) of the cathedral, and in 1726 was appointed bishop of Grasse. He edited the posthumous work of his brother Joseph [Antelmi, Joseph] "Assertio pro unico Eucherio," &c. and added notes to the appended dissertation on the council of Riez. (*Gallia Christiana*; Niceron, *Mémoires*; Le Long, *Bibliothèque de la France.*) J. C. M.

ANTELMI or ANTHELMI, JOSEPH, a French ecclesiastic of the seventeenth century, brother of Charles Antelmi, the subject of the preceding article, was born at Fréjus in Provence, 25th of July, 1648. After having finished his studies, the theological portion of which had been conducted, partly at least, under Father La Chaise at Lyon, he obtained a canonry in the cathedral of Fréjus, vacant by the resignation or death of his uncle, Pierre Antelmi. He appears to have contemplated the duties of the station to which he was appointed with great seriousness, and embodied his views in a little treatise, "De Periculis Canonicorum" ("Of the Trials of Canons"), which he drew up, but which was never printed. In 1684 he was made grand vicar and official of J. B. de Verthamon, newly appointed bishop of Pamiers, to whom he was recommended by Father La Chaise, as a person well-calculated by his intelligence and skilful management to calm the agitation which had been excited in the diocese by the question of the "regale," or the king's right to present to benefices in the gift of an archbishop or bishop, if they became vacant during a vacancy in the see. In this commission Antelmi by his mildness and prudence was so successful

that the new bishop, on arriving in his diocese, found quietness perfectly restored. Antelmi died at Fréjus, 21st of June, 1697, of a complaint in the chest, brought on or aggravated by a degree of application inconsistent with the delicacy of his constitution. He had returned to Fréjus a little before his death.

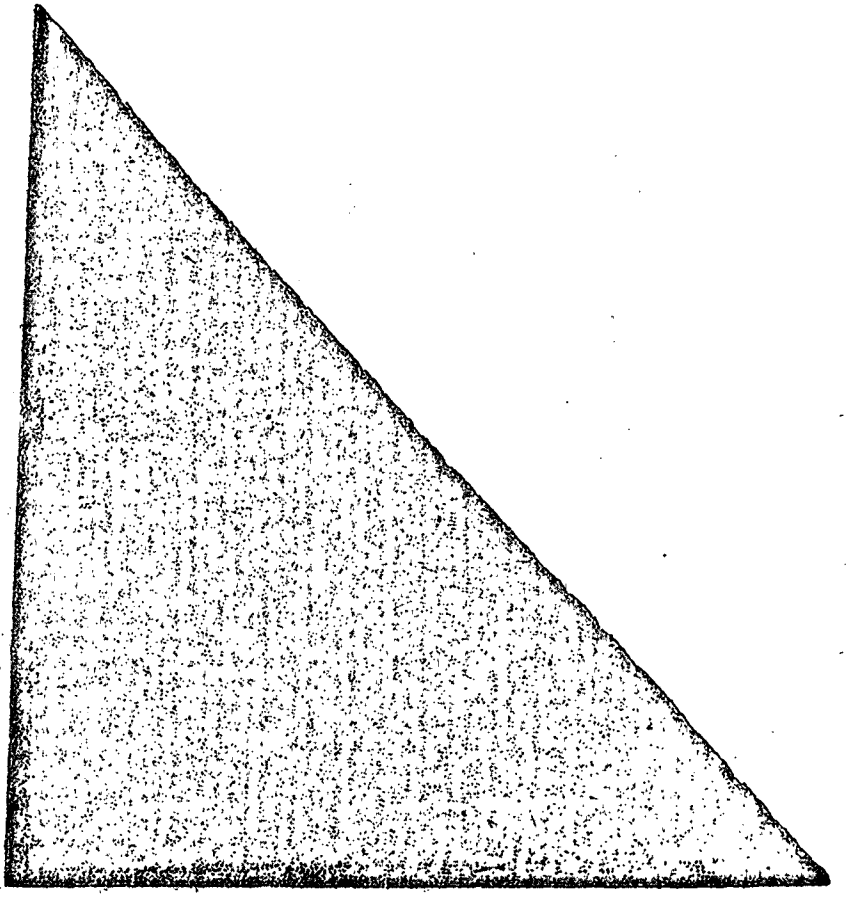
His works are — 1. "De Initiis Ecclesiæ Forojuliensis," 4to., Aix, 1680. This work was a portion of a complete civil and ecclesiastical history of Fréjus, which he designed to compose. 2. "Epistola de Cultu et Patria Sanctæ Maximæ;" published by Henschen and Papebroch in the "Acta Sanctorum," (Maii, tom. iii. decima sexta die,) Antwerp, 1680. 3. "Epistola de Translatione Corporis Sancti Auxilii." We do not know where or when this letter was published. 4. "De veris Operibus sanctorum Patrum Leonis Magni et Prosperi Aquitani, Dissertationes Criticæ," 4to. Paris, 1689. In these dissertations, Antelmi combats the opinion of Father Quesnel, who had assigned to St. Leo the Great the "Epistola ad Demetriadem," and the two books "De Vocatione Gentium," which Antelmi, in conformity to the general opinion, contended were the works of St. Prosper of Aquitaine; he gives also a critical notice of all the works, real or supposed, of St. Leo and St. Prosper, and assigns to the latter the authorship of the letters and sermons commonly assigned to St. Leo, and also the authorship of the Chronicle of Prosper. 5. "Deux Lettres de l'Auteur des Dissertations sur les Ouvrages de St. Leo et St. Prosper, &c.," 4to. Paris, 1690. These letters were a continuation of the controversy respecting St. Leo and St. Prosper, and contain a reply to a letter which Quesnel had published in the "Journal des Savans," of the 8th and 15th of August, 1689. 6. "Nova de Symbolo Athanasiano Disquisitio," 8vo. Paris, 1693. In this work Antelmi opposes another opinion of Quesnel, who had ascribed the authorship of the Athanasian creed to Vigilius or Vigil of Tapsus, in Africa. Antelmi contends that it was composed by Vincent of Lérins. 7. "De Ætate St. Martini Turonensis, necnon de St. Priccio Successore, Epistola ad R. P. Antonium Pagium," 8vo. Paris, 1693. In this work Antelmi attempts to solve the difficulties in the chronology of St. Martin of Tours and his successor, St. Brice. 8. "Assertio pro unico Sto. Eucherio Lugdunensi Episcopo. Accedit Concilium Regiense sub Rostagno, Metropolitano Aquensi, Anni 1285," 4to. Paris, 1726. This last work was not published until after the author's death, when it was edited, with notes on the appendix concerning the council of Riez, by his brother, Charles Antelmi, bishop elect of Grasse. None of the other manuscripts of Joseph Antelmi were finished. He left a history of Fréjus, ecclesiastical and civil; a history of the abbey of Lérins; some materials for an edition which he had promised of the works of St. Prosper of Aquitaine, and other papers, which were in the hands of his brother Leonce. (Niceron, *Mémoires;* Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques (XVIIme Siècle)*, where will be found an analysis of Antelmi's chief works. Accounts gathered from Niceron and Dupin are given in Moreri's *Dictionnaire;* the *General Dictionary* by Bernard, Birch, and others; the *Biographie Universelle;* and Adelung's *Supplement* to Jocher's *Allgemeines Gelehrten Lexicon.*) J. C. M.

ANTELMI or ANTHELMI, LEONCE, brother of Charles and Joseph Antelmi, the subjects of the preceding articles, was prevôt and grand vicar of the cathedral at Fréjus. Le Long ascribes to him a life of François Picquet, consul for France and Holland at Aleppo, and afterwards successively bishop of Cæsaropolis and Babylon, &c., 12mo. Paris, 1732. In Quérard's "La France Littéraire," it is ascribed to Charles Antelmi, bishop of Grasse. From the preface to the work (which was published anonymously) there is some reason to think that it was in great degree prepared by Charles, and committed by him to his brother Léonce, to finish and carry through the press. (Le Long, *Bibliothèque de la France;* Quérard, *La France Littéraire;* *Preface* to *La Vie de Messire François Picquet, &c.*) J. C. M.

END OF THE SECOND VOLUME.

LONDON:
Printed by A. SPOTTISWOODE,
New-Street-Square.

00025423



Digitized with financial assistance from the
Government of Maharashtra
on 15 March, 2016